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THE CHRISTIAN CENTURY

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January 3, 1918

Number 1

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As nearly as possible, in its essential elements, every Christian college must follow that original. In each of them Jesus, Himself, must be exalted as the Teacher. Always, every art and science must be subservient to His art of living and science of immortality. The supreme end is that every student may know Him and the power of His resurrection.

Anyone who accepts Jesus as Saviour and King must give the continuance and multiplication of His chief work the first place.

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MEN AND MILLIONS MOVEMENT,
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The CHRISTIAN CENTURY

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Number 1

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Disciples and the World Mood

ALL reflective people are coming to feel that the war is creating in the world a new spiritual mood, that a process of revaluation is going on which includes all human interests, but that the things of religion are especially affected. How deep down this revaluation process is likely to go will appear increasingly as the war is prolonged and it will be yet more clear in the reconstruction period after the war. At the present moment the mood of the world with respect to religion has defined itself by a negative more than by a positive attitude. As for their positive beliefs and ideals men's thoughts are badly shaken. People are groping their way; they are waiting and yearning to be led; they look wistfully for God's prophets to guide them out of the marshes of fear and confusion and disillusionment to the uplands of truth and comfort and faith, where God's face shines gracious and fair.

But negatively the world's mood has taken on quite definite form. It is characterized by an indifferent or impatient and often by a hostile attitude toward the kind of religion which has interpreted itself in the creeds, organizations and the conventional distinctions that prevail among the Christian churches. If men in their present mood do not know so clearly what they do want they know definitely enough, and often with vehemence, what they do not want. While the war has profoundly solemnized the human heart, while men and women are now in an especial way eagerly interested in the consideration of spiritual issues, it is a fact, an ominous and saddening fact, that they are more than ever indifferent to the churches.

When the war opened it was generally supposed that the opposite would be true. It was supposed that the tension and strain of life, the crucial character of each passing day, the sense of a Destiny working itself out

through vast forces beyond human prevision and control, and the imminent presence of death—it was supposed that these facts of experience and reflection would drive men to the altars of their fathers and that the churches would be thronged with worshippers and devotees. Many a pious heart found compensation for the horror of war in the belief that a world-wide revival of religion was about to issue. For a time there was a perceptible swell in church attendance in England and France, but it was momentary only. In that extraordinary volume, "The Outlook for Religion," Dr. Orchard says, "The churches were not long crowded; there was no increase in membership; intercession services began to drop away, religious hope began to wane. The revival was not only postponed, but seemed to have been killed." In Canada the same condition obtained, though it can hardly be said that there has been any phenomena of a parallel sort in the United States. This is no doubt due to our country's more gradual entrance into the war.

* * *

With the early hope of a popular return to the churches, there was the general expectancy of a revival of the theological doctrines which the enlightenment of the past generation or two had abandoned. A theological reaction will now surely set in, it was said. Men will be so absorbed in the war, so wearied with fighting, so heart-broken with the fear and the fact of death that they will have no zest for thinking; they will be impatient of science, and will fall back in an obscurantist mood upon the forms of faith inherited from their fathers. Progressive and enlightened theology will therefore suffer a setback by the war. The pre-critical view of the Bible, the pre-social view of morality and piety, the pre-scientific outlook on life will fade out in the rush and clamor of the

distressed human heart seeking dogmatic foundations for its faith.

This, too, has proved to be a mistaken forecast. It is being revealed that our generation has been much more thoroughly weaned from religious tradition than any of us supposed. Since the war began there has been no perceptible swell of reactionism at all. On the contrary the popular mood is even more exacting of its spiritual interpreters than before. Men will not be put off with unreasoned chunks of dogma, when they come asking the bread of life. Their scientific training has gone so deep, their social idealism has become so well ingrained in their thinking, their mothers' Bible has received such added significance from modern methods of study that men, even in the gloom and spell of war and death, insist upon facing God without superstitious or unreasoning reversion to merely inherited forms of religion. Many are the proofs of this, but none more convincing than the testimony of chaplains and Y. M. C. A. secretaries at the front. They declare that the one great demand of the men is for reality. The men want their religion stated to them not in abstract doctrinal form, but in concrete terms of service and personal honor and integrity. Mr. Sherwood Eddy and Donald Hankey have both given us interpretations of the "inarticulate" religion of the soldiers, which hardly knows itself as religion because it does not answer to the conventional tests, but which, nevertheless, is the cry of the soul for the real, the living God.

* * *

No less true is it in our civil life. There is everywhere a quivering desire for reality, for interpretation, for actual insight. Men are in no mood to renew their long since abandoned interest in the petty differences between the churches. Down deep in the souls of men there is a secret conviction which lumps all the churches together and, in face of their utter impotence to inhibit this war, declares the whole kit of them a failure. With that cynical conviction the church of today and tomorrow will have to reckon. Nothing but a demonstration, on a large scale, that the church is in earnest with fundamental realities will win the world, if the world persists in its present mood. In such a world-mood true spiritual religion finds its ideal opportunity. And no other kind of religion finds any opportunity at all. Mere ecclesiastical religion, mere doctrinal religion, mere static parasitic institutionalism that represents inherited tradition more than it represents living aspiration and experience—religion of this sort will be spurned by a world which has been brought face to face with life's deepest issues as our war-stricken world has been.

What the world cries out for as never before is a religion "as reasonable as science and as vital as the day's work," as Professor E. S. Ames puts it in a statement of the ideal of his Hyde Park Church in Chicago. The attempt to capitalize the world mood in the interest of reactionary conservatism has already shown itself futile. Science cannot be dislodged from the footing it has gained in the past wonderful century of intellectual achievement. It is here to stay. We may expect that the mood in which the war will leave the world will materially add to the prestige of science. And if the

demand for a vital religion closely fitted up to daily living and shot through with social purpose had gained a footing in Christian intelligence before the war, it is even more fully established now that we are well into the war, and it will be more insistent than ever when the fighting in Europe is done. Conventional religion was never at so great a discount. Vital, fresh, free, human, spiritual religion was never so at a premium. This is an hour much like the Reformation hour of the sixteenth century, much like the hour when Christianity was born in the first century. It is a time pregnant with destiny. What the church does now will tell on ages. It is ours to see that it tells for God.

* * *

With this analysis of the spiritual mood of mankind we turn to the Disciples of Christ. Do they sense the mood of the world? Do they seem to catch the divine challenge in this crisis time? Are they at work upon tasks that are worthy of the new day and worthy of their own historic ideals? Ideally, the Disciples of Christ are called to the Kingdom for such a time. Ideally, the Disciples have a unique contribution to make to the re-formation of religious life in the spiritual day that is already dawning. But *really*, what are we Disciples doing? Are we proclaiming the catholicity that is in Christ, or are we contending for certain petty distinctions that divide men in Christ? Are we flinging out over the whole church a great ideal of unity embracing all who love our Lord, and declaring them to be already one in Him, and calling upon them to forsake every divisive distinction that separates them into many camps, or are we erecting our own private opinions and traditional habits into tests which divide us from other members of Christ's body and isolate us in a provincialism from which we cannot touch the world's great life?

Questions like these should wring a cry of pain from the hearts of our people who have shared in any degree the vision that Thomas Campbell saw and that has been kept burning in some seer-like souls in each generation that has succeeded him. Consecrated to the rediscovery of primitive Christianity and to the re-illustration in modern life of the unity that obtained in the early church and the vital religion growing out of first-hand personal contact with Christ, we Disciples ought in this hour to be a host aflame with prophecy, united in our devotion to the simplicities of a progressive spiritual faith, and known of all men for our emancipation from the uncatholic restrictions of the denominational order.

* * *

But are we? Are we speaking original prophetic words? Are we ourselves united? Are we known of all men for our achievement of a truly catholic fellowship? To ask these questions is to answer them. And when our answer carries us into the sordid details of our failure to be all this in this great hour of our opportunity our heads are bowed with humiliation. With the world in a mood impatient with ecclesiastical distinctions and squabbles and asking for the truth of a living God, what are we Disciples thinking most about? What are our leaders working at? What are our newspapers filled

with? To what ends are our colleges utilizing their teaching faculties?

It must be confessed that, as a people, we Disciples are thinking not at all of any unique responsibility resting upon us in this great hour. There will be many a reader of these words who will be saying to himself that the idea of the Disciples being called to utter any great word to the present mood of the world is a strained and exaggerated idea. Many among us have grown so accustomed to the acceptance of a mere denominational and provincial status for this brotherhood of ours that it is quite beyond them to imagine for our movement any real leadership among the religious forces of the world. This is the essence of the unspeakable tragedy that has befallen us. Ideally, and from the standpoint of our historical origin, the Disciples are the one large communion of Christians today which has a distinctive contribution to make to the problem of the world's religion. Methodism, as such, has no word to speak. Congregationalism, as such, has none. Baptistism, as such, has none. Presbyterianism, as such, has none. As *Christians*, representatives of all these groups have much to say, and they are uttering their testimony in tones of prophecy and true leadership. But they are not speaking as Methodists or Congregationalists or Baptists. They are speaking as *Christians*. ~~A word of true leadership, with the responsibility of leadership~~ by some of those very ecclesiastical and dogmatic claims which the present mood of the world has no taste for.

* * *

And all the while we Disciples, with a great plea in our hearts, are inarticulate. Our dumbness is not due to modesty; it is due to fear and to preoccupation with lesser things, some of which are despicably less. At another time it is our purpose to analyze the fear that inhibits us. In this article, before concluding, we should consider some of the things that preoccupy our thoughts as a people.

As Disciples, our collective mind is occupied just now with precisely the sort of interests that keep us out of helpful touch with the world's real need and nullify and smother our efforts at the larger task. We are driven by necessity of our past twenty years' footlessness to effect a communional organization for our churches, by which the churches may act together in the work of the Kingdom. We have had no such organization in the past. Our churches have been individualistic and independent. Our conventions have been mass meetings, representing only those who happened to be present. It is pathetic in the highest degree that the dawn of the new day in religion has found us Disciples so sadly unprepared to bear our testimony and render our service with the full impact of a unitedly organized body. This task of internal organization has to be done, but it is regrettable in every way that it was not done, as it could have been done, long ago.

* * *

More serious even than this failure to meet the new day with co-ordinated organization is the anarchic state of our temper as a people. There is unspeakable bitterness among us. Coarse and flagrant commercialism has

established itself in the midst of our activities. It thrives on the instigation and exploitation of factional strife and heresy-hunting. It can sell its wares only in an atmosphere of agitation and uncertainty and threatening. Hence its policy of perpetual embroilment, creating fictitious situations within which its own sinister ends are served. It is palpably and all but confessedly insincere. As a result of its ruthless course our brotherhood is kept in an unfraternal turmoil continually. The natural discussion of normal differences of opinion is perverted into acrimonious controversy, accompanied by not only the "odium theologicum," but by actual irresponsible interference in the private affairs of the person or the legal affairs of the institution involved.

For twenty years the all but unanimous desire of our churches to be organically related to one another through a General Convention was kept suspended in uncertain inaction out of consideration to this rule-or-ruin influence. How so incredible a thing as this could be done it is not our present interest to discuss. The fact is all we need now consider. And now, with the recent attainment of a theoretical settlement of that problem, the educational enterprise is threatened with perversion and reaction. The success—inconceivable of course—of such a threat would drive ninety-five per cent of the adequately trained encysted sect as sterile as, let us say, and out of our fel-

All this is plain speaking, but in the face of the awful tests the religious forces of the world are today undergoing soft speaking is treachery. What service can a religious body whose mind is absorbed with issues such as these hope to render to a world that has grown almost to hate the church for its pettiness and impotence? How can we effectively resent it when one of the most courteous of our neighboring religious newspapers deliberately calls us Disciples "a squabbling sect"? How can a Christian group that looks to its neighbors like that sort of thing hope to get the ear of Christendom for a plea on behalf of Christian unity? Something is basically wrong, to the correction of which every instinct of loyalty to our spiritual heritage commands our most courageous endeavor.

LITTLE THINGS

THE stranger who came into our church the other day did not come back. Indeed, there are many visitors who come only once and never appear in our sanctuary again. Some may be strangers to our city, who have to go on with their journeyings, but more likely the reason for the lack of interest lies somewhere else.

One stranger was a lady. She is a tidy person, even though she is not a crank on dress. She sat down in a pew that had not been properly dusted and soiled her clothes. It was a little thing, but just for this she never came back.

A music teacher came and looked over our hymn books. They were of ancient vintage and the hymns

were not of the best. The youngsters had scribbled in the books, and when the choir got up to sing they straggled into their places like lazy work horses tightening up the tugs on a summer day—one by one. All of these things were little things, yet they kept this particular person from discerning the urgency of this church's message or the warmth of its fellowship.

An old man came up to the steps of the church one day. The trustees had long deferred putting a hand rail up the steps for the use of the aged and infirm. There was ice upon the steps. He looked wistfully at the building where he had heard there was a good minister, then went to a neighboring church with safe steps. He has been going there ever since.

Every church needs an old-maidish kind of man, who will know every nook and corner of the building, and whose nerves will be sensitive to every jarring and unpleasant thing. Really, most of the little annoyances around a church might be obviated. The "pet peeve" of various religious persons can soon be located and the building, the service, the sermon and the other things can be made to fit into an orderly scheme. Of course, we do not excuse people who would not come back to a church on account of little things.

THE IMPORTANCE OF EDUCATION

Every year takes on a new importance in view of the conditions prevailing in all Christian colleges. The war is cutting down the attendance by reason of the army draft, and the expenses go right on. Drake University, which has always been regarded as one of our strong schools, has cut the salaries of its professors by one-third this year, reducing the men to an income far less than a decent living in these war times. Without discussing the reasons for this situation in Drake, one may note all over the country the tendency for Christian schools to acquire unusual deficits.

Education day does not concern itself entirely with the offering, however, or even chiefly with it. It ought to concern itself with the matter of students. We have hundreds of men who have escaped the draft who might go to college. The churches should encourage them to go. In some cases, the church should raise a little money to help a deserving young man who has the gifts but not the wherewithal. The world will need educated leadership after the war in the period of reconstruction.

Education day is not concerned entirely with things immediately practical. We need an educational revival among the Disciples. Alexander Campbell founded a college as one of his first big achievements. He had come from a family of teachers who had the religious outlook. He himself was more of a teacher than a preacher. He believed in free learning and in the ability of truth to care for itself in the arena of free discussion.

In later times, an obscurantism developed among our people, affecting to sneer at universities and sub-

stituting a hard dogmatism for free leadership. It is from this hazard that we are just now being saved educationally. Any preacher who believes that Christianity itself is a teaching religion, that it is a broad fellowship in which there is room for many opinions, will use Educational day for one of his very greatest sermons.

BUILDING UP SENTIMENT FOR NATIONAL PROHIBITION

THE part the Disciples of Christ will take in the final battle for a dry nation should be a matter of concern for everyone of us. There will be good fighting all along the line now until thirty-six states ratify the amendment to the national constitution which has been submitted to them by congress.

There are twenty-seven dry states in the nation that may be confidently expected to vote right on the new amendment. That means that there will remain nine dry states to secure before the fight is won.

When a state ratifies the resolution, it cannot reverse its action, but any state that fails to ratify on one or more votes may ratify at a subsequent session of the legislature. Of the wet states, six will have legislative sessions in 1918. The temperance forces confidently expect a dry legislature, Maryland is dry nearly everywhere except in the city of Baltimore.

At the end of the fight, the issue may turn upon the action of a single state. That will mean that in every wet state the very closest scrutiny must be given to the candidates for the legislature this coming year.

The Disciples have a Temperance Board which has for its function to keep our churches and Sunday schools informed with regard to the duty of these organizations in the temperance fight. This temperance board receives an annual offering from co-operating churches. It is of great importance that no avenue of publicity be closed and that no agency that might do effective work should be crippled. Churches and Sunday schools throughout the brotherhood will do well to double up in their offerings to the Temperance Board and to other temperance agencies.

TRENCH RELIGION AND RELIGION

WRITERS of trench stories are growing rather numerous. Even popular fiction scarcely competes with these books in popularity. It is always interesting to note the attitude of new books toward religion, and an examination of the trench stories from this point of view is very much worth while.

No group of trench stories has been more popular in this country than the rather slangy recitals of Arthur Guy Empey, who enlisted in England before America entered the world war. His book "Over the Top" is a dictionary of the trench lingo, and the tale is full of action. He was evidently not a churchman but accord-

ing to English army practice was listed as an Episcopalian since he had no church!

Mr. Empey speaks thus of chaplains, "I just mentioned 'Holy Joe', of the chaplains, in an irreverent sort of a way but no offence was meant, as there are some very brave men among them. There are so many instances of heroic deeds performed under fire in rescuing the wounded that it would take several books to chronicle them. * * * The chaplains in the British army are a fine, manly lot of men and are greatly respected by Tommy."

Hector MacQuarrie is a British soldier who writes a book for the benefit of his American comrade who is coming on to join in the fray. In his "How to Live in the Trenches" he draws a picture in one chapter of the soldier's attitude towards religion. He has evidently been rather disgusted by certain superstitions that have grown up in connection with trench religion, especially the one about the Bible in a man's pocket stopping bullets. He says, "A man carrying love in his mental knapsack has a greater protection against that death which is more horrible than the actual killing of his body than the fellow with a Bible in his breast pocket."

The religion of the ordinary soldier in the trenches does not seem to increase in depth, though it may when he gets home and has time to think of his experiences. Each man seems to revert to the religion of his youth, and his religious life as well as his mental life tends to continue on this level. The war is to affect religion most profoundly, but the largest part of this effect will come in the years of reconstruction.

THE CHURCH AND HER COMPETITORS

IN many of the activities of the church, she is a competitor with other agencies in the community. In such a simple matter as the holding of a church social, there is sometimes a feeling on the part of the restaurants that the church is invading their particular field. The church social must be defended on other grounds than the ability of the church to become an efficient agency in the business of purveying food.

The church has often regarded itself as one of the chief agencies of reform. The fight against the saloon has been made by many societies, but it has been the church which has furnished the ammunition for the fight and which has carried on the most effective warfare. In many a battle for civic righteousness, the church has proved to be a foe to all unrighteousness, but it is always possible for some society or other to organize and gather in elements in the community which can prosecute reform with a vigor surpassing even that of the church.

The church is for many communities the social center. In rural districts, the farmers gather early to discuss the crops before the service. Even in city communities, the church is often the quickest and best means of introduction in a community. Yet lodges will compete with the church in this socializing business.

One by one, the various functions of the church have been taken up by societies. Has the church nothing distinctive to do? Hear Dr. J. H. Jowett on this point:

"If we are only out to give amusement, or if we are only out to superintend the people's leisure, or if our highest mission is to rearrange the common circumstances, then our garlands are shared, nay, indeed, our triumphs may readily be eclipsed. But if the church is set for the rebirth of souls, for the remaking of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics; if she is set to lead men into the line of a new and blessed ancestry, and to transfer them from the servitude of an old nature into the unspeakable liberty of the new creation, then who is it, and what is it, that can share her radiant distinction?"

We could only add to this that the church has for her function to spiritualize society as well as individuals, for it is our task to save the world as well as to save souls.

Peace!

By Edwin Markham

REJOICE, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead,
Peace to the fields where hatred raves,
Peace to the trodden battle-graves.

'Twill be the Peace the Master left
To hush the world of peace bereft—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.
Again in rent and ruined trees
Young leaves will sound like silver seas;
And birds now stunned by the red uproar
Will build in happy boughs once more;
And to the bleak uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plain and mountain wall,
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it—
This red upflaming of the Pit;
And they will gather as friends and say,
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out His words again:
They are the only hope for men!
Love and not hate must come to birth:
Christ and not Cain must rule the earth."

—People's Home Journal.

"Good Thoughts in Bad Times"

By Joseph Fort Newton

DURING the critical days of the English Civil War in 1645, Thomas Fuller wrote a book entitled "Good Thoughts in Bad Times," and that might well be the title of First Thessalonians. Those to whom it was written were in bad times, owing to the persecution under Nero, and St. Paul feared lest their faith might falter. They were one of many little groups, or centers of light, which he had gathered along his path through the Roman Empire, nearly always in the poorer parts of great cities—heroic outposts of a mighty faith. With true pastoral instinct he carried in his heart "the care of all the churches," and his one concern now was that they should not become bitter and cynical under trial, giving way to the idea, which haunts us always, that, since loyalty to a high cause leads to suffering, the world is a senseless, haphazard thing, with no wise and loving hand at the helm.

THE SYMPATHY OF PAUL

Indeed, bad news had reached the Apostle to the effect that his friends had actually begun to falter, and he had sent Timothy, his son and fellow-worker in the Gospel, to comfort them concerning their faith. Timothy returned with a better report, but the wise old teacher was not satisfied, knowing how much was lacking in their faith; and so he wrote this letter, which for its delicacy of courtesy, for what it says and for what it only suggests, is a model of method in a difficult ministry.

With the details of its method we have not to do, except to say that such a blend of fineness of feeling and plainness of speech was made possible by the atmosphere of sympathy and yearning solicitude that breathed through it. He felt that if he could see his friends, grasp their hands, and speak to them face to face he could rally their faith and reform the wavering line against the terrible foe. But since that was not possible, he could only send a letter in which plain words were wrapped up in praise and prayer and longing.

St. Paul knew, what so many are now discovering, that there is no sorrow keener, no bereavement more appalling, than the loss of faith. Men can bear much—anything, perhaps—if their faith holds, but when that goes, the way becomes dim, ending in a set, grey life—critical, bitter and defiant. Hence the desire of St. Paul to comfort his little flock concerning their faith; and by comfort he meant much more than to soothe, to quiet, to ease, albeit that is at times a very gracious ministry. Unfortunately, the finer, firmer meaning of the word comfort has been well-nigh lost in the idea of consoling, whereas the root idea of the word is strength. To comfort, in the true sense, is to make another strong with our strength; to share our strength with him, because at the moment he has less than he needs and we have more than the occasion requires.

Turning his thoughts away from his sorrow, reminding him that he is not alone in his grief, and recalling the memory of happier days ago or the hope of happy days to come—surely this is a benign ministry. But we must return to the deeper meaning of comfort, at a time when it is so much needed, if so that we may learn to give somewhat of ourselves to those smitten and afflicted.

There is no need to recall the shadow of dismay that fell over us at the outbreak of the war, when so many hopes and dreams seemed to fall into red ruin, and our most precious memories lost their joy and became like an incessant throb of pain. We said, with aching heart, that we could never live for the old past nor look to the same future as before, bereft of so many bright expectancies. The very sources and springs of life seemed to close, and only a grim endurance of a great disillusionment was left to us. Since then blow has followed blow and sorrow has been added to sorrow until even the bravest men stagger under the weight of woe. Yet in some strange way, when we have drawn the shades to brood in the darkness, a holy light has burst in like a divine surprise.

Truly we have been partakers of "the sacrament of misery," but we have also discovered anew the secret that is held in the depth of the strange human heart; the secret that through all this inconceivable pain, these heaped-up deaths, and these sore sacrifices, men may find God, feel God, and love God. But the faith of many has been shaken, if not destroyed, and my wish is "to comfort you concerning your faith" with good thoughts in bad times.

"THE BEST OF ALL GOOD THOUGHTS"

Always the best of all good thoughts is the thought of God, because it determines what we think about everything else—about life, and man, and death, and the beyond. No matter how far we go back into the past we find that God is thought of in terms of the highest interest, the noblest ideal and the holiest value of mankind. In earliest times sky, sun, earth, river, animals, trees, grains were deified, because they fed, sheltered, and blessed man. To the warrior he was the Lord of Hosts; to the herdsman on the hills, the Good Shepherd. Later, when the home had become a holy place, God was the Father, gentle, compassionate, and full of pity. Still later to the thinker he was the immanent Mind, and to the saint the Beauty of Holiness.

Always man is revising his thought of God, subtracting what is unworthy and outworn, and adding the most precious reality he has won from the mystery of the world; and that process is going on now. God Himself is "the same yesterday, today, and forever," but the thought of him changes, deepens, and unfolds with the ages.

Much ado was made in the City Temple some years

ago about a new theology, as if theology ought not to be new every year, every day, as life unfolds! Man can no more stand still in theology than he can in industry or science. Indeed, if God is not a fresh discovery to us, a perennial surprise, an inexhaustible wonder, he is not God to us at all—he is merely a name, a theory, a shadow. That Moses found God in the burning bush is an interesting allegory of a profound experience, but it is of little value to us if it does not help us to that holy moment when the Divine fire blazes anew upon the altar of our own hearts. Each age, like each individual, must find God for itself; and it finds him in its most glowing vision, its most vivid interest, its hunger, its thirst, the groping quest and stammering cry of its intensest need.

Wonderful it is to watch the changing approach to God today, when the hearts of men are deeply stirred and their need is so wistfully urgent and tender. Unless all tokens fail, out of the trial and bloody sweat of today will rise a conception of God which, in depth and grandeur and wonder, will give a new date to the history of faith. It will be a vision of "the God of things as they are," but it will include things as they are in the tramp of marching armies, in crowded tenements, in factory, forum, and farm as well as in the poetry of morning and eventide. Not yet can it be defined, much less formulated, but we are on the eve of a disclosure of God which shall cast a white light over this vast tragedy!

Someone has said that nothing is permanently interesting but God, as we may learn even from the literature of denial, and next to God is man. Both for good and ill, the war has brought us an apocalypse of man, rendering many old dogmas obsolete and opening long vistas of hope.

"OUR SONS HAVE SHOWN US GOD"

Four years ago our lads seemed not only exuberant, thirst for happiness, eager for some bright share in the abundant world—as they should be—but often wild to the point of carelessness. Then suddenly came the great peril, the great need, the great call, and they stood erect, still gay, but also dauntless; and by their heroism they have shown us a white splendor which many thought belonged to the ages of poetry and romance. Their words of parting, their letters home, their calmness in death, and their fortitude in martyrdom help us the better to know that other Young Man in whom the life of God shone with such beauty and gentle power.

No wonder it has been said that "Our sons have shown us God," and, if we have eyes to see, the lives of our lads will help us to know the life of Jesus, the one interpreting the other. Here is a hint of how we may win from our woe that faith which alone can heal the awful inner casualties of the war, which, God knows, are so many and so sad.

How often that other Young Man is in our thoughts today, on the red field, in the house of pain, in the home, everywhere; that strange Young Man who moved through his swift and gentle years to the Cross—and beyond. Somehow the thought of him steals into our

minds half unawares, as if he had something to tell us which we have forgotten—if we ever knew it—of how God communes with man through sorrow; that in all our afflictions he is afflicted; and that his purpose is fulfilled not by some process apart from the blundering and clashing wills of men, but in and through these human conflicts.

Also, there is a deepening feeling among us that if we let him have his way with our hearts he will turn the strategy of the war, its generalship, and its heroic comradeship to the making of a nobler, wiser, more merciful social order. At least, our new sense of solidarity and our rediscovered capacity for sacrifice are prophetic of what may be, must be, shall be, when the industry and insight employed in searching nature are touched by his spirit and devoted to the highest ends. Such hopes we dare to hold in spite of the darkness, taught by that Young Man on the Cross, to whom our hearts have been led by a new love and longing.

GATES OF HEAVEN WIDE OPEN

"I have fallen in love with humanity!" cries a novelist who once assumed the cynic pose and thought it deeply wise, if not darkly witty. How much better than to lose our faith, lest our hearts grow bitter, hard, and full of rancor, and thereby suffer the saddest of all defeats! How could he help falling in love with humanity, in face of its anonymous heroism, its unrecorded goodness, its willingness to give all for the right, its readiness to die for those yet unborn! What wonder that life has come to be a different thing to us, deeper in its worth and meaning here, diviner in its promise hereafter! By the same token as we have come to think more nobly of God, and more kindly of man, many of the old dogmas about which men were once talkative have fallen by the way. One such was the dogma of eternal hell, which dared to pass sentence upon the souls of men, dooming them to a fate unspeakable; a dogma, the most terrible ever taught in times not barbaric! Let us be grateful that it has gone to limbo, never to return. Origen was right; life is "a school of souls," and the process of Divine education does not end at the grave, shutting out all hope. At any rate, the gates of Heaven are wider open today than ever they have been before, and they will never be closed again.

Nay, more; those gates are thronged with a host no man can number of our bravest and best, and they took our hearts with them when they went away! Today the truth of immortality is not only a necessity, but a reality. As we are witnessing the unfolding of a profounder conception of God, just so we may be in the dim dawn of new and happy unveilings of "the beyond-life," of which those who are seeking, listening, and groping may be the forerunners. Years ago, when a lad, I read a book entitled "Footfalls on the Boundary of Another World," by Robert Dale Owen, and since then I have kept an open mind in regard to this matter, willing to listen, ready to learn. Utterly convinced of the continuity of life here and there, and thinking more of quality than of quantity, of depth than of duration, I

am not curious as to the conditions of the after life. Still, I welcome every ray of light that falls upon our human way in this dimly lighted world, and am ready to follow where it leads. So far the facts disclosed have brought me no larger vision, no deeper revelation, no finer inspiration; but the end is not yet.

WHAT OF SPIRITUALISM?

Even as matters now stand, and apart from all debated facts, the work of Sir Oliver Lodge and others—among them, sweet Patience Worth—has a very real value in a way not often taken into account. By way of proofs? Perhaps not. Intimations? Yes; but also in another way not to be overlooked. Nearly all of us grew up with a definite picture in our minds of a city with streets of gold and gates of pearl, but that picture has faded. Time has emptied it of actuality. Since then the walls of the universe have been pushed back into infinity, and the old scenery of faith has grown dim and unreal. Admit that the imagery was incongruous, it did help the imagination upon which both faith and hope lean more heavily than we think. Now that the old scene has vanished, the unseen world is for many only a bare, blank infinity, soundless and colorless.

These new seekers after truth have helped to humanize it once more, touching it with light and color and laughter; and that is a real service to the soul, doubly so now, when so many are yearning to make real to their hearts the land whither their loved ones have gone.

For the rest, let us put forth a hand in the dark and lay hold of him who first laid hold of us, and whose love will never let us go. Here is the truth that meant so much to Maurice, and it will mean everything to us if we lay it to heart, rest upon it, and trust it unto the uttermost. The ancients called time death. Therein they were wise: it slays so much. What though it seems to slay us utterly, yet, like Job, must we trust him who brought us to where we are, confident that he will lead us to where we ought to be. Therefore, let us comfort one another in faith, opening our hearts to him to know whom is life eternal, life abundant, life that flowers into fruition, and find in his deep, creative, redeeming love the best thought for a bad time.

"Today our hearts like organ keys
One Master's touch are feeling,
The branches of a common vine
Have only leaves of healing."

Super-Personal Forces of Evil

By Walter Rauschenbusch

INDIVIDUALISTIC theology has not trained the spiritual intelligence of Christian men and women to recognize and observe spiritual entities beyond the individual. Our religious interest has been so focused on the soul of the individual and its struggles that we have remained uneducated as to the more complex units of spiritual life.

Josiah Royce, one of the ablest philosophical thinkers our nation has produced, has given us, in his "Problem of Christianity," his mature reflections on the subject of the Christian religion. The book is a great fragment, poorly balanced, confined in the main to a modern discussion of three great Pauline conceptions, sin, atonement, and the Church. The discussion of the Church is the ablest part of it; I shall return to that later. Following the lead of Wundt's *Völkerpsychologie*, Professor Royce was deeply impressed with the reality of super-personal forces in human life. He regards the comprehension of that fact as one of the most important advances in knowledge yet made.

"There are in the human world two profoundly different grades, or levels, of mental beings,—namely, the beings that we usually call human individuals, and the beings that we call communities.—Any highly organized community is as truly a human being as you and I are individually human. Only a community is not what we usually call an individual human being because it has no one separate and internally well-knit physical organism of its own; and because its mind, if you attribute to it any one mind, is therefore not manifested through the expressive

movements of such a single separate human organism. Yet there are reasons for attributing to a community a mind of its own.—The communities are vastly more complex, and, in many ways, are also immeasurably more potent and enduring than are the individuals. Their mental life possesses, as Wundt has pointed out, a psychology of its own, which can be systematically studied. Their mental existence is no mere creation of abstract thinking or of metaphor; and is no more a topic for mystical insight, for phantastic speculation, than is the mental existence of individual man."¹

THE AUTHORITY OF THE GROUP

This conception is of great importance for the doctrine of sin. I have referred to the authority of the group over the individual within it, and its power to impose its own moral standard on its members, by virtue of which it educates them upward, if its standard is high, and debases them, if it is low. We need only mention some of the groups in our own national social life to realize how they vary in moral quality and how potent they are in the virtue of their collective life: high school fraternities; any college community; a trade union; the I. W. W.; the Socialist party; Tammany Hall; any military organization; an officers' corps; the police force; the inside group of a local political party; the Free Masons; the Grand the legal profession; a conspiracy like the Black Hand.

These super-personal forces count in the moral world not only through their authority over their numbers, but through their influence in the general social life. They front the world outside of them. Their real ob-

¹ "Problem of Christianity," I, p. 164-167.

usually lies outside. The assimilative power they exert over their members is only their form of discipline by which they bring their collective body into smooth and efficient working order. They are the most powerful ethical forces in our communities.

Evil collective forces have usually fallen from a better estate. Organizations are rarely formed for avowedly evil ends. They drift into evil under sinister leadership, or under the pressure of need or temptation. For instance, a small corrupt group in a city council, in order to secure control, tempts the weak, conciliates and serves good men, and turns the council itself into a force of evil in the city; an inside ring in the police force grafts on the vice trade, and draws a part of the force into protecting crime and brow-beating decent citizens; a trade union fights for the right to organize a shop, but resorts to violence and terrorizing; a trust, desiring to steady prices and to get away from antiquated competition, undersells the independents and evades or purchases legislation. This tendency to deterioration shows the soundness of the social instincts, but also the ease with which they go astray, and the need of righteous social institutions to prevent temptation.

The love of gain is one of the most unlimited desires and the most inviting outlet for sinful selfishness. The power of combination lends itself to extortion. Predatory profit or graft, when once its sources are opened up and developed, constitutes an almost overwhelming temptation to combinations of men. Its pursuit gives them cohesion and unity of mind, capacity to resist common dangers, and an outfit of moral and political principles which will justify their anti-social activities. The aggressive and defensive doings of such combinations are written all over history. History should be re-written to explain the nature of human parasitism. It would be a revelation. The Roman publicani, who collected the taxes from conquered provinces on a contract basis; the upper class in all slave-holding communities; the landlord class in all ages and countries, such as East Prussia, Ireland, Italy, and Russia; the great trading companies in the early history of commerce—these are instances of social groups consolidated by extortionate gain. Such groups necessarily resist efforts to gain political liberty or social justice, for liberty and justice do away with unearned incomes. Their malign influence on the development of humanity has been beyond telling.

THE DETERIORATION OF THE CHURCH

The higher the institution, the worse it is when it goes wrong. The most disastrous backsliding in history was the deterioration of the Church. Long before the Reformation the condition of the Church had become the most serious social question of the age. It weighed on all good men. The Church, which was founded on democracy and brotherhood, had, in its higher levels, become an organization controlled by the upper classes for parasitic ends, a religious duplicate of the coercive State, and a chief check on the advance of democracy and brotherhood. Its duty was to bring love, unity and freedom to mankind; instead it created division, fomented

hatred, and stifled intellectual and social liberty. It is proof of the high valuation men put on the Church that its corruption seems to have weighed more heavily on the conscience of Christendom than the corresponding corruption of the State. At least the religious Revolution antedated the political Revolution by several centuries. Today the Church is practically free from graft and exploitation; its sins are mainly sins of omission; yet the contrast between the idea of the Church and its reality, between the force for good which it might exert and the force which it does exert in public life, produces profounder feelings than the shortcomings of the State.

While these words are being written, our nation is arming itself to invade another continent for the purpose of overthrowing the German government, on the ground that the existence of autocratic governments is a menace to the peace of the world and the freedom of its peoples. This momentous declaration of President Wilson recognizes the fact that the Governments of Great States too may be super-personal powers of sin; that they may in reality be only groups of men using their fellow-men as pawns and tools; that such governments have in the past waged war for dynastic and class interests without consulting the people; and that in their diplomacy they have cunningly contrived plans of deception and aggression, working them out through generations behind the guarded confidences of a narrow and privileged class.¹

GOVERNMENT USUALLY BY GROUPS

There is no doubt that these charges justly characterize the German government. There is no doubt that they characterize all governments of past history with few exceptions, and that even the democratic governments of today are not able to show clean hands on these points. The governments even of free States like the Dutch Republic, the city republics of Italy, and the British Empire have been based on a relatively narrow group who determined the real policies and decisions of the nation. How often have we been told that in our own country we have one government on paper and another in fact? Genuine political democracy will evidence its existence by the social, economic, and educational condition of the people. Generally speaking, city slums, a spiritless and drunken peasantry, and a large emigration are corollaries of class government. If the people were free, they would stop exploitation. If they cannot stop exploitation, the parasitic interests are presumably in control of legislation, the courts, and the powers of coercion. Parasitic government is sin on a high scale. If this war leads to the downfall or regeneration of all governments which support the exploitation of the masses by powerful groups, it will be worth its cost.

The social gospel realizes the importance and power of the super-personal forces in the community. It has succeeded in awakening the social conscience of the nation to the danger of allowing such forces to become

¹ These ideas and phrases are drawn from the President's Address to Congress on April 2, 1917.

parasitic and oppressive. A realization of the spiritual power and value of these composite personalities must get into theology, otherwise theology will not deal ade-

quately with the problem of sin and of redemption, and will be unrelated to some of the most important work of salvation which the coming generations will have to do.

By Professor Taylor

CLEARING THE ROADS TO PEACE

GERMANY'S attempts to talk peace do not meet with success, but they are doing more toward that devoutly desired consummation than we think. Her proposals cannot be accepted because they do not go down to the one fundamental of insuring peace once it is consummated; but they do prepare the way through inducing the world to think peace, and more especially by bringing the peoples of the Central Powers to dream of it—a sort of mental preparedness that promises release from the obsessions of *Kultur*, *Schrecklichkeit*, and Prussianism. It will also vastly aid the peace lovers that make up the vast majorities among the Allied democracies in holding stoutly to peace aims as against the insidious encroachments of the militaristic temperament.

The Kaiser's proposals, as interpreted by Count Czernin, are still far from President Wilson's minimum, but they are also a long step on the road from Pan-Germanism's demand as voiced by Bethman-Hollweg's first peace talk. The Bolshevik's promises of no annexations and no penal indemnities are accepted; so far, so good—it is a complete surrender of Junkerdom, Pan-German annexation, and Prussian conquest. But it is less than a half-way step toward Wilson's minimum of no peace with a government that (1) treats treaties as "scraps of paper," (2) makes war without consulting public opinion and (3) that does not specifically provide judicial means for the settlement of disputes that lead to war.

The Kaiser is willing (1) to restore self-government to nations that have lost it in this war, (2) to accept the principle of reparation to war devastated territories and (3) to discuss disarmament and peace tribunals after the essential terms of peace for this war are agreed to. America's minimum is not met, even though the Allied maximum were otherwise met—and no maximum of details is more than a generation's makeshift peace without acceptance of our minimum of no peace until (1) the German *people* guarantee it and (2) the peace terms *embody* some satisfactory formulation of an international judicial organization as a substitute for the appeal to arms.

The Teutonic proposals would not be acceptable even if made and guaranteed by a German democracy. (1) They say nothing about Poland, Bohemia, the Jugo-Slavs or the future of Armenia and Syria; (2) they do not specify that Germany shall make the "reparations"; (3) they say nothing about Alsace-Lorraine; (4) they leave untouched the question of Prussian over-lordship in Austria-Hungary and Turkey. When the Allies are able to talk peace with true representatives of the German people they will have to be assured (1) that a German autocracy will not again assume power and "run amuck" at some more favorable time, (2) that there will be some

sort of a league of nations to enforce peace after adjudication, (3) of as full a measure of disarmament as it is possible to devise, (4) "reparation" by the Teutonic powers, (5) recognition of the rights of small nations and people to a voice in their own governments.

Democracy means the rule of reason; it means a willingness, therefore, to use reason at all times and to talk peace even while striking the hardest blows; indeed, it can the more confidently strike hard blows when all who strike know for just what they strike. Woodrow Wilson has become democracy's voice and he has spoken clearly. Count Czernin speaks for the enemy; he speaks less clearly, but, we repeat, his speaking helps the psychology of the situation; it prepares the way for reason. Germany surrenders all she levied war to gain but she offers as yet no guarantees against her iniquitous *Weltpolitik* and machiavellianism.

"Psychology" on the Side of Prohibition

We hear much talk today about the "psychology" that underlies this, that and the other condition. It is a word much used in business meetings, by campaigners of all kinds and in war councils. This "psychology" is now on the side of prohibition, but there is a decided tardiness in the older sections of the eastern states, among the workingmen and, apparently, in administrative circles at Washington. Mr. Gompers still assumes an apologetic attitude on behalf of that small percentage of labor that works in booze factories. The "effete" and provincial east still clings to tradition and looks to Europe for its ideas more than to the wide-awake and really American west. The Food Administration fears the abolition of beer lest it increase whiskey drinking, but there can be no more whisky made, and what is made will be drunk anyhow unless Uncle Sam commandeers it for war and industry, and our dear Uncle commandeers wood-alcohol instead of the kind men drink; there must be a twist in the logic somewhere. Ere the war ends let us hope the common people will care for our dear Uncle's fears and clear the dark roads for his sober stride.

ALVA W. TAYLOR.

LIVING ARGUMENTS

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—*Christlieb*.

The Pastor in Thrift Crusade

THE pastor of one of the large churches of Chicago recently confessed to his banker, after purchasing a war savings certificate, that he had been converted to the thrift movement while hunting a text for a sermon.

"My wife and I have always tried to live as economically as possible," he explained, "and, in truth, we have always found it necessary to think carefully when it was a question of the expenditure of my modest salary. We observed meatless days frequently before Mr. Hoover advised them and have never squandered much money on frivolities, for the simple reason that we could not afford to do so.

"We had succeeded in accumulating a little bank account against a rainy day, and my inevitable retirement—every minister must look forward to that—and at times in my study I was just a trifle inclined to be cynical when reading about the thrift movement in the daily papers and the periodicals. Had not I and my good wife and our little family lived as carefully as possible? What more could we do?

"It was while leafing my bible that I came across Matthew XXV., wherein is related the parable of the man who, on going into another country, called his servants to him and delivered into their keeping the five and the two and the one talents to use in the course of his absence.

"I fell to debating with myself as to which servant I would have proven to be, had I been one of the three intrusted with the gold. Financially, here I was in a class with the servant who had been given the one talent. I had only a few hundred dollars, a mere mite, and apparently of no great value in this war where millions are spent daily. Then, too, like the servant, I might have complained that I knew the master was a hard man, reaping where he did not sow and gathering where he did not scatter, for I was far from being a millionaire, although I had always voted and paid my small taxes and tried to live an upright life as a citizen of the United States and a loyal American.

"Suddenly it dawned upon me that, in keeping my little hoard in the bank when it might be invested in war bonds or thrift certificates, I was placing myself actually in a class with the wicked and slothful servant who dug a hole and hid his talent instead of taking it, as his master had suggested, to those who would have paid interest while using it to advantage.

"It was that parable of the talents that converted me to the thrift movement, and I realized now that had I kept my little store hid I would have deserved to have it taken away from me by some German soldier, for it is absolutely certain that the Prussians will collect an indemnity from the United States and all of us if they are not decisively beaten in this war, and they can't be beaten if we don't lend our Government money to finance the war.

"I am, as the boys say, 'strong for' thrift now and am building a sermon on the text: 'And cast ye out the

unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth.'"

Books

BRAZIL, TODAY AND TOMORROW. By L. E. Elliott. The author of this book, also editor of *The Pan-American Magazine*, has written a most complete and interesting account of present-day Brazil. He reminds us of our neglect in the purchase of South American raw materials and thinks it is important that a special news service be established. There is a fairness and kindly tone throughout the entire work and should do much good towards fostering interest in our Southern neighbors. (The Macmillan Company, New York, \$2.25.)

THE MASTER OF THE HILLS. By Sarah Johnson Cooke. A vital and sincere story of adventures among the men and women who people the waste places of the mountains of Georgia. This book will, no doubt, be a revelation to many who read of the ignorance of these people of the ways of the outside world, and yet at the same time one is forced to recognize the truth of Colonel Warner's statement, after an especially interesting happening: "Our only pure strain of Anglo-Saxon in this country left to degenerate without enlightenment or progress of any kind; . . . So much misguided philanthropy . . . while true Americans are left to starve in ignorance and poverty in their native mountains." A wholesome and interesting love story is woven around the adventures. (E. P. Dutton & Co., New York. \$1.50 net.)

THROUGH THE IRON BARS. By Emile Cammaerts. The experiences and sufferings of the Belgian people during the German occupation are here sketched in a vivid and frank way. One of the most striking revelations of the book is the indomitable determination and defiance of the Belgian people and their persistent refusal to despair of their country's future. It will probably be widely read on both sides of the Atlantic. (John Lane Company, New York. 75c net.)

CARRY ON. By Coningsby Dawson. The author of this book is the son of William J. Dawson, well-known English publicist and author. This group of letters from the younger Dawson is vivid and tender and is, in fact, one of the most satisfying interpretations of war as a way to righteousness yet produced. The letters are heroic in tone, but not mock heroic. They are genuine expressions of the heart of a young man who has seen a vision and has not been untrue to it. (John Lane Company, New York. \$1 net.)

PLAYS OF IBSEN. Includes "The Master Builder," "The Pillars of Society," and "Hedda Gabler." This is one of the series of the Modern Library of 60 cent books of world fame and permanent value. It is indeed a marvel how they can be produced at the low price for which they are sold. They are bound in limp leather. (Boni & Liveright, New York. 60 cents net.)

SAVING AND INVESTING MONEY, OR TEN LESSONS IN THRIFT. By Thomas E. Sanders. Not the old-fashioned, dry kind of discussion, but a snappy, live, human interest sort of book, the kind on this subject the American people need today. (The Thrift Publishers, Racine, Wis. \$1.00.)

BEST RUSSIAN SHORT STORIES. No one can consider himself well-read today who does not have an appreciation of Russian literature. Here is the chance for several glimpses into the mysteries of the Russian imagination—and at little expense. (Boni & Liveright, New York. 60 cents net.)

DIANA OF THE CROSSWAYS. By George Meredith. If one can read but one of the books of this master literary workman of England, this is the volume for consideration. Meredith, with his brilliancy of character delineation and swift-moving plot, is here at his best. (Boni & Liveright, New York. 60 cents net.)

The Larger Christian World

A Department of Interdenominational Acquaintance

United Protestantism Finds a Voice for Wartime

The voice of the Protestant movement in America is the Federal Council, so far as anyone may speak for these various groups of evangelical Christians. The recent executive committee meeting held in Cincinnati December 12-14 was of great significance to the wartime program of the churches. The keynote of the meeting was religious. "Let us not forget the nation's soul," said Dr. Charles S. Macfarland, the General Secretary. "It is not the business of the church to run errands for the government. The church's business is the same that it has always been," declared another speaker. That the federation is not reactionary with reference to the actual union of the churches is indicated by the official statement: "Groups of denominations, constituting one family, by reason of history, policy



Rev. O. F. Jordan

and doctrine, might well seriously and promptly consider the present providential call to unite, and thus meet the shortage of ministers, overcome administrative duplication, overlapping of territory and overlooking of the needs of great sections of our land and the nations abroad." Dr. William Adams Brown reported on the survey of religious conditions in the camps and cantonments, which was being furnished to different agencies at work. He referred to the buildings which were being put up co-operatively in the neighborhoods of some great cantonments by the different denominational boards of home missions; to the work that has been done in community organization of the local church; to the activities for increasing the number of chaplains and improving their status and defining the functions of camp pastors, bringing them into relation one to another and to the other forces that are at work in the community; to the preparation made for the religious care of interned aliens, for the welfare of negro troops and for the improving of the moral conditions of the soldiers here and abroad. It was reported that certain denominations which have looked askance at the Federation in days gone by—notably the southern Baptists and the Lutheran bodies—have been conferring with the organization on war-work plans through the denominational committees.

Church Peace Union to Co-Operate With League to Enforce Peace

A nation-wide campaign of education through the churches to concentrate attention upon the supreme issues of the war, as interpreted by President Wilson in his messages to Congress, was announced last week by the Church Peace Union. The campaign will be undertaken jointly with the League to Enforce Peace and will be in charge of a committee of ten, of which William H. Taft, President of the League, is a member. The especial aim will be to point out that the fundamental purpose of the war is a permanent peace guaranteed by a league of nations. The announcement says the campaign has the approval of the Administration and is in co-operation with the work of the Committee on Public Information, which has invited representatives of the Church Peace Union and the League to Enforce Peace to serve on its Advisory Committee. The trustees of the Church Peace Union at their last annual meeting authorized for this work an appropriation of \$65,000 from the income of the \$2,000,000 foundation upon which the organization was established by Andrew Carnegie in February, 1914. A resolution adopted at this meeting says: "The Church Peace Union accepts the invitation of the Committee on Public Information to co-operate with them in educating the people of the United States in the aims of this war, basing our interpretation of those aims on the messages and addresses of the President of the United States, to whose declared policy we pledge our support." Meetings will be organized at important centers all over the

country, to be attended by clergymen and leading laymen representing churches of all denominations in the surrounding territory. These meetings will be addressed by speakers of national and international prominence who will be divided into teams of two men each, consisting of one clergyman and one layman. It is expected that those who attend these rallies will advance the movement by subsequent meetings in their own churches so that eventually it will extend to practically every community in the country. The chairman of the joint committee in charge of the campaign is Hamilton Holt, editor of *The Independent*, a trustee of the Church Peace Union and Vice-Chairman of the Executive Committee of the League to Enforce Peace. The other members are: For the Church Peace Union, the Rev. William P. Merrill, D.D., pastor of the Brick Presbyterian Church, President of the Church Peace Union; the Rev. Arthur Judson Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions; the Rev. Frederick Lynch, D.D., Secretary of the Church Peace Union; and George A. Plimpton, President of Ginn & Co., all of New York. For the League to Enforce Peace, William H. Taft; Alton B. Parker; William H. Short, Secretary of the League to Enforce Peace; Dr. Talcott Williams, Dean of the Pulitzer School of Journalism, Columbia University, all of New York; and Glenn Frank, of Boston.

Dr. Jowett Being Urged to Remain in America

New York Presbyterians are bringing all possible pressure to bear upon Dr. Jowett in order to induce him to withdraw his resignation of the pastorate of the Fifth Avenue Presbyterian Church and to remain in America, on the grounds that America in the war makes it possible now for Dr. Jowett to say things from his pulpit that he might not have been able to do in a neutral country; that New York and not London is now the center of the English-speaking world of influence, and hence New York and not London is the platform from which to address the world; and that Dr. Jowett's influence and the numbers he speaks to in New York are far greater than he could hope for in London. American Presbyterians generally are supporting the New York plea that Dr. Jowett should remain where he is.

Billy Sunday Gets Into Trouble With German Sympathizer

Evangelist Sunday and W. H. Beutterbaugh, a pacifist and German sympathizer, waged a furious fight on the platform at the tabernacle in Atlanta, December 20, before an audience of several thousand yelling men and fainting hysterical women. The evangelist had just made a violent attack on the Germans, declaring he didn't believe God would be on the side of people who would stand aside and allow Turks to outrage women, when the attack came. Several blows were passed, Mr. Sunday getting the better of the argument. Then the crowd swarmed upon the platform and in the excitement that followed Mayor Candler was choked by accident and Beutterbaugh got a black eye. Only the intervention of the police saved the evangelist's assailant from the roughest of treatment, people in the audience yelling, "Lynch him."

Rev. R. J. Campbell's Induction to Christ Church, Westminster

Once again the Rev. R. J. Campbell has a church of his own in London—Christ Church, Westminster. Mr. Campbell was inducted to the living, "vacant by the cession" of the Rev. F. H. Aglionby, the last incumbent, by the Bishop of London and the Arch-deacon of Middlesex. The new Vicar of Christ Church is reported looking well. His voice was clearly heard as he made the various Declarations and took the Oaths of Allegiance and Canonical Obedience. An address was given by the Bishop from the text, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." Asking the question "Is the New Testament true or is it not?" the Bishop said: "N

one can help you better, you who are in doubt, than the vicar we have instituted today. He has already helped thousands in their times of intellectual doubt and difficulty." "You take up the reins of government in this parish and you have come to us," said the Bishop, addressing Mr. Campbell, "when the night is still with us. Get the note of courage, fortitude and thanksgiving ringing in your church through the night, and when the great day of victory comes you will be the first with your people to be on your face at His feet giving thanks."

John D. Rockefeller, Jr., Shakes Baptist Denomination With Talk on Immersion

John D. Rockefeller, Jr., was guest of honor and chief speaker at a dinner of the New York Baptist Social Union recently, and said things that stirred the souls of his Baptist hearers very deeply. He contended that the church of the future will be quite unlike the denominational churches of today in respect to creed, ritual and organization. It will put less emphasis on the ordinances than is now done. Its object will be to promote applied religion. It will be democratic in its organization. Its ministers will be trained less in the seminary and more in the vocations of life. In it all denominational barriers will be obliterated. Co-operation will take the place of competition. In large cities there will be great religious centers and in small places instead of a half dozen struggling churches there will be one or two churches. I can see this church moulding the thought of the world." Then he asked, "What of us Baptists?" and replied: "Most of us Baptists by inheritance, are Baptists because our parents were Baptists. Generally Baptists fancy that baptism by immersion was established by Christ as the door to the church. This is incorrect. Baptism by immersion was gods' plan for the church by means of which, because they have not been baptized by immersion. Is this Christ-like? Have we any authority for this?" Mr. Rockefeller strongly advocated that baptism by immersion be no longer considered a prerequisite to church membership and emphasized that the Baptist denomination thus reformed and liberalized might become the foundation of the new church of the future which he had been describing. The address has elicited widespread and heated comment among Baptists and others also. The so-called "open membership" idea has a strong following among Baptist leaders.

Religious Education Meeting Changes Date

The date of the Fifteenth Annual Convention of the Religious Education Association has been postponed to March 4-6, 1918. This change will bring the convention immediately following the spring meeting of the National Education Association, which will also be held in Atlantic City. The general topic of the Religious Education meeting, "Community Organization," is attracting much interest with educational leaders. The convention will discuss the organization of the world for neighborly life and the organization of the local community as well. The official headquarters for the convention will be the Breakers Hotel, in Atlantic City.

Presbyterians to Send Deputation to England

The Presbyterian church in the United States of America has sent a deputation to England to interpret in church circles the attitude of Americans toward the war. The commission is headed by the Rev. John F. Carson, D.D., of Brooklyn. Dr. Charles M. Sheldon has been in England as the guest of the National Temperance Federation of that country and the *British Weekly* suggests the names of prominent British free churchmen to be sent to this country, that the two nations may be brought into the closest possible sympathy in this war-time.

Washington Office Opened for Church Federation

Rev. Clyde F. Armitage, who was recently elected assistant secretary of the Federal Council of Churches, is now established in an office in Washington and will have charge of the council activities there. His present work is largely in connection with the selection of chaplains for the army and the securing of new enabling legislation.

ORVIS F. JORDAN.

The Sunday School

Preparing the Way

The Lesson in Today's Life*

A COLORED brother, reporting upon a committee of "Ways and Means," said: "We has plenty of ways, but no means." Means are quite as important as ways, as anyone will testify who has ever tried to work out a lot of plans; particularly church plans. You have got to back your way with the stuff to put it over. A bright idea must be supported by substantial energy. We must pave the way for the entrance of Christ into the hearts of men.



Rev. John R. Ewers

PAVING THE WAY

When Kingsway was built in London, good houses were torn down so that this important street could be built. He who attempts to build a road for Christ into a man's heart not only has to tear down all obstacles but level up all deficiencies. It is the biggest job in engineering in the world. When a certain famous bridge across the Mississippi was projected the railroads stipulated that the foundations must go down through the ooze and mud clear to the rock—a hundred feet below water-level. It was further required that when the bridge was complete it must be loaded with heavy locomotives from one end to the other and stands today. We must make solid our approach to men's hearts. Our church has been the victim of sensational, temporary evangelism. There has been no constructive work beforehand. If the frail bridge lasted until the engineer got his pay he was satisfied, and if the minister got his big report in the paper, paving the way for a bigger call—he was satisfied. The whole program was and is contemptible. People are not to be swept into the church by cyclones of emotionalism, but careful training in home and Sunday-school and pulpit must lay the deep and lasting foundations.

LEVELING THE ROAD

Hoping to lead our children to Christ we begin far back by setting them the right example in our homes. Children have good table manners in public when they are well-bred at home. The remarkable vocabularies of some children indicate the kind of words they hear at home—this rule works both ways! The most beautiful experience a minister has is to receive into the church the children of his homes as those children become of the proper age. In the more than eight years I have been with my present church I have had this great joy—the leading young people in this church today are those who came into the church from prepared homes and prepared Sunday-school teachers. Notice the solid churches of our brotherhood, the churches which lead in all missions, the churches which have the highest educational ideals, the churches whose laymen lead our various movements, and you will easily see that the solid, constructive, steady, educational type of work prevails. Such churches intelligently remove the obstacles, intelligently level up the depressions. They make straight the highway of the Lord.

SUNDAY-SCHOOLS THAT PREPARE

There are two types of Sunday-schools—the school and the mob. One lays the emphasis upon quality, the other upon quantity; one seeks to study the word of life, the other seeks to attract the crowd; one seeks to fill the mind, the other to cram the building; one has a whoopee evangelistic debauch, the other has a quiet, pre-

*This article is based on the International Uniform lesson for January 6, "John Prepares the Way for Jesus." Scripture, Mark 1:1-11.

pared decision day. It's a matter of taste and of fine appreciations. I am not appealing for cold intellectualism—for there is no necessity for coldness there. Refinement is a slow process. Culture is a matter of years. Hearts must be prepared for the entrance of the King in his beauty and glory.

Aside from the home there is no other place where children, youth and maidens, middle-aged and aged, can be better prepared, intelligently and whole-heartedly to receive Christ as Master, than the Sunday-school. In such a school two sharply defined ideals must be kept constantly before the teachers: (1) A most carefully and prayerfully prepared lesson in order that the pupils may learn the actual content of the holy scriptures, (2) A steady and persistent movement toward the cultivation of Christian character and a public avowal of the Lordship of Jesus. The emphasis will not be upon the momentary decision, but upon the life-long type of life. This is remarkably important among a people who have regarded the decision as the whole thing. It is not the enlistment but the fighting quality that counts.

THE REIGN OF JESUS

But all the road-building is only to enable the Lord to ride into his palace. Once there, He is to be enthroned and to reign forever and ever. "Prepare ye the way of the Lord." Win the friendship of the man whom next year you hope to lead into the church. Live in your office so that your clerks will want to attend your church. Live in your social groups so that those who know you will want your type of religion. Work in the mill so that your fellow-laborers will want your Master. Teach your class so that eventually they will enter the church to live like Christ. The best preparation is a quiet, consistent, daily life.

Begin! Begin!

JESUS began. The way to begin is to begin. Jesus, when the way was prepared and when he was prepared, began. Here is lesson enough for one week. It is time some of your scholars began to live the Christian life. It is time for them to make the great decision. It is time for many old-time Christians, so-called, to get busy. The night cometh. Here is a young fellow dreaming about the war. *Enlist!* Here is a soldier planning the campaign. *Fight.* Here is a man thinking about what he will give. *Contribute.* Here is a woman talking about the Red Cross. *Sew.* Here is an Official Board debating about an evangelistic campaign. *Go and win a man.* Start something! Begin! The trouble with the ordinary chap is that he is not yet under way. Jesus began. If now he is winning the world it is because once he started. *He had initiative.*

THINK YOUR PROBLEM THROUGH

Jesus started rightly. He went off and thought his whole problem through. He spent forty days in clear thinking. When he started he knew where he was going, he saw his objective. He had decided how to win it. He wanted the whole world and he had his plan. It is a slowly evolving plan. He did not start a cyclone-revival. He took months to pick out a very few choice men—and one of them failed. In his so-called temptations he decided to eliminate from his program all short-cuts. He was willing to pay the full price. Had he been choosing a college according to this principle he would not have sought some cheap school where one would be graduated and have a stack of old sermons wished on him in eighteen months. If he had been deciding upon the program for a church he would not have sent off for some whirlwind evangelist. If he had been planning a Sunday-school he would not have sought to stampede the building with a curious crowd. If he had been planning a fortune he would not have invested in a gold-mine or rubber-plantation. There is a big principle involved here that all men would do well to learn, and that some of us learn only after many years and many bitter experiences. "Shall I turn stones into bread?" Not material bread but

the bread of heaven. "Shall I jump off the temple tower?" Not stunts, but spirit. "Shall I win speedily by taking a short-cut?" "A questionable method?" *Never.* By the long, slow, agonizing way of love I shall win. He first thought his problem through.

THEN HE CALLED HELPERS

Andrew Carnegie says that his success in the steel business is due to the wonderful men whom he chose as helpers: Frick, Schwab, Dinkey. A general wins his battles in the same way. A church is built up in the same manner. An official board made up of sticks will defeat any preacher. Jesus went out in quest of men. He took many weeks to find them. He carefully looked over the field. He took a whole night to pray about it and then he chose them—and one failed even then. I do not think that Jesus just saw men and snapped his fingers at them and said, "Come on, I want you." I believe that he had studied Matthew, and the men beside the sea. Undoubtedly he knew men, as the Scripture says. Undoubtedly he quickly sized a man up. But we know that he prayed all night before he issued his call. We may well give more time to the selection of our helpers. Every preacher should do this and he should not hesitate tactfully to get rid of encumbrances. Every Sunday-school superintendent should do this and he should not hesitate to fire incompetent and indifferent teachers. Every teacher should do this and should most carefully select the members of his class who will really lead and help build the organization up. The church has been soft in this regard.

HE INSPIRED THEM

It is one thing to find fault with your helpers; it is another to inspire what you have. While on the one hand it is a sad sight is sadder to see a preacher who couldn't inspire any one. Napoleon is credited with saying that a good general can make an army out of anything. Maybe a great general can—I don't know. But this I do know: that a minister, a superintendent, a teacher must, like Christ, think the problem through, choose the best helpers and inspire them for their task. "I will make you fishers of men," says Jesus. It is something to catch fish, but nothing compared to catching men. That is the real sport, the real game, the real business. Then he led the way, "Come ye after me and—." German officers drive their men, officers of the Allies lead their men. Jesus led the way in winning men. The disciples saw how he did it, caught the enthusiasm and built the early church and inspired it with wonderful spirit.

We are not surprised to learn that they went after him. They began, too. We read with enthusiasm the stories of their lives. They started there on the shore of the sea. They were humble men. In the school of Jesus they learned how to be successful not only for a few years but for all time. Is it not strange that their names alone survive from that early day? One other name survives, Pilate's, why?

JOHN R. EWERS.

By Sherwood Eddy

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READ THIS BOOK!

Christian Century Press
700 E. 40th Street, Chicago

*This article is based on the International Uniform lesson for January 13, "Jesus Begins His Work." Scripture, Mark 1:12-20.

Disciples Table Talk

Dr. Medbury to Go to France

Dr. Charles S. Medbury, of University Place Church, Des Moines, has been conscripted by the government for work in the army camps, and has made formal announcement that he will spend from six weeks to two months with Iowa boys in France in the early spring. At a recent meeting of the Chamber of Commerce of Des Moines, he spoke feelingly with regard to his conviction of duty to the nation in this critical time. His star was included with fifty-three others in the service flag of the Chamber. Dr. Medbury has just returned from a visit to training camps in the south.

Michigan Disciples to Have Three Weeks Assembly

The first summer assembly of the Michigan Christian Missionary Society will be held at Crystal Lake resort, near Frankfort, for three weeks beginning July 15, according to plans arranged at a recent conference held at First church, Grand Rapids. Robert M. Hopkins, National Bible School superintendent, who was at this meeting, will have charge of the three weeks' program. The first will be called preachers' week, which will be a conference of state ministers for instruction and fellowship. The second week will be devoted to a school of methods for Bible school work. During both of these weeks national Bible school representatives will be present. The final week will be set aside for the general state convention. Only the mornings will be given to Bible and religious programs, the afternoons being set aside for recreational purposes. Crystal Lake is considered one of the best resort points along the western Michigan shore line. The land was given to the state society by the Ann Arbor railroad on the understanding that they make \$75,000 worth of improvements within the next ten years. Funds are already in the hands of the society for the erection in the spring of the initial building in which the meetings are to be held. Among the leaders present at the recent conference were:

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

M. H. Garrard, Battle Creek; J. Frank Green, Owosso; W. V. Nelson, Grand Rapids; C. C. Buckner, Ionia; Frank D. Draper, Owosso and A. H. Martin, Grand Rapids.

Mexico, Mo., Church Promotes Union Communion Service

First Church, Mexico, Mo., led by Henry Pearce Atkins, arranged for a union communion service on the afternoon of last Sunday, the final Sunday of the year. To this meeting were invited not only all members of the Disciples church, but also the members of all other churches of the city. Mr. Atkins reported that the invitation was at once accepted by the Methodist and Presbyterian churches, and that the Baptists would also join in the meeting as individuals. Prayer and a union communion service constituted the entire program.

25th Street Church, Baltimore, Dedicates New Building

Finis S. Idleman, of Central church, New York City, led in the dedication of the magnificent new structure which will be the home of the 25th Street congregation of Baltimore, under the leadership of B. H. Melton, who has recently rounded out his first year in this field. Mr. Idleman, in reporting the dedication, gives very great praise to Mr. Melton who, he says "as an architect and practical business man and splendid pastor and a good preacher, is a combination of all the elements which make possible such a success as this recent one in Baltimore." This congregation has struggled along for a number of years under very forbidding circumstances and with alternating hope and doubt, and though but a small group of people, has now been able to carry this elaborate building program through to success, and with no special appeal for subscriptions on the day of dedication. The new building is located on a most excellent street in a fine residential section of the city. The building is a combination of a worshipful auditorium and a practical Bible school department, with all modern improvements in the way of dining rooms, etc. Mr. Idleman writes that this church is destined to be one of the very best in the East. Of Mr. Melton he says further: "We have a rare man in Mr.

Melton. His business judgment as well as his architectural experience should make him a wise counsellor for almost any church among us that is contemplating a new building. He ought to be in the general employ of the whole brotherhood."

W. B. Clemmer to Remain in Rockford, Ill.

W. B. Clemmer writes that he is able to say "officially" that after mature consideration, under the requests and advice not only of the board and the congregation, but also of many friends outside the church and the secretaries of the national societies, he has recalled his resignation from the work at Central, Rockford, Ill., tendered a month ago. Mr. Clemmer writes that he will remain indefinitely at this post, stating that he believes there is an important task to be done at Rockford, especially in these and coming days. Central Bible school reports as Christmas "White Gifts" the following: 71 Red Cross memberships, \$22 for Armenian relief, 12 boxes for the absent soldier boys, food gifts for many families and public homes, etc.

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—The Vincennes (Ind.) Sun recently contained a full page feature greeting to the county's "Soldiers and Sailors of 1917", the message having been written by E. F. Daugherty, Disciple pastor there, and paid for by a number of citizens and leading business houses. Four hundred and four men enlisted from the county.

—G. R. Moore has resigned from the church at Onawa, Ia.

New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—Forty-eight men are represented in the service flag recently dedicated at Valparaiso, Ind., church, where H. A. Denton ministers.

—A. E. Ewell has resigned at Palestine, Tex., to accept the work at South End church, Houston, Tex., recently ministered to by W. S. Lockhart.

—George H. Morrison will leave the pastorate at Coleman, Tex.

—The church at Paulding, O., C. L. Johnson, minister, gave over \$80 at the Christmas season for Armenian relief and ministerial relief; also 121 gifts of food and clothing for the Cleveland Or-

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\$75,000 from the churches for the colleges would prevent deficits, provide equipment, insure efficiency, and be a great victory for Religious Education.

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EDUCATION DAY—JANUARY 20, 1918

BOARD OF EDUCATION OF THE DISCIPLES OF CHRIST

CARL VAN WINKLE, Office Secretary

THOMAS C. HOWE, Treasurer

Irvington Station, INDIANAPOLIS, IND.

phanage. The men's class made the pastor a gift of \$41. Three persons were added to the congregation at this time.

—There were 235 accessions to the membership at Long Beach, Cal., church during the meetings held by the pastor, Geo. P. Taubman, and the Kellems brothers.

—Howett Street Church, Peoria, Ill., ministered to by F. Lewis Starbuck, has embarked upon a soul-winning campaign, with the purpose of adding two hundred members to the congregation by confession of faith, the campaign to close October 31, 1918. Seventeen confessions are already reported. Thirteen teams of five members each have been organized under the auspices of the Personal Workers club. Mr. Starbuck recently addressed the congregation at Havana, Ill., on the subject of "Church Organization," and assisted them in working out a five year program.

—A school of methods will be held at Butte, Mont., February 3-8, in which Miss Cynthia P. Maus, of the A. C. M. S., and Roy K. Roadruck and W. F. Turner of Spokane will make up the faculty.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—C. H. Wirth, a Congregational minister of Evart, Mich., has become identified with the Disciples of Christ. Mr. Wirth was ordained into the Congregational ministry at Portland, Ore., in 1912.

—Last Sunday was J. F. Bickel's last day in the pulpit of First church, Danville, Ill., he having resigned there after a pastorate of four years. Mr. Bickel came to Danville from Boulder, Colo.

—H. H. Harmon, of First church, Lincoln, Neb., who is now in Y. M. C. A. service at the front in France, writes that the demand for men is so great there that often one man attempts to do the work of two or three. He states that college presidents, professors, ministers, lawyers and business men are represented among the Y. M. C. A. leaders.

—When L. W. McCreary came from Hiram College to Hamilton Avenue church, St. Louis, Mo., in 1905, he found a small congregation with a poor building. Today there is a congregation of about 650 active members and a Bible

school of 600, the largest among the Disciples in St. Louis. The property of the church is valued at \$100,000. Last year about \$2,500 was given to missions and benevolences.

—Ralph W. Callaway, who has resigned at Clinton, Ill., has been asked to remain with the work at least until April 1.

—W. E. Sweeney, pastor at First church, Evansville, Ind., has accepted a call to the work at Danville, Ind., and will assume his new task at once.

—M. F. Harmon is the new pastor at First church, Mobile, Ala., coming there from Louisville, Ky.

—W. B. Clemmer of Central church, Rockford, Ill., recently visited Second church, Bloomington, Ill., with a view to considering the work there.

—F. H. Groom, of Mankato, Minn., recently received a call to Grand Avenue church, Minneapolis, Minn.

—Wallace R. Bacon has tendered his resignation at First church, Keokuk, Ia., to become effective January 28. Mr. and Mrs. Bacon have accepted a call to the missionary field in China, under the direction of the Foreign Society and the C. W. B. M. They will enter the college of Missions at Indianapolis on February 1, and will take summer work either at Columbia University or the University of Chicago. In the autumn they will sail for the Nantung-Chow district in China where their work will be done. They will be located about seventy-five miles from Shanghai. Mrs. Bacon is a daughter of Charles Blanchard, editor of the Christian News, Des Moines.

—W. R. Motley, at one time pastor at Central church, Richmond, Ind., and more recently at Spartansburg, O., has been convicted of violating the Mann white slave act, and was sentenced to serve one year and one day in the Federal penitentiary at Atlanta, Ga. He was tried in the United States Court at Atlanta.

—E. H. Wray has resigned at Steubenville, O., to spend his entire time with the soldiers at Camp Sheridan, under the direction of the Y. M. C. A.

—Edward Amherst Ott, formerly a Disciple minister, but for the past twenty years connected with the Redpath Lyceum Bureau in chautauqua work, has retired from the lecture platform. He has

accepted a position as Welfare and Efficiency Director for a large bond institution of New York and Chicago, with headquarters in Chicago. Mr. Ott's chief reason for making this change is that he may be with his family. Mr. Ott at one time served Monroe Street church, Chicago, as pastor, and later ministered at Waukegan, Ill.

—D. H. Shields, of Main Street church, Kokomo, Ind., is leading in an effort to do away with gambling in that city. He recently made a speech at a noon-day luncheon at which 200 citizens were gathered.

—Frank E. Jaynes, of the Wabash, Ind., church, addressed the Rotary Club of Fort Wayne, Ind., on the occasion of the last meeting of the year.

—F. E. Mallory, of Topeka, Kan., was recently extended a call to the pastorate at Leavenworth, Kan.

—J. M. Rudy, formerly pastor at Quincy, Ill., has a new book out entitled

Here is a List of the Best Books on the SUNDAY SCHOOL LESSONS for 1918

The Ministry of Jesus—	Postage
Ward	\$1.00 .10
Mark (Modern Readers Bible)60 .03
Mark (Cambridge Bible series), by Rev. A. Plummer, D. D.60 .05
Mark (New Century Bible series), by S. D. F. Salmond	1.00 .05
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"Our Nation's Peril," in which modern conditions in America are discussed, also some of the issues of the great war.

—H. F. Kern, formerly leader at Augusta, Ill., has taken the work at New London, Ia.

—H. J. Crockett, for the past year leader at Harrisonville, Mo., has resigned to accept a position with the American Extension University of Los Angeles, Cal., a correspondence school of law.

—F. Lewis Starbuck is giving a series of talks on "Personal Work" before the Christian Endeavor society at Howett Street church, Peoria, Ill. C. R. Hudson recently gave a special address to his young people at First church, Pomona, Cal.

Two-thirds of the congregation at Huntsville, Tex., where Gus Ramage ministers, are high school and state normal students.

—At 169th Street church, New York, O. L. Hull, pastor, a white gifts Christmas resulted in an offering of \$23.75 for ministerial relief and a large number of gifts of clothing from various Bible school departments. The Amity Society sent five boxes to the soldier boys

of the church. For Red Cross 26 new members were received and \$31 was the net receipts.

—Charles O. Lee, of Indianapolis, writes that he has recently visited the church at Rennselaer, Ind., and reports most favorably of the work being done there by Asa McDaniel. Since his coming has been organized a very successful C. W. B. M. organization, also Boy Scout and Camp Fire Clubs. Three mission points are being cared for by the pastor and his members, on Sunday afternoons. Mr. McDaniel was one of the speakers in the recent Liberty Loan and Y. M. C. A. "drives," and has been president of the Parent Teachers organization for two years.

—The various churches of Wellington, Kan., gave about \$700 on Christmas for Armenian relief, and of this the Disciples organization contributed \$143. Food supplies totaling in value about \$100 were gathered for the Associated Board of Charities of the city. No "treats" were given in Wellington. At the Disciples church, where H. W. Hunter ministers, the chief attraction was a large electric cross, to which were brought all gifts made by individuals. This church is planning some forward steps for the new year, especially in the line of mission study.

this work is appealing to people now as never before. Our churches cannot send their boys willingly to the front in France without being willing also to give and send for the difficult mission fields in America and abroad.

Letters from China indicate that friendship for America among the Chinese is at its height. Our nation is looked upon as the leader in world democracy. Tens of thousands of Chinese coolies are coming from China to work for the Allies behind the trenches in France. Medical missionaries are coming with some of these humble servants of liberty in order that their physical welfare may be properly looked after.

A note from Roderick A. McLeod, who, with his wife, is on the way to the Tibetan border, indicates that they are very happy in their journey and in their anticipation of the new work they will undertake. They were hoping to reach Batang in time for Christmas.

Miss Jennie Fleming of Mungeli, India, writes of the great need for workers in India. The Foreign Society has not sent a single woman worker to India for eleven years. The Society is searching diligently for several well-trained women to go out soon and undertake the very needy work in the India field. This is a rare opportunity for your young women.

These are war times. Economy is necessary. Every pastor should order his March Offering supplies early and save postage at the mission rooms. It will help much in the plans for printing and in writing letters if the Society knows that each church is going to send an offering to the work this year.

BERT WILSON, Secretary,
Cincinnati, Ohio.

Notes From Foreign Fields

The war situation has reached the remotest points of our fields. Flour is \$40 a barrel at Bolenge, Africa, and wheat is double its former price at Batang, Tibet.

A. McLean has suggested that it would be well to have two service flags in our churches—one indicating the number of young men who have gone to the battleline in France and the other showing the number who have enlisted for missionary service and have gone to the battleline in distant non-Christian lands.

Dr. Wm. Hardy, wife and two babies have just reached America after nearly four months of travel from Batang, Tibetan border. The first twelve hundred miles they traveled overland through a very dangerous section of Western China. They were delayed a week in a Chinese town through the sickness of their baby, and afterwards discovered that this incident saved them from a band of robbers who had been attacking travelers ahead of them. Dr. Hardy brings news that the mission workers are greatly encouraged at the outlook for the work.

Dr. Frymire and Mr. and Mrs. W. R. Holder are somewhere on their long journey from Central Africa to America. In these days of the submarine danger all the friends are anxiously awaiting their arrival. They are very likely com-

ing by the Southern route, across the Atlantic, to avoid extreme danger.

A recent visit to one of our colleges in the interest of student candidates for the mission field reveals the fact that this is an unprecedented hour for this kind of an appeal. Where formerly many of the students have hesitated to enter missionary service now nearly everyone seems willing to go to any field where their services are most needed. The heroic spirit of the hour has eliminated all thought of hardship in service on the mission field. We believe this will be the greatest missionary year in our history. The churches are being tested in their devotion to high ideals as never before. The giving of life and money to world-wide missions is perhaps the most altruistic service the churches can render. The challenge of

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An Appeal for War Emergency Needs

The following letter just received, ought to be of interest to all readers.

It shows the importance of the work our War Emergency Committee is undertaking. Receipts are coming in too slowly; only about \$3,000 to date.

Ford autos have been authorized for use at Hattiesburg, Camp Shelby, and at Anniston, Camp McClellan, and appropriations made to Deming, N. M., and Rockford, Illinois.

F. W. BURNHAM,
President, A. C. M. S.
* * *

Pine Bluff, Arkansas.
December 18, 1917.

Dear Brother Burnham:

"I have just returned from a ten day trip to San Antonio, Waco, and Ft. Worth, Texas, where I visited the army camps. My church here paid all the expenses, sending me out to do whatever good I could in these camps. I was surprised at the readiness with which these men accept the Gospel message. In four small services I had 97 decisions for Christ.

"I am writing you because I am interested in our people doing more than they have done. What are your plans for the War Emergency Committee regarding this work? I am sure if some of our churches would loan their pastors for a month in camp work they would find them capable of giving the churches a greater and more lasting service upon their return. In these camps I found representatives from Baptist, M. E. and Presbyterian Churches, but none from our own except a Y. M. C. A. Secretary here and there.

"I am quite sure a better and a bigger opportunity never presented itself to our people than this work. It seems to me that we must be as much concerned about the kind of men that come back from this war as we are about the kind

of men who go. If we can do our part now to win them to Christ, those who come back will be strong Christian workers.

"I am quite free to offer you myself for a short period of time, say a month for this work. I know my church will be glad to spare me for that length of time. I have made personal observations of the work, and have done some of it in these last ten days, and I have never been so impressed with the bigness of the task and the opportunity.

"If there is anything I can do, or any information I can give concerning these camps, I will be glad to serve. I shall be glad to hear from you.

"Very sincerely yours,

"A. Homer Jordan."

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Vol. XXXV

January 10, 1918

Number 2

A Letter to a Business Man

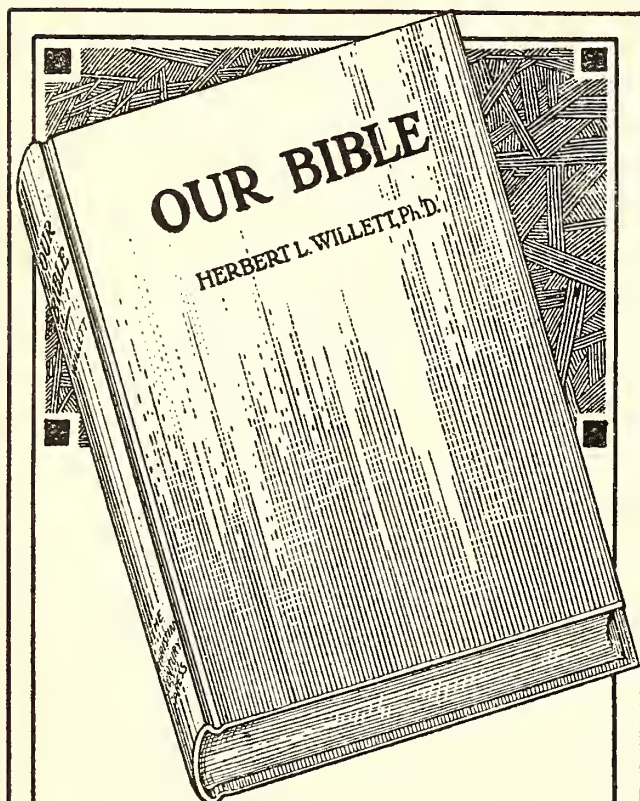
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to Baptists

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We owe an immediate duty to the thousands out of our own churches and Bible schools who are now in these army units. In Camp Zachary Taylor there are 250 men from the Christian churches of Indianapolis alone. While they were at home we watched after their welfare constantly. Now their need of true, strong and sympathetic fellowship is tenfold greater.

Whatever may be done by the army chaplains and the Y. M. C. A., amid the stress of each week's work, must be supplemented by the churches of nearby towns and cities where the soldiers like to spend their week-ends.

Here is the opportunity of alert and apostolic evangelism. The men are turning toward God as no group of any other generation ever did. Even those who are not so influenced by the seriousness and the idealism of the work before them are made susceptible to new influences, good or bad, by the completeness of the change already made. Just as the evangelism of the Disciples in the past found its fruitful field, not in the fixed communities of the East, but in the new settlements of the West, so its chance today is with the young man in camp.

But the churches near most of these military centers are utterly unable to meet the situation, so it becomes a service for the whole brotherhood through the War Emergency Committee, and so the capital fund of the Men and Millions Movement must be completed by June 1st, that \$100,000 of it may be devoted to this duty and opportunity.

MEN AND MILLIONS MOVEMENT
222 W. Fourth Street, CINCINNATI, OHIO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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JANUARY 10, 1918

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWEES :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Straight Talk to Baptists—and Others

BAPTISTS are wroth—some Baptists at least! Their indignation is excited by reports that one of their most prominent laymen—Mr. John D. Rockefeller, Jr.—has said right out in open Baptist meeting that their denomination ought not to insist on immersion as an invariable condition for church membership. This first step he recommended to his fellow Baptists as clearing the way for union with other followers of Christ. Mr. Rockefeller, of course, was meaning to say a very Christian thing. But to hear the criticisms that other Baptists—Baptist ministers chiefly—have heaped on him, one would conclude that he had spoken with shameful disloyalty to Christian truth and Christian faith. The opposition of viewpoints is so extreme that both can hardly represent the spirit of Christ. Which party needs converting—the traditional Baptists who stand for immersion always and forever or such liberal gentlemen as Mr. Rockefeller? The Continent would much regret to seem censorious toward a great company of good men and women. But the issue being raised, its conscientious judgment might as well be acknowledged. It is the traditional Baptists who need converting.

* * *

Do not let it be supposed, though, that their opinion on the form of baptism is what is here referred to as the error from which Baptists ought to be converted. That's a purely external matter. And there's no harm in a Christian believing what he will about externals. The evil all lies in making tests of Christian fellowship out of ceremonial matters. This is certainly wrong, because Jesus Christ himself, and his apostles after him, absolutely rejected every conception of religion which would make man's acceptance with God to depend on observance of any rite or submission to any particular organization. Jesus and the apostles made it clear as daylight that all true religion consists in an inner personal relation of life and love subsisting

between the soul of man and the Spirit of God. And no man on earth is entitled to declare that any outward sign of custom, ritual or authority identifies the true church.

All the signs that identify the true church are spiritual—visible only in the Christian character and service of its members. As for the form of baptism most constant with the practice of the early disciples the Baptists may possibly be right. The claim, however, that the word "baptizo" in the New Testament settles everything is sufficiently answered by the simple fact that with the majority of Christian scholars it settles nothing at all. And the mere circumstance God has left the question where so much dispute is possible ought to be quite enough notice that the form in which baptism is administered is a matter that heaven is very little concerned about.

* * *

There is, therefore, no reason on earth—or in heaven—why the Baptists should not go on baptizing by immersion just as long as they please. But there is profound biblical and spiritual reason why Baptists have no Christian right on account of their preference for immersion to withdraw themselves into a cleft-off branch of the church and refuse to join their fellow Christians in the brotherly communion of the Lord's supper. There may be some who will think this language too stern to be fraternal. But the impulse behind it is most fraternal. If Baptists were not a people much to be desired as comrades in a larger fellowship they would not be worth lecturing in this uncompromising way about their "flocking by themselves." But just because the general Christian world is poorer for the persistent fashion in which the Baptists segregate themselves, it is the inevitable prompting of religious brotherhood to try something that may shake them out of their ill-grounded isolation. Surely it is no unfriendly act to urge Baptists to come out of their narrow corner and fall

to with their neighbors at the immense task of building up a comprehensive church big enough to take in all those who look to Jesus of Nazareth as Son of God.

* * *

The principle of a spiritual church certified by its faith and love, and not by forms and practices, rebukes of course many more than the advocates of immersion. It rebukes just as forcibly all who separate themselves from their Christian brethren in order to teach that the true church of Christ must sing psalms, or repudiate secret societies, or refuse to vote in civic elections, or practice infant baptism, or elect lay elders, or accept the rule of bishops, or obey the pope. There is, of course, nothing intrinsically in conflict with a Christian life and walk about any of the insistences. A man may even be a papist and a good Christian. But no man, papist or anybody else, is a Christian thoroughly conformed to Jesus Christ if he holds that men who fail to see the necessity of his footnotes to Christianity are not Christian. He is not thoroughly conformed to Christ, because he does not say what Jesus said: "He that is not against you is for you." Nor does he say what Paul said: "The kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit."

The thoroughgoing Christian therefore is compelled to say, wherever he beholds evidence of "righteousness, peace and joy in the Holy Spirit," that there the true church of

God exists. When Christians get such vision, Christian union will be here. But let nobody predict under such circumstances the disappearance of all differences of opinion about doctrine and church polity. There will be just as much difference of judgment and conviction on such points as ever. The great change in the situation will be that men will then perceive that they may differ on these external matters without the least need of splitting themselves up into distinct church bodies.

* * *

The capital mistake underlying the denominational situation as it exists in Christendom today is the assumption that disagreement over a specific doctrine or specific church custom requires the disagreeing elements to divide or else abate their convictions. The supposed dilemma is imaginary. All that's required is this: Everybody must be willing—just as in any democratic society—that the majority shall decide all joint practices, and that individual faith shall be governed entirely by individual conscience. There is another verse from Paul which applies perfectly here: "Where the Spirit of the Lord is, there is liberty." And Christendom cannot have Christian union until it goes where the Spirit of the Lord is to get it—to the realm of liberty.

THE CONTINENT,
Presbyterian Weekly.

Not a Book, But a Searchlight!

THIS editorial is written for the purpose of recommending a book—a small book but great, a book that will do more to settle one's philosophic doubts about the war than any other piece of writing that has come to our attention. It is not a book for every one to try to read. Not every troubled soul should take it up. One should have a little knowledge of the history of philosophy—not much, just about as much as one gets in a regular college course. If one has that much knowledge of the history of philosophy, this book, written by John Dewey and entitled "German Philosophy and Politics," will be a revelation. It is not a new book, indeed it is quite old—was it not written nearly three years ago? And is not a three-year-old book practically dead, nowadays? Yes, that comes near being true of most books, for since 1914 we have been entering a new thought-world and much of the intellectual luggage that we carried with us in our old world we are having to discard. Books written from the older points of view we do not care for. But in this case the age of the book we are talking about is a virtue. It was written so long before America entered the war and before any one dreamed that America would be drawn into the war that no one can impute to Professor Dewey the bias that war passion tends to put into the thought processes of even our most detached and dispassionate philosophers.

* * *

It has been hard for all of us and is as yet impossible for some of us to accept the interpretation of the German

attitude of mind, which has become current among the people of the Allied nations. That the Germans should be essentially different from the rest of us in respect to moral ideals and humanitarian sympathy was an idea which not many of us were prepared to grasp. While within Christendom there are many distinctions of creeds and rituals and types of organization, we had always supposed that all men were identical in the essential matters of conscience. Then to be told that in the people of Germany we have an exception, that the Germans have not only a different moral code but a different moral outlook and a different moral feeling from the rest of us—that was more than many of us, even in the interest of intensifying the war passion, could get our intellects to approve.

There was a great deal of talk about Bernhardt and his doctrine that the individual man exists for the state, not the state for the individual man, and that the state is not amenable to the moral law. But, being a General, our skepticism made us take Bernhardt as representing at most the point of view of the military caste with its perverted moral sense, and not the normal moral sense of the German people. There was a great deal of talk also about Nietzsche and his doctrine that Christian morality is false because it is built upon what he called the "passive virtues"—meekness, self-denial and such qualities. Nietzsche championed the conquering virtues and exalted the superman, the man who succeeds through power. With him might was right. But everybody knows that Nietzsche has not been considered a constructive influence in German thinking; his direct im-

pression has not been profound. What vogue he has attained is due chiefly to the fact that his philosophy lent itself so admirably as a kind of foil against which the ethics of a more Christian kind could be explained. Nietzsche has served the function of whipping-boy or chopping-block in the philosophical debates of the past generation. But he was not seriously conceived of as either affecting or reflecting characteristic German thought. He was considered by most of us as an intellectual eccentric, a lawless comet, an individual eddy in the stream of world-thought, or, to use biological language, a "sport."

* * *

The thing that Professor Dewey's book does for one is to make one take Bernhardt and Nietzsche and Treitschke and all such writers seriously, as real and direct products of the essential German type of consciousness. Beginning with Immanuel Kant, Professor Dewey shows how the long line of German philosophical thinkers has made a home-like place in the German soul for precisely the thing the Kaiser has done in violating Belgium, in perpetrating the atrocities of which we have heard so much, and in aspiring through military might for world domination. Professor Dewey says:

Surely the chief mark of distinctively German civilization is its combination of self-conscious idealism with unsurpassed technical efficiency and organization in the varied fields of action. If this is not a realization in fact of what is found in Kant, I am totally at loss for a name by which to characterize it. I do not mean that conscious adherence to the philosophy of Kant has been the cause of the marvelous advances made in Germany in the natural sciences and in the systematic application of the fruits of intelligence to industry, trade, commerce, military affairs, education, civic administration and industrial organization. Such a claim would be absurd. But I do mean, primarily, that Kant detected and formulated the direction in which the German genius was moving, so that his philosophy is of immense prophetic significance; and, secondarily, that his formulation has furnished a banner and a conscious creed which in solid and definite fashion has intensified and deepened the work actually undertaken.

From Kant on through Fichte, Schelling, Hegel and even down to Eucken, Professor Dewey traces the effect on German thinking of the absolute separation of the inner realm of moral freedom and idealism from the outer realm of physical resource and necessity. In doing so he gives a philosophical background which explains how the presence of great poets and musicians and artists in German history can exist side by side with the Superman, and how the unquestionable tenderness of the German heart toward all these refinements of idealism can exist side by side with inordinate national egotism and ambition and perfidy and *schrecklichkeit*. Says Professor Dewey:

Ended is the paralysis of action arising from the split between science and useful achievements on one side and spiritual and ideal aspirations on the other. Each feeds and reinforces the other. Freedom of soul and subordination of action dwell in harmony. Obedience, definite subjection and control, detailed organization is the lesson enforced by the rule of causal necessity in the outer world of space and time in which action takes place. Unlimited freedom, the heightening of consciousness for its own sake, sheer reveling in noble ideals, the law of the inner world. What more can mortal man ask?

* * *

In the light of this book one's ideas are reshaped as to the difficulty of driving a wedge between the Kaiser and his people. It may be done, but it will not be done easily, for the whole structure of the German mind, built up

through a century and a half of distinctive teaching, cannot be remade by the sword. It can only be remade by the slower process of a new kind of education. The most the sword can do is to shatter the dream of the German people, to bring disillusionment where now there is faith and devotion based upon false feeling for their national *kultur*. A decisive military defeat would bring about this disillusionment and open doors of the mind now closed to those principles of ethics which the rest of Christendom believes should apply to nations and other social entities as well as to personal conduct.

One lays aside this volume by Professor Dewey with a feeling and an understanding that the German mind has been educated for so long so differently from the national minds of the rest of Christendom by the fallacious presuppositions of its prevailing philosophy that it is now a sort of intellectual pervert among the nations. And one is able to conceive the war as the attempt of the sane members of the world-community to stop the ravages of this insane neighbor and if possible to effect his cure, but if not, to render him innocuous.

Again, we say, this book is not for every one to attempt to read, though it is not technical. But any person who has a bowing acquaintance with Kant and Fichte and Hegel will cordially thank us for introducing him to this illuminating work by Professor Dewey.

When the young people of the next generation study the history of German philosophy in their college courses the thesis of Professor Dewey, as expounded in this little book will be the heart and core of the instructor's interpretation.

And is it not strange that until the war nobody ever thought of it?

THE LESSON OF HALIFAX

IT is the fashion today to speak pessimistically of human life and ideals, so that the story of the relief of the stricken city of Halifax stands out as a striking evidence of the real goodness of heart of the world. As soon as the terrible news was flashed out over the wires that fifteen hundred people were killed and thousands were homeless, there was the most rapid mobilization of the forces of civilization to relieve the distressed city. With the people homeless in the midst of a great blizzard, the most urgent problems presented themselves at once.

One of the first requests was for one million units of pneumoniatic serum with which to fight the enemy which would be sure to haunt the stricken city as the people huddled together in their poor shelter. The Public Safety Committee of Massachusetts promptly gathered together the materials that would be needed for the creation of this big order of medical supply.

The contribution of various articles for the comfort of the people of Halifax was very prompt. The governor of Maine at once sent 10,000 blankets and 1,000 cots, all consigned to the Red Cross of Halifax. Later he offered the Red Cross 400,000 square feet of lumber, ten tons of putty, 200,000 pieces of window glass and 10,000 rolls of

tarred paper. Massachusetts sent a trainload of doctors, nurses and orderlies with a full line of medical supplies.

It happens that our civilization still permits the settlement of the problems of statecraft by the appeal to the sword, but there is a leaven in modern life put there by the great Teacher of nineteen centuries ago which is leavening the lump, if we will but give it time and favorable conditions. Every wonderful achievement of humanitarianism is but another evidence of the presence of the Christ spirit in the world.

WHAT TO DO WITH THE WHISKEY

WITH the closing of the distilleries there is an end during the war of the making of whiskey, but it must not be forgotten that there is now locked up in bond a great fortune in "liquid treasure." This will enable many distilleries to do a thriving business the moment that peace is declared.

Meanwhile, there is needed in the making of munitions great quantities of alcohol. There must be a further using up of valuable materials to produce this alcohol. It would seem entirely obvious that good war economy would demand the confiscation of the whiskey in bond, except such as will be needed for medical purposes, that the alcohol in the whiskey may be used to meet national needs during the war.

Under the broad powers possessed by the President, this would be possible. Mr. Wilson doubtless feels like doing many things for which public sentiment may be lacking. In this matter there should be no failure on the part of good citizens to acquaint the President with our sentiment. Whiskey is a menace, but commercial alcohol may become an instrument of victory.

THE LESSON OF THRIFT

ONE of the by-products of the war is the lesson in thrift which is being given the American people. It is the curse of many families among the middle class and below that they never save a dollar for a rainy day. Without forethought, they fall easy victims of whatever calamity comes their way.

Not only is the government teaching us to save on food and coal and other necessities, but it is also becoming the greatest saving bank in all the world. The new thrift stamps provide a means whereby everybody may loan money to the government. The thrift stamp is sold for twenty-five cents and when sixteen of these are attached to a card, they may be exchanged for a war-saving stamp which will be worth five dollars in 1923. This provides a four per cent interest compounded quarterly.

The Sunday school of the Irving Park church, Chicago, for a long time maintained a savings bank in connection with the Sunday school to teach the children to save. This was done in the belief that whatever builds up the complete man is a proper subject for Sunday school effort. Might there not be promoted a general movement throughout the country to induce Sunday school classes to begin accumulating thrift stamps, thus cultivating the spirit of economy as well as promoting the cause of the war?

Sunday school leaders could secure the cards and

stamps and thus become agents of the government in this work. The total savings attained would become a matter of interest on the part of the school. The way to teach anything to children is through action; by the concrete plan above mentioned, thrift and patriotism may be made real to thousands who never before knew their value.

A TRIUMPH FOR THE RED CROSS

THE Red Cross may be an unsectarian institution, but we cannot forget that its symbol is none the less a cross, with all of its connotation of the redeeming and ministering Christ. The triumph of this organization is not the victory of organized Christianity, but could the Red Cross have any large place in a world which was not partially, at least, controlled by Christian principles?

The big Christmas campaign for funds for the Red Cross in this country was very successful. The goal was ten million new Red Cross memberships; this goal was reached on Christmas day. Thus was completed a campaign which in all the history of philanthropy is unique, for the big total of ten million dollars was raised in a few days by the giving of almost ten million people. Nothing but a unanimous sentiment and a deep conviction of the value of the work being done could ever have produced this wonderful result.

Of course, this ten million of dollars will not support all the work to be done through the war, but with these members enrolled it is to be believed that many of them will keep their membership up during the war period without any more solicitation and that they will also serve as recruiting centers from which many new subscriptions may be secured.

A FAMINE CRY FROM FINLAND

AS the world-war drags on, we continue to receive new famine calls from different nations. The latest to be added to the list is Finland. The Federal Council of Churches is bringing to our attention a letter written by Archbishop Soderblom of Sweden, in which he says: "Finland is suffering hard famine. Christian conference of delegates from five neutral countries appeals most earnestly for your strong efforts to bring help from America."

The countries in the northern latitudes have always depended upon a free commerce to keep alive. The Scandinavian countries would be in famine also were it not possible for them to reach certain countries in the outside world for supplies. Finland suffers a complete blockade, for the sea is closed to her and the civil war in Russia has deprived her of the opportunity to secure food from this nation once so well supplied with everything she needs.

Many will feel that we have done all we can in the way of relief. While we have exceeded every record which has ever been made in this country for philanthropy, we are living in historic times. A great situation demands heroism and self-sacrifice. While war is making some of the nations of the earth our bitter enemies, our philanthropies are making of some nations our undying friends. It is worth while to save the life of any mar

dying of famine, even the life of an enemy, but it is a double joy to save the life of those who may afterwards become grateful friends. Still more of the luxuries must go and we must make room at our table for poor Finland.

A little jeweler's shop with two clerks sold twelve hundred dollars worth of jewelry the day before Christmas in a mid-west city. This indicates we are not really poor yet.

SHALL WE HAVE THE REPUBLIC OF JUDEA?

IT is proposed that there shall be erected in Jerusalem the Republic of Judea, so that the Jews of the various sections of the world who desire to do so may find an asylum there.

Of course, only a few Jews could go there, and only a few, doubtless, would care to. Palestine could not be made to support a population of a million people, and there are over ten million Jews in the world, very few of whom are any longer acquainted with agriculture. Yet the possession again of their native land would be a source of satisfaction to every Jew, so that such a British victory would be an event of really great significance to these world wanderers.

The setting up of a Jewish republic would also have meaning for the religionists of the western world. The cradle of religion for all of us was in the old cities of Palestine. Most of these cities are invested with great sentimental importance. Under Turkish rule they have become foul, and it is indeed a poetic soul who can travel through Palestine without a shock to his feelings. A pilgrimage to the holy land has long since ceased to be edifying to any man who is interested in cleanliness.

We can well believe that a Jewish republic under the protection of the Christian nations would open up the land to archeological research, result in clean cities and guarantee that the entire western world might have equal access to the holy places.

The only alternate proposition is that the pope should be entrusted with the rule of the holy land and even that he should take up residence there. It is difficult to believe that the Protestant powers would view this with favor.

RESTLESS MINISTERS

ECONOMIC conditions induced by the war have proved unsettling to the church, as might well have been anticipated. Some congregations are in a very panicky condition with the budget seriously imperiled. Under such conditions, it is no wonder that the minister grows discouraged.

There is the further fact that more pulpits are vacant than formerly. The taking away of our strong men for chaplaincies and places in the Y. M. C. A. service has caused some of our best churches to be pastorless and their efforts to fill the pulpits unsettle still other churches.

With more chances to move than he has had in many a day, the minister should carefully consider

just what justifies a change of pastorate. The man who changes with no other motive than the securing of a larger salary will not be justified unless his present salary is too low for efficiency in religious work. If the ministry is to be judged as a place to make money, most ministers would quit tomorrow.

Too often, ministerial changes proceed out of pique. There is some little dissatisfaction, some challenge of authority, and the minister is tempted to believe his leadership is at an end. It is not thus that great ministers act in the pastoral relationship.

We shall not say that all pastorates should be long ones. Sometimes a man does the kind of work for a church that necessitates moving away shortly afterward. When a church is house-cleaned in its moral character, for instance, the man who does the job must, like as not, go on shortly. There are men who are not intellectually vigorous enough to go on preaching continuously to the same people.

On the whole, however, we shall have stronger churches if we have longer pastorates. In many of our cities there are men who have stayed a quarter of a century. These men master the technique of their tasks and have time for the larger things. The big man is likely to stay with his job, even in war-time.

Forward With Christ!

By Thomas Curtis Clark

NOT "Back to Christ!" our battle-cry;
But "Forward with Him!" On!
The day of His "Good will toward men"
Is only at the dawn.

No voice goes forth from Galilee;
Jerusalem is still:
Christ speaks in every human heart
To teach His loving will.

Our shrine is not at Bethlehem;
He would not have us there:
He leads us to the crowded street,
Where souls of men despair;

To city slum and factory,
Or to the far, dark land;
There walks the Christ, amid His sheep,
And soothes them with His hand.

No "loyal" cry of "Back to Christ"
Can aught avail, if we
Forget the living, pulsing things—
Faith, hope and charity.

Upon us of the great today
Have all the ages come:
Before the pleadings of the world
Shall we stand helpless, dumb?

O Christ of God, O Son of Man,
Awake us from our dreams
Of ancient good and partial truth
To trust tomorrow's gleams.

A Letter to a Business Man

By Edward Scribner Ames

THIS letter is written to a business man with reference to his attitude toward religion and the church. The man addressed is a composite of several business acquaintances, but the picture in my mind is that of a particular friend. Into this picture, as I write, are blended impressions and incidents from various sources. The letter seeks to convey something of the minister's problem in trying to interest such men in practical religion, and to make them see that religion really offers them great opportunities for usefulness and satisfaction.

The man to whom this urgent word is sent has never dreamed how much thought he has occasioned the writer, but he represents a large class of vigorous, ambitious and successful men of middle life who have been sifted out by the economic struggle and drawn into large cities by the great prizes of these commercial and industrial centers. He comes of the middle class American stock, from a small western town, is self-made, and has all the energy, concentration and masterfulness born of early discipline and a long growing sense of influence and power with men. He has a good home to which he is devoted, and in which, with his clubs, he finds his most absorbing interest outside of business. It is through his home, his wife and especially his children, that he comes nearest the things of religion. He once "belonged" to the church, but in the transition to the big city his religion became largely a memory—a memory, however, not incapable of being roused into something of sentimental earnestness at times, but for the most part pale and dormant and in theory quite out of date.

MY DEAR FRIEND:

If you receive this letter safely, it may occasion you some surprise. It may annoy you. It may amuse you. I hope it will do neither, but help you realize that I have thought about you a great deal and have often wondered whether we could ever understand, each one of us, the world in which the other lives. When I first thought of writing you I confess I had hopes of interesting you in the church of which I am the minister. But now you are leaving the city. You have proved yourself in business. I hear a rumor that you are accepting a very responsible position and will receive the fabulous sum of a thousand dollars a week. When I was a boy, there was a popular song about all the things one could do if he had a thousand a year. At that time no composer of songs was able to imagine a man getting a thousand a week in a business position. Doubtless you yourself must often have dreamed about the day when you might receive five thousand a year, which would be about one hundred dollars a week. Possibly there were times when that looked so luxurious and so remote that you would gladly have signed a contract for life at that figure if any one had offered it. Probably you would have been more interested in the questions of religion at that time, too, than you can be now. Or is there something about great financial success and good fortune which now and then, at least, make one sensible

of responsibility and the need of greater guidance in handling such vast personal wealth? I know a wealthy woman who stood one late summer day in her orchard of peach trees. As she looked at the beautiful peaches, golden and down-covered, and touched the delicate flesh of one, she exclaimed, "Who am I that all these wonderful creations should be given into my hands?" Perhaps it is easier to feel that way about peaches—mysterious gifts of the earth upon leafy trees—than it is about hard dollars which some one tells us we earn. But the difference isn't so great when we realize that earth and sun and rain and the work of many human hands go into the big complex enterprises out of which our wages come.

* * *

First of all, I must tell you a little of how I came to know about you. Of course, I couldn't expect you to know anything about me. Probably you pay as little attention to the church announcements in the Sunday papers as I do to the stock market reports. I first heard your name when I was away from home filling an engagement in the pretty little city where you used to live. The minister there called you by your given name. He had received you into the church and had a very human interest in knowing how you were getting along. He was somewhat surprised and puzzled, when I said I had not met you. I took the address he gave me and I remember yet the feeling I had when he told me of the big institution you were in and how near the top you were. It was a mixed feeling—a conviction that we might mean something to each other if we should hit off the beginning of the acquaintanceship just right; and a kind of hopeless feeling born of former experience and of years of observation of this kind of thing.

In certain ways, ministers work against heavy odds. It is easy to let them wait in the outside office until the other callers have all been received. You never treated me that way, and I should not complain if you had. I just mean to use that as an illustration of the way many men relate religion to their life. They feel that it is the one thing that can wait. Few men who have had a genuine religious training deliberately put it out of their life, but they often unconsciously let it get crowded out by other more important tasks.

I have at times wondered how it would have been if that very human pastor who took you into the church had preceded you to this city and had become established in a church near where you were to live. Since you already knew how human he was and yet how fine and sincere, you probably would have gone right along with him and made yourself one of his right-hand men. He would have brought you into association with a number of forceful business men who also help the various causes of religion. Your friendship and co-operation with them would have been enhanced by a disinterestedness and idealism which are among the most satisfying things in the world.

I also heard of you through a man in your line of

business. You were boys together. He always spoke of you with real zest, and his tone indicated that he was proud to be your friend, and at the same time he was a little embarrassed that you had so far outstripped him in the race.

* * *

My most vivid impressions of you, however, came from the few brief conversations we had. I remember especially what you said about the church and golf; about your gifts to good causes; and about a man who had used your name in an advertisement without your consent.

When I asked you why you did not come to church and help in its good causes, you swung around in your big chair and with a half quizzical smile, said you played golf Sunday mornings. I ventured the rather liberal suggestion, for a minister, that you might play golf Sunday afternoon. But you said that there were other things at that time. I did not elaborate the various possibilities of playing golf in the early morning hours of weekdays, or of getting exercise some other way. Your mood about the whole matter impressed me very much. Frankly, and with a little play of humor, you charged the shortcoming not to any stupidity of preachers or churches, but to your own imperfection. You did not argue the matter nor defend your preference for golf over religion. You just smilingly admitted the fact.

The nature and spirit of your gifts to charity was another subject touched upon. This came out when I asked you to contribute to our missionary and benevolent fund. When you said you would give me fifty dollars, I replied that I wanted a hundred. You lifted your eyes a little and looked at me with a slight token of the appreciation a business man has for a good-natured beggar who has the audacity to ask for double what is offered. You did not ask me very closely about the use to be made of the money, but you promised the hundred and sent it that night by mail. It would have been a still better hundred dollars if your curiosity had gone along with it. It was a good chance for you to ask me to do as another friend does who sometimes puts a larger sum into my hands and asks me to invest it in good ways and later report to him the results. I regard gifts to philanthropy as investments which pay very real dividends in the results they achieve. When a man sees his gifts actually relieving distress, or helping to educate an honest, hard-working young man, at that moment the giver gets his proper returns on his capital. Another man I know always loses out at this point. He gives thousands of dollars of which I know, but he told me he always said goodbye to the money when he made the contributions. His point was that if he expected anything to come of it he would probably be disappointed. He remarked that he tried to feel as if he had thrown the money away, or had lost it, and then if anything did come of it he was happily surprised. That impresses me as an unfortunate attitude. It has deep scepticism in it if not cynicism. It isn't constructive philanthropy. Such giving may be done in response to teasing or to the influence of custom, but it does not put into the giving of funds any such thought and anxious inquiry as goes into the making of dollars in modern business. It is likely that if men could be brought to give as much attention to distributing

their wealth wisely as they do to getting it, the causes of religion and charity would become vastly more effective and convincing.

You also requested that your hundred dollars should be turned in to the treasurer with no mention of your name. Your motive was modesty, no doubt. You did not care for any publicity. You shrank from it. Unconsciously you wanted to avoid too many calls like that one. But surely a gift is often more influential when it is reinforced by the good name of the donor. Men usually wish to know who is behind an enterprise. The force of the personalities identified with a project often contribute as much to its success as their gifts. This is particularly true of causes which seek constantly to increase their adherents and working power.

One other item remains vividly in my mind from our last conversation. A tailor had rather ingeniously worked your name into an advertisement in the daily paper. At the top of his advertisement he put the statement that you were a well-dressed man, and then gave assurances of his good stock and workmanship. He did not say that you got your clothes from him, but it was the inference he wanted readers to draw. When I called that day, at your office, you were engaged in a telephone conversation and I noticed that my sudden and unexpected appearance checked, a bit, the flow and vigor of the argument, but you showed me the clipping from the paper and told me of the annoyance it had caused you. Then you agreed that if you got any damages out of the pirate you would turn the whole amount over to me for good uses.

* * *

From all these sources I have drawn some conclusions. In the first place I do not think the church did its duty by you. We should have found you sooner, shown ourselves more friendly, and explained to you what kind of a church we have. The churches are lacking in efficient methods for finding strangers when they come to the city. If there were a better human clearing-house for newly arrived residents, it would help greatly. Of course, the newcomers are usually very much occupied with the affairs which brought them to the city. Their business friends show them social attentions, but seldom are of the same religious faith; and a number of things crowd out the claims of the church. There are theaters, parks, clubs, musicals, parties, Sunday dinners with friends in the suburbs, and many other novel time-consuming and energy-draining demands. Perhaps it is not until the old folks come from the home town on a visit that the question of churches is raised. Then none of the family knows where there is a church of the right sort. If they find one and venture to attend it, they are so conscious of being strangers that they expect every one else in the congregation to realize it, too, and help to make them at home. The service lacks for them the atmosphere of familiarity and intimacy to which they have been accustomed back home, and they do not quickly get adjusted.

It certainly was nothing more definite than this which kept you away from the church. I do not think you are a sceptic or an infidel, or an opponent, consciously, of religion in any form. You were glad to have the children in the Sunday-school and if there had been any great crisis

with reference to religion, such as men experienced in the old days, you would doubtless have lined up on the side of the church. As it was, you drifted along and never came to terms, seriously, with the work of the church in the city. You have adopted modern methods and devices in business, but you did not know that corresponding developments were taking place in the spiritual interests of men. In business, for example, you work with a highly organized system. It is a great social arrangement where specialization goes along with interdependence and co-operation. The same tendency is at work in religion. It is seen that a man cannot be religious by himself any more than he can buy and sell goods by himself. To be in business means to enter into mutually advantageous relations with others. The old days in merchandising, when every deal was on the principle of a horse trade, and each party was privileged to get the best of his competitor if he could, are past and gone. Just as surely are the days of individual salvation passed away. We are good or bad in groups, or, at least, in pairs, and a single man seldom rises far above his set. One man cannot any longer get special favors in business as was once done. Neither can one get spiritual favors independently of others.

* * *

You would appreciate also the fact that in religion, as in your work, new developments are constantly taking place. Old machinery is discarded and new inventions are put into use. You have abandoned the old system of bookkeeping with its ponderous ledgers for the loose-leaf system. It was too much of a burden to have to carry the whole big book in order to deal with a single item. It is not unlike that in religion. We do not attempt to use the whole Bible on every question of conduct. Some pages are far more important than others.

There is in modern business a pioneering spirit, a search for new markets and for new processes of production and distribution. You take the whole world into your calculations. La Salle street banks are in daily communication with the ends of the earth. The same is true of the churches. They are filled with a sense of adventure. Each little and big congregation is in connection with the outside world. They send their money and their choice young people to China and India and to the islands of the sea. It is no longer a matter of mere sentiment. Modern missions are as different from the old as the present day department store is from the old "dry goods" store in which I worked when a boy. These new religious enterprises are appealing to wide-awake business men. The Laymen's Missionary Movement, the Y. M. C. A., the interdenominational educational efforts, are enlisting a stronger and more representative class of men from all lines of business. Church work, like commerce, goes on in terms of millions of dollars annually, where a few years ago only hundreds were spent. This larger, more practical, more human, and more progressive spirit of the church would appeal to a man like you and furnish you a stimulating and satisfying spiritual experience commensurate with your practical capacity and your constructive imagination. All features of the church life are being remodeled in keeping with this vaster, expanding world. New hymns are coming into use, expressing, if not less

interest in the "New Jerusalem," at least more consideration for the peace and welfare of the town we live in. New sermons are being preached. They are not so pious in their phrases, but they are more practical and deal with a far greater variety of topics. In many ways the spirit of religion is less repressive and more sympathetic toward natural activity. It is less isolated. It allows people to play games, to go to the right kind of theaters, to read novels, to enjoy good art in ways which were not possible in your youth. This is not because men have lost religion, as some timid souls believe, but because they have begun to discover the spiritual uses of common things. We begin to see that Jesus was not ascetic and morose and pessimistic about this life, but that he entered deeply into it and glorified love, and wisdom and beauty. It was the old, narrow, artificial, unworldly religion which put him to death. His own spirit was congenial to uncorrupted and aspiring human nature, and his outlook upon this life as well as the next, was sane and joyful.

(Concluded next week.)

1918

By Katharine Lee Bates

COME like Saint Michael, come!
Time's olden pendulum
Hath struck thine hour. Not hollow
Nor faint our welcome. Lead!
To Honor's field we follow;
In Mercy's cause we bleed.

Red roses—ah, how red!
We strew before thy tread.
Bright armor that is hammered
On love's bruised heart we bring.
Our Spirits are enamoured
Of splendid suffering.

Come like Saint Michael, lord
Of the celestial Sword
That smites in holy passion
To make Christ's pathway straight.
Teach us the angel fashion
Of battle without hate.

Then in departing go,
If Heaven may crown thee so,
To choral wedding-marches
Whose joy no more shall cease,
Beneath triumphal arches
Leading thy white bride, Peace.

—The Congregationalist.

The Fight for Character

A Letter to Young Men

By Thomas M. Iden

TO those who feel themselves sorely tempted, it ought to be a source of comfort to realize that the strongest characters are developed under the stimulus of the severest trials. The young man who is never called upon to face great temptations and tests, never obliged to make important decisions while character is in the moulding, will not be likely to resist evil successfully when he meets it for the first time in his maturity. Evil is here: we must deplore it, hate it, fight it. In general, a man grows stronger and more courageous the longer and the harder he struggles. All triumphant life, and that is the only sort of life that is worth while, issues out of conflict; when a man ceases to strive, he is already conquered. It is when the training and fighting season is over that the athlete has his hardest struggle with temptation.

Somehow I find myself feeling grateful that the way is not always easy. I like the fight,—the fight within; it's always hardest there. Somehow the presence of the foe proves good for me. It puts me on my mettle. It keeps me on my guard. It holds me alert and watchful. It calls forth all my powers at their best, and gives me self-respect when I win, or even when I lose, if I have manfully contended. In any case, the zest of life to me lies largely in the battle I am called upon to wage daily, whether I am in my peaceful home or at the fighting front. The personal stake is as great for me in the one place as in the other. If I fail to do my bit—yes, my utmost—at home, to make my sacrifice there, even to the offering of my life, to keep my strength and efficiency at its highest, my purpose pure, my motive unselfish, my body and my life clean and strong and fit,—if I, who cannot go to the front, fail to make the most of myself and of my powers at home, how much more am I a traitor and a slacker than he who, under strain and trial such as I might not endure, sometimes may show faint heart and feeble courage!

THE SOLDIER POISE

And so I like the soldier spirit, the soldier poise. I buckle on my armor—the Christian armor—for the real fight with evil. I face the foe. I challenge the enemy to combat. I find strength and assurance in the Scripture words: "I can do all things through Jesus Christ who strengthens me" and "He will not suffer you to be tried beyond your power to endure; but in every temptation will make a way for your escape."

I am hoping that I shall be a fairly good "old man." My youth had its weakness and follies, my middle life has been full of failures, but somehow I do not feel like giving up the fight,—I want still to carry on. I am happy only when I strive. I do not know how I could enjoy an effortless life. I know there is something good in me that is worthy to survive, that is capable of final victory and of permanent mastery. I would not be content to quit the effort—that would be sure death, hopeless death.

Sometime I shall win, but I do not know how to com-

prehend an ultimate victory. Heaven itself must afford chances for greater conquests, otherwise I do not know how I can enjoy it. I am built to fight, to contend;—not to spill blood, not to spoil life for another. My fight is to save life, to enlarge life, to free life. My chief conflict must ever be, not against other men, but against the other man in me, against the forces of evil that assail me on every hand. I cannot comprehend how real life here or there can be anything else than ceaseless activity. Oh, what is there in life for him who merely passes the time away, who is the willing victim of circumstance, the easy prey of indifference and carelessness, and mental and spiritual ennui? Will you not join me in covenant with God to contend this year,—whether on the bloody fighting line facing the awful enginery of hell or busy at home in bodily security, but in just as great danger of losing our souls,—of strangling the only life worth keeping,—will you not join me in a sacred covenant with God to contend this year for the full, free, abundant, triumphant, individual life of the spirit, both for ourselves and for our fellows the world over,—the life which found its most perfect realization and expression in our Master, Jesus? All the good promises of the Good Book are made to him that "overcometh."

THE KINGLY TASK

To make a man of yourself, a man you will never have occasion to be ashamed of, a man who can look the whole world in the face with steady eye, with conscious integrity—that is the task, the kingly task, set for you and me. That is what makes life fine and strong and buoyant and worth while. Let us be men who take hold of themselves, men who take themselves where they set out to go, who do what they meant to do, master themselves! All else is easy.

It's the struggle that gives zest to life, and no man ever gets into the real joy of living who does not put up a strong, good fight. There is no joy in all the range of human experience equal to that a man feels when he gains the mastery of his passions and his appetites—when he stands victor over himself.

His Gift and Mine

"Over against the treasury,
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold.
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am humbled in his sight."

By Professor Taylor

THE PACIFIST ILLUSION

THE writer has a much admired friend who is an ardent pacifist. He was for four years a valiant soldier in the Civil war and in his youth drew his sword on behalf of ideals; today, after more than a half century as a preacher, pastor, social worker and publicist, his idealism has carried him over to pacifism. He is as courageous as a lion; never in battle did he show more courage than he has always shown in his ministry on behalf of a free gospel, righteousness and a prophetic service of humanity. He preaches with the courage of an Old Testament prophet and has builded up around himself by a half-century of independent, energetic effort a great society for human welfare and housed it in a building that is fitted to meet every need of his community—a veritable House of God open seven days in the week and ministering in multifarious ways the compassion and faith and hope of Christ. Moreover his voice has been heard and his time given on all occasions to every human cause and he has dared all sorts of non-conformity on behalf of his gospel of doing good to the least of men and of interpreting the social principles of Jesus in their relation to the tangled affairs of this complex society where “man’s inhumanity to man makes countless thousands mourn.” Above all as a soldier he has battled against war and war-making and striven by the power of reason to help to make war forever impossible again; he knows what a barbarous business it is and he follows the gleam held aloft by the Prince of Peace. Such a man is no “slacker” or “pro-German”; he is a moral hero, but we profoundly believe he is mistaken in his judgment.

* * *

The Pacifist Idealism

In a recent editorial this great and good man lays down certain fundamentals of pacifism. We select three that cover the ground quite adequately; they are as follows: “War is a survival of the brute in man”—“violence is not the road to progress”—and—“all war is a menace to civilization.” All these theorems we unhesitatingly accept; there is no reason why the most ardent supporter of our cause in this war should not emphasize them quite as heartily as the most ardent pacifist. War is a survival of the brute in man, but men cannot fight brutes with the weapons of celestial kingdoms. America did not wish war; she had grown to abhor it and refused even to prepare adequately for its eventuality. Standing armies, great navies, compulsory training and all the rest were steadfastly kept off the national calendar; we were and we are yet a pacifist nation, abhorring war and fighting only because a nation that frankly believed in the “brute in man” endeavored by the brutal means of war to trample upon mankind. We do not believe that “violence is the road to progress” and we are determined that violence shall not capture that highway and turn backward the wheels of progress. Therefore, we must turn back the tides of brute force by use of the only power to which it will yield. We

do most heartily believe that “all war is a menace to civilization” and that civilization is menaced today as it has not been at any time since Napoleon was overthrown, or perhaps since Attila and his Huns were turned back from their barbarous conquests. We are well aware that there is grave danger even in our efforts to make an end of war; that our very military effort, made necessary by the enemy’s use of force, shall subtly engulf us at home in a wave of military-mindedness; that the very heroism of our soldiers lead us to laud the military virtues as things worth while for their own sakes. If we yield it will only doubly prove that “war is a menace to civilization.”

* * *

The Pacifist Delusion

Pacifist idealism leads to a delusion in this world of sinful human nature; the delusion is that it will always work with all kinds of humanity. The plea of the cross will, in the end, prove more powerful than that of the “blonde beast,” but it will not deter the “blonde beast” from his present foray and mankind cannot put its neck under his foot with any hope of winning him by self-renunciation. In other words, whole nations cannot practice non-resistance when civilization is threatened by dynastic imperialism and conquest, but the citizens of those nations can practice self-sacrifice by willingly offering their bodies as a means of saving civilization from the brute in man. Suppose France had humbly allowed the Prussian to march into Paris—would her passive spirit have won the apostle of “the will to power” to a renunciation of his military brutality? Suppose the antelope all humbly resolved not to contest the foray of the wolves—would their young be saved by any penitence of the wolfish horde? The Prussian would have cordially despised the complaisant Frenchman and have been convinced such folk deserved nothing better than to be ruled as slaves by “supermen.” But the Frenchman has gone to his calvary in defense of his country, his home and loved ones and of civilization itself; the individual has suffered through service of his kind and died for something that was more valuable than his life. America might stand by as an apostle of peace and allow the Prussian hordes to trample down the civilization of Europe and see the growing democracy of the old world crushed by a reversion to the dynastic overlordship of a medieval age, but what of the idealism that stands by while tyranny rides freedom into the earth and a Christianity that passively holds its hands and says its prayers while the “blonde beast” puts its foot on the prostrate body of half of Christendom? The principles of chastisement hold good as well as those of peace, and when America fights an unselfish war for the salvation of idealism, democracy and civilization, it fights as a Christian nation, providing only that it keeps hate out of its heart and holds to its own pacific ideals in stating the terms of peace.

ALVA W. TAYLOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Y. M. C. A. Has Difficulty Finding Man Power

Now that the Y. M. C. A. has been able to secure the funds for its work during the next six months, it is having difficulty finding man power. The Association does not wish to enroll men who are within the draft age unless they have already been examined and rejected; in this case they must of course be sufficiently strong for the Association work. Most of the men in the Association huts will be older men, between the ages of 31 and 45. During the past three weeks, 333 men in Association uniform have left New York for duty in Europe. It is hoped that there may be found a good corps of men for service in Russia in spite of the conditions there. The Association leaders are being subjected to some criticism by narrow churchmen because in Italy they have agreed not to hold services for wor-

ship. The critics profess themselves to be jealous for the prestige of the church. In the meantime, the Y. M. C. A. continues to "go about, doing good."

Dr. Gill Would Have Country Churches More Efficient

The rural surveys that have been made in Ohio in the study of the rural church have revealed in startling terms that there is a deterioration in the quality of rural life in the middle west, as typified by Ohio. The church evidently lacks the power to touch life in a vital fashion. Reporting conditions before a church congress in Cincinnati, Dr. Gill said: "While it has been the boast of the church that its ministrations are attended by improvement of moral, social, and economic conditions, there is in eighteen counties of southern Ohio only deterioration. After a hundred years of work no normal type of religion flourishes in any large area, and the only kind which for the last fifteen years has been gaining ground is scarcely better than the ravings of a Dervish. The church has failed to dispel ignorance and superstition, to prevent the spread of disease, the increase of vice, and the growth in numbers of degeneracy and delinquency. The death rate from tuberculosis for the state is 125 a thousand. In Clermont, Scioto, Lawrence, Ross and Gallia counties it runs as high as 184. In Pike county it is 216 and in Hamilton county the rate is 217 a thousand. The rate of illegitimate births throughout the state is 44 for every hundred thousand. In Jackson it is 123 a hundred thousand, and some other counties are almost as bad. The rate of illegitimacy in cities is much lower than this. In Hamilton county the rate is 66 a hundred thousand, in Franklin county 56 and in Cuyahoga county only 50."

The Continent Gives Baptist Lecture on Close Communion

There is no sensation in the denominational world more startling just now than the advice recently given the Baptists by Mr. John D. Rockefeller, Jr., to give up immersion as an exclusive ordinance. Mr. Rockefeller made his statement in a New York mission and he has now been answered by a number of Baptist ministers over the country who charge his defection to the liberal ministry under which he has sat in recent years. More recently, *The Continent*, a Presbyterian paper, has read the Baptists a lecture on the subject. The position taken by *The Continent* is expressed thus: "There is therefore no reason on earth—or in heaven—why the Baptists

should not go on baptizing by immersion just as long as they please. But there is a profound biblical and spiritual reason why Baptists have no right on account of their preference for immersion to withdraw themselves into a cleft-off branch of the church and refuse to join their fellow Christians in the brotherly communion of the Lord's Supper."

Christian Service Held in Christian Bethlehem

Christmas is an impressive holiday in Bethlehem where adoring multitudes remember the birth of our Lord. This year the circumstances were especially inspiring because for the first time in centuries the city was in Christian hands. It had been occupied by the British just before Christmas, having been captured by General Allenby. The city was taken without the firing of a gun by the British, as General Allenby had maneuvered to cut off all communications of the garrison, thus compelling its surrender.

Methodists Will Hold Great Meeting in Chicago

The Methodists will mobilize their forces in a big mass meeting in Chicago on January 17 in Medinah Temple, one of the largest auditoriums in the city. The City Missionary Society of the denomination will, during that meeting, begin the promotion of a big campaign for a half million of dollars. Bishop Nicholson will preside and Bishops Stuntz and M. S. Hughes will make addresses. The Methodists claim to be the first in point of numbers of the protestant forces of the city, though the Presbyterians are a close second. Changing conditions have made a church that had once the leading pulpit of the denomination into a city mission.

Students Rejoice Over Fall of Jerusalem

The Seminary of the Protestant Episcopal church in Alexandria, Va., had a season of rejoicing over the fall of Jerusalem. The bells of the seminary were rung and special hymns and prayers were used at Evening Prayer. One of the students is a native of Palestine and a special service was held in his room late at night.

Dr. Peabody Relinquishing Kaiser's "Honor"

Prof. Francis Greenwood Peabody of Harvard will return to the Kaiser the Order of the Prussian Crown, conferred on him some years ago. Dr. Charles William Eliot, president emeritus of Harvard, who was also given the Order of the Prussian Crown, intends to keep his. He said: "In 1909 I received the Order of the Crown from the Prussian Government and do not propose to return it."

Episcopal Rate of Gain Declines

The Protestant Episcopal denomination has recently issued the *Churchman's Year Book* in which statistics of growth for the past year are presented. The growth of the denomination has been above thirty thousand annually in recent years but it fell off to 10,099 the past year. The Christian world will wait with interest the appearance of other year-books which will tell more of what is happening to organized Christianity under war conditions.

Dr. Clark Interested in Foreign Work

Dr. Francis E. Clark, of the Christian Endeavor movement, in a recently published address makes an appeal for the foreign work of the Christian Endeavor society. The budget for this work is modest, requiring only twenty dollars a day, and he is



Rev. O. F. Jordan

trying to place the responsibility for this budget by finding people who will contribute a day's expenses.

Billy Sunday Goes to Washington

Billy Sunday has lately closed a series of meetings in Atlanta, Georgia, and this week will open a campaign in the city of Washington. His tabernacle is located near the Union station.

Bring Back Missionaries as Chaplains

The number of languages spoken on the western front of the Allies is rather bewildering and the governments have been at some pains to secure the chaplains needed to care for all the men. Missionaries are being brought home to care for the people who speak dialects of Arabic, Malagasy, Maori and other tongues. The religious significance of the work of these missionaries on the western front will be very great.

Congregational Pastoral Supply Busy

The war is placing new burdens upon the churches of the congregational form of government and the work of the Congregational Board of Pastoral Supply has become increasingly significant in its denomination this year. The board is supported by six New England states, but in actual service the churches conferring with it are from twenty-six states, one territory and one foreign country. The report of the board indicates that more churches have been assisted this year than in any previous year.

ORVIS F. JORDAN.

The Sunday School

Get Busy!

The Lesson in Today's Life*

THERE seems to be a logical sequence to our lessons this year: "John Prespares the Way for Jesus," "Jesus Begins Work," "Jesus At Work." Jesus gave us to understand that both his Father and himself worked; activity characterized them. I give it as the careful conclusion of over eighteen years in the ministry that Sunday schools fail because so little real and intelligent work is put into them; that all forms of so-called church work fail because of the laziness of those in charge and of those who are called upon to do something in a religious way. There is plenty of hot-air and a corresponding lack of efficient toil. In the big steel plants they have learned how to conduct the super-heated gas from the top of the mammoth converters around to the engines that drive the dynamos and thus conserve much power. Such a process has not yet been invented in the church. Most Official Boards, many preachers and some evangelists abound in highly-heated air—if we could only use it to supply the present lack of coal and gas and warm some of the poor; but they are like the gentleman whom James meant: "Depart in peace, be ye warmed and fed!"



Rev. John R. Ewers

Beecher was once asked, soon after he came to Brooklyn, the reason for his very successful church. He replied: "It is because I have 450 members, all of whom go out through the week and preach the gospel." In one of our great cities a Christian Endeavor convention was being held. In a hotel lobby two business men noticed the Endeavor badges on the

young men. "What are those fellows?" one asked the other. "Why, don't you know—the Civil Engineers." Running a Sunday school or a church is a problem in engineering. So far, our biggest task has been how to supply the power! "Jesus worked"—don't forget that—he worked!

A resolve which every church leader should make with the beginning of this new year is that he will toil arduously himself and that he will compel all of his helpers to work. Loafers should be shoved aside; lazy people should be thrust out. The church suffers because it is cursed by talkers who positively will not toil. "Jesus worked." "God works." "The servant is not above his Lord."

* * *

But there are two sides to this problem as with most others. Perhaps we have not been giving people attractive, worthwhile things to do. Just now we are witnessing in our churches a multitude of new activities. As I pound the typewriter I can hear the women talking over in our Red Cross room. Fifty or sixty women come every week. They happily toil from nine to five. Their social engagements have all been forgotten. They are making bandages for the boys at the front. Our men went out in teams and raised money for the Y. M. C. A. One of our leading men headed up the city committee for Bibles for the Soldiers and was rewarded by hundreds of dollars from his own church. Business men hustle for the Liberty Bonds and for the Thrift Stamps. Every good work connected with the war is heartily and patriotically backed. Our people—many of them—are busy. It shows that when they are convinced that the work they are asked to do is worth-while, when they can see some definite outcome to it, they are not afraid to work. As leaders this must give us pause. Can we not make religious education as popular? Can we not make the winning of souls for Christ as attractive? Can we not make all the means of soul-culture as definite? One difficulty is that all of these last things continue through the years—they are steady processes. People respond to some attractive, temporary thing with greater alacrity. But leaders must make work appealing.

* * *

In these days of frenzied war-work we must not relax our efforts to keep up the church. A survey, very limited in its extent, leads me to believe that fewer people than usual are joining the church, that the attendance at Sunday schools, prayer meetings, missionary meetings is considerably below normal in these same days. We dare not neglect the church. The churches are the centers of idealistic peoples, disinterested peoples. Not in vain do we appeal to such to buy bonds for our government, to put Red crosses in their windows, to buy Bibles for the soldiers, to pour out their money for the Y. M. C. A. work. But let us not forget that the church is the mother of all these charities and patriotic enterprises and therefore she must be kept strong and vigorous. Not less but greater efforts for the government, but greater efforts for the church. This means redoubled efforts? Yes, decidedly. Thus the point of all we are trying to say—more work must be done. These are days of fierce living. These are times of tremendous effort. Laziness now is thrice damned. To loaf on the job now is too contemptible for words. Get busy. Do something. Keep at it. To live in the greatest hour of history and to spend that hour in lazy ease rouses the ire of the gods.

Jesus healed the brokenhearted. Jesus delivered the captives. Jesus gave sight to the blind. These words did not mean much to us three years ago. Today they mark our work also. The boy dies in France—bind up the brokenhearted. Our men are in German prison-pens. Remember them. This soldier's eyes are shot away. Be eyes to him. What calls for sympathy, for unselfish living, for loving devotion to the cause of humanity—in a word, what calls for Christianity! Get busy!

JOHN R. EWERS.

*This article is based on the International Uniform lesson for January 20, "Jesus at Work." Scripture, Mark 1:21-45.

Books

Three New Books on Religious Education*

ONE does not need to go further than the titles of the recent works that deal with religious education to discover that those who discuss the theme have discarded the older individualistic categories in which both education and religion were once defined, and have seen the necessity of dealing with both as social sciences. This is made clear in an early chapter of Professor Coe's impressive work. Society is the most important of the educational agencies that play upon the child. And whatever social influences are controlled for the purpose of giving a particular curve and direction to young minds have educational values. The term "unfolding the powers of the child" is no longer regarded as an adequate definition of education. Rather, it is the function of the educator to bring the child and society together in such an adjustment as will lead to social efficiency. It is, as Professor Coe states, a way of getting the human energy of each generation effectively applied to the maintenance and increase of human welfare. Its purpose is not the impartation of knowledge, nor some plan of inciting to virtue, but by processes of interaction to enable the child to live in the various relationships which life offers, and perform such tasks as contribute to the common good. "The first concern of education is not a text-book or anything that printers' ink can convey, but the persons with whom the pupil is in contact, and the sort of social interaction in which he has a part." The school of today introduces the pupil to community life, and gives him real functions in it. Elections, holidays, civic anniversaries and festivals may be as useful for education, if properly employed, as the work of the class room. The claim of any sort of knowledge or skill to a place in the curriculum must meet the test of social fruitfulness. In a word, "social character and efficiency are to be achieved through social experience; social experience is to be had primarily through the performance of social functions, but it may be extended through imagination in the use of well-selected and well-graded subject-matter that represents the social experience of the race; school experience is most effective educationally when the pupil experiences the least break between it and the life of the larger society."

Such general statements, together with a discussion of the philosophical setting of modern educational theory and the place of the individual in a socialized education, constitute the first part of Professor Coe's volume. Part two is devoted to the social interpretation of Christianity as requiring social reconstruction in religious education. Here are discussed the aims, first essentials and process of religious education, and the church, as an educator, with a final chapter on the new theory of the curriculum. Probably the most interesting section of the work is part three, which provides the psychological background of a socialized religious education, with a discussion of the social character of human nature, children's faith in God, their religious limitations, the struggle with sin, and the achieving of character.

Part four, the organization of a socialized religious education, considers the Christian reorganization of the family, the church school, educational relations between state and church, and the methods by which the denominations and interdenominational organizations may co-operate in the task. The final section of the book is a review of the more important theories of religious education, under such titles as Roman

Catholic, Dogmatic Protestant, Ritualistic Protestant, Evangelical Protestant, and Liberal.

The volume is by far the most substantial and important contribution thus far made to the literature of religious education. Every page is significant, every sentence is vital to the theme. In this book Professor Coe has brought his series of works on the psychology of religion to a fitting climax, and has placed all students of religious education and all workers in the field under lasting obligation. A carefully classified bibliography is provided.

* * *

Professor Winchester is chairman of the commission on Christian education of the Federal Council of Churches, and is a member of the department of religious education in the Yale School of Religion. He has addressed himself in his admirable volume to a review of the forces which historically have contributed to the modern ideal of free and democratic education. This series of chapters provides a stimulating background for the study of the modern field of religious education, and leads appropriately to the discussion of the community task in providing means for a scientific method of religious instruction. The entire second portion of the book is occupied with a careful summary of plans and programs for week-day religious instruction, including the English, French, Australian, Canadian and German state plans, and the more important experiments that have been made in various parts of the United States to meet the recognized need. This review includes the North Dakota, Colorado and Gary plans, the religious day school, the vacation Bible school, and various other programs for community co-operation. The book gathers in compact form an indispensable body of facts on this great theme.

* * *

Professor Athearn is connected with the religious education department of Boston University, and has gathered into his volume a large amount of admirable material previously published in the Malden pamphlets. These pamphlets have grown out of the interesting and fruitful experiments made by him and his associates at Malden, Mass., a few miles from Boston. The chapters include discussions of religious education and American democracy, the correlation of church schools and public schools, in which the various experiments previously named are listed and described; a community system of religious education, in which the Malden plan is interpreted; the unification of educational agencies, in which the work of the more important interdenominational agencies is set forth, and finally the work of religious education now carried on by colleges and graduate schools. All these discussions are supplemented by carefully prepared bibliographies, making the work an exceedingly valuable compendium of information regarding present efforts and needs.

By Sherwood Eddy

"With Our Soldiers in France"

Serious, Vivid, Readable

You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

READ THIS BOOK!

Christian Century Press

700 E. 40th Street, Chicago

*A Social Theory of Religious Education. By George Albert Coe. (Scribner, \$1.50.)

Religious Education and Democracy. By Benjamin S. Winchester. (The Abingdon Press, \$1.50.)

Religious Education and American Democracy. By Walter S. Athearn. (The Pilgrim Press, \$1.50.)

Disciples Table Talk

H. J. Loken Succeeds Graham Frank at Liberty, Mo.

H. J. Loken has been called to the pastorate of the church at Liberty, Mo., whose pulpit was made vacant by the departure of Graham Frank last September for Central church, Dallas, Tex. Mr. Loken will probably accept the call. For eight years he was pastor of First church, Berkeley, Cal., whose pulpit he resigned about a year ago to accept a professorship in the Union Theological College in Chicago and to act as extension lecturer for that young interdenominational institution. During the year Mr. Loken has, in addition to his instructional work, raised a considerable sum of money for the school and as a result of his field labors and executive administration the college is now on a fine footing with a fair future before it. But educational work could not wean him away from his love of the pastorate and he returns to his earlier love with enthusiasm. Mr. Loken is one of the rarer spirits of our Disciples' ministry—a prophetic preacher, a gentle and strong leader, and a pastor who lives near the heart of his people. The Liberty church will grow happily under his leadership. Mr. Loken is a graduate of the University of California and of Harvard Divinity School.

Service Flag for Transylvania

A service flag was unveiled at Transylvania College on the eve of the Christmas vacation, writes Homer W. Carpenter. The flag was the gift of the Y. W. C. A. of the school and was presented by the president of that organization, Miss Esther Salters. At the close of her presentation address the assembly sang "God Save Our Men." President R. H. Crossfield in a striking utterance received the flag for the College. At the close of the service the Men's Club sang "The Star Spangled Banner." The flag is of satin and contains more than a hundred stars. Transylvania has sent her finest blood to the colors, and is still sending men, writes Mr. Carpenter. He also reports that never in the history of the institution were the students so dead in earnest as at the present time.

Vincennes, Ind., First Church, Gives Nearly \$5,000 at Christmas

First Church, Vincennes, Ind., ministered to by Edgar F. Daugherty, is a giving church. The total of gifts made by the church and its various organizations, and by individuals of the congregation, the Sunday before Christmas is \$4,286.76. Gifts of self, substance and service were called for. Five persons gave themselves to Christ during the day. The Women's Union contributed in cash, \$25 to ministerial relief, \$20 to the Indiana School of Religion at Bloomington, \$10 toward room furnishing at Good Samaritan Hospital, \$15 toward new Ford for district evangelist, \$10 to War Emergency Committee, \$5 for American Temperance Board, \$10 for Associated Charities, a total of \$95. One of the Bible school classes, taught by W. M. Alsop, pledged \$25 to Red Cross, \$25 to the Associated Charities, \$25 to Second church, and \$25 to First church. Four individuals gave \$40 each toward support of French War Orphans during

the coming year. The congregation of First church assumed \$3,000 of the debt accumulated by Second church. Included in the season's gifts was a new Ford Sedan, the individual gift of one of the members of the congregation to the pastor.

E. H. Wray Goes to Richmond Ave., Buffalo

For five years E. H. Wray has made a fine record at Steubenville, O., his first pastorate. He now becomes pastor at Richmond Avenue church, Buffalo, N. Y., where John P. Sala ministered until he was called to the leadership of the state work. Mr. Wray is a native of Virginia. His ministry in the New York field began January 1.

Memorial Church, Chicago, Hears Returned Member Speak on War Experiences

Lieutenant Robert Bowman, son of Mr. and Mrs. E. M. Bowman, of New York, well known to all national leaders among Disciples, lectured at Memorial church, Chicago, Sunday evening, December 30, on his experiences in the ambulance work in France. Lieutenant Bowman went to France early in the war, remaining nearly two years, and was present in the engagements on the Somme and at Verdun. To a packed house he told a thrilling story, illustrated with remarkably realistic pictures taken with his own camera. Mr. Bowman was twice decorated by the French government for ability and bravery in his work of caring for the French wounded. He is a member of Memorial church.

Facts Concerning Kansas Disciples

The Disciples in Kansas stand second in strength, the Methodists leading in number of members. The Disciples have 381 churches, with 67,115 members, having gained a total of 2,689 members in 1917. There are 380 Bible schools, with 51,638 pupils enrolled, and 226 Christian Endeavor organizations, with 7,555 members. The largest church of the

Disciples in the state is that at Wichita, to which W. S. Priest ministers; there is a membership there of 1,622. The second largest congregation is that at Hutchinson, and the third at Coffeerville.

First Church, Seattle, to Have New Building

Russell F. Thrapp, who began his ministry at First church, Seattle, Wash., about two months ago, writes that an option has already been secured on a fine lot in the center of the city, and that the building proposition will be put through very soon. Mr. Thrapp believes he will do at Seattle the greatest work of his ministry. The year book shows this church to be the leader among the Disciple churches of the Northwest in missionary activity. About \$200 was given by the congregation at Christmas time for benevolent and patriotic work. In November, \$130 was given to home missions. The Bible school is one of the best in the city. Miss Clara B. Hunt is employed for full time as director of religious education. The great need of the work is a new building. Seattle is but a few miles from Camp Lewis, thirty of the church boys being in service there. Mr. Thrapp's son, Elbridge, was appointed from Stanford University to the Third Officers Training Camp, which opened at Camp Lewis last week. Mr. Thrapp would like names and addresses of any members of the Christian church moving to Seattle.

Jasper County, Mo., Has Flying Squadron

The Jasper County, Mo., Missionary Society is undertaking to place the whole task before the whole membership in the county. An afternoon and evening rally is to be held with each church. For this purpose a "Flying Squadron" of speakers and singers and a C. W. B. M. Rally team have been organized. An itinerary is being prepared to cover the twenty churches in the county. The first of these rallies has just been held at the Villa Heights church, where Dr.

Here is a List of the Best Books on the SUNDAY SCHOOL LESSONS for 1918

The Ministry of Jesus—	Postage
Ward	\$1.00 .10
Mark (Modern Readers Bible)60 .03
Mark (Cambridge Bible series), by Rev. A. Plummer, D. D.60 .05
Mark (New Century Bible series), by S. D. F. Salmond	1.00 .05
Mark (Expositors Bible series), by G. A. Chadwick75 .10
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WATCH YOUR DATE!

The Christian Century
700 E. 40th Street, Chicago

John Clark, secretary of the county board, ministers. At the afternoon session the C. W. B. M. team had charge. Talks were given by Mrs. Nell Glenn, Webb City; Mrs. C. H. Swift, Carthage; Mrs. Dan Bartholemew, Joplin, and Mrs. W. K. Hurlbut, Joplin. The evening program was in charge of the "Flying Squadron," with C. C. Garrigues presiding. D. W. Moore, county superintendent of Bible school work, spoke and Mr. Garrigues presented the world task in an address on "The Death of War." A copy of the county plan of work in wall-poster form will be left with each church in an effort to line up all of them in the missionary and benevolent work of the brotherhood. The Jasper county organization conducts two elders and deacons' conferences each year. A ten-day assembly was successfully held last year. The assembly this year will include a school of methods, a rural church institute, an elders' and deacons' conference, a C. W. B. M. conference, and a mission study class. There will be also fine Chautauqua features, with plenty of camp life and recreation. A monthly paper is published by the board. Over \$1,200 was expended last year in the work. The last county convention reported 500 registered delegates. Here is a county that is alive to its opportunities.

* * *

—The Milton, Ind., church contributed \$100 to Armenian and Syrian relief at Christmas time.

—J. R. Moorman, of St. Joseph, Mo., has received and accepted a call to the work at Lancaster, Ky. Mr. Moorman preached the union Thanksgiving sermon for the Protestant churches of South St. Joseph, Mo.

—State Secretary John P. Sala, of New York, recently reported that \$5,350 had been subscribed for the Forward Movement for state missions in New York, which movement Mr. Sala is promoting.

—A. R. Liverett, of First church, Jefferson City, Mo., received a call to Walla Walla, Wash., at a substantial increase in salary, but upon the insistence of his congregation he decided to remain with his present task.

—John W. Gratton, of Highland Park church, Des Moines, has resigned from his pastorate and will enter U. S. A. service in the army. He expects to be assigned to Camp Dodge. Mr. Gratton is an Englishman, and has wished for some time to do his part in the struggle across the sea.

—The church at Clayton, Ill., passed favorably upon the question of consolidating the services of the local churches during January and February because of the scarcity of fuel. Other churches appointed committees to confer jointly upon the matter. Late reports have not come in.

has not met with success because of his age.

—W. D. Endres, of First church, Quincy, Ill., recently held an open air meeting at the Electric Wheel Works of that city.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of College Grove Herbert L. Willett, Minister

—The North Yakima, Wash., church celebrated the first Sunday of this month as Turner-Buckner day, with the retiring pastor, W. F. Turner, and the new minister, S. G. Buckner, as chief actors and speakers. It was hoped to have 1,200 in the Bible school, with 600 in the adult department, which department would be instructed by Mr. Buckner, who is an expert teacher of men. Mr. Turner preached his farewell sermon in the morning, and Mr. Buckner his first one in the evening.

—F. W. Mutchler, of Grant Park church, Des Moines, is rejoicing in the addition of 117 members to the congregation there, through a meeting held by the Millard evangelistic company, of Minneapolis. As another result of the meetings an old debt of \$2,500 was cleared, with a good surplus as a nucleus for a building fund. This church has a membership of over 1,100. The Millards are now in a meeting with J. Irving Brown, at Sac City, Ia.

—O. W. Baylor, of Francesville, Ind., has accepted a call to Davis Street church, Ottumwa, Ia., and will begin his duties there about the middle of the month. This church has been without a pastor since early in November, when the former pastor, I. S. Bussing, resigned the work and left for Georgia, because of the health of his wife.

—The church building at Rolla, Mo., together with the parsonage, burned recently, with a total loss of \$8,000.

—C. M. Chilton holds the record among the ministers of St. Joseph, Mo., for the longest continuous service with

one congregation. He will have completed twenty years of work there on March 1. The last services of this congregation in the old church were held December 23, and all meetings are now being held in the magnificent new building.

—Walter Kline has resigned at Hamilton, Ill., and will probably enter the government mail service.

—Miss Gretchen Garst, who has been supported as a missionary at Akita, Japan, by the Keokuk, Mo., congregation for six years, recently paid this church a visit, she being in this country on furlough. Miss Garst will return to Japan next September. Mr. J. O. Boyd, one of the leaders at Keokuk, writes that the congregation there regrets exceedingly to see their pastor, Wallace R. Bacon, leave them for mission work in China. "The Bacons have done a fine work in Keokuk, and it looked as if their usefulness were just beginning, with large possibilities for future results," writes Mr. Boyd. The new missionaries expect to leave for China in September.

—D. H. Shields, of Main Street church, Kokomo, Ind., has been "requisitioned" for a month's work in the cantonments, and the congregation there has released him for this service. Twenty-eight boys of the church are in the army camps. Some of the Kokomo churches, Mr. Shields writes, are uniting evening services in order to save fuel and light. Both Main Street and South Side churches are reaping good results from the great union tabernacle meeting which has just closed, with the Bulgín party leading.

—The Foreign Society reports that it is giving the services of nearly all the missionaries on furlough to the Men and Millions Movement in the final drive for the completion of the campaign.

—Report comes of the completion of the fine new institute building at Osaka, Japan, by missionary W. H. Erskine. This structure was erected through the generosity of William Christy, in mem-

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—James Small, of Hyde Park church, Kansas City, has received orders from Washington to report to his commanding officer at Camp Doniphan, Fort Sill, Okla. He is now in service at the camp, with the rank of first lieutenant. A number of Mr. Small's relatives have been killed in the war, and he has made numerous efforts to secure a chaplainship at the front in Europe, that he might be in the thick of the fight. Thus far, he

? QUESTIONS FOR JANUARY ?

Has your church a young man or woman preparing for definite Christian service?

Does your church send its young people to our own colleges?

Does your church contribute money for the promotion of higher Christian education?

OBSERVE EDUCATION DAY, January 20, 1918

Prepare your church for an affirmative answer

CARL VAN WINKLE
Office Secretary

Board of Education of the Disciples of Christ
IRVINGTON STATION INDIANAPOLIS, INDIANA

THOMAS C. HOWE
Treasurer

ory of her husband. It is called the Christy Memorial Institute. At the opening of the building the class rooms were crowded with the Japanese students of the day and night schools.

—Allan T. Shaw, who leads the church at Pekin, Ill., addressed the local Woman's Club on "World Democracy," and recently gave a popular lecture at Concord, Ill. During December there were ten accessions to the membership at Pekin, and ten members were added during the month to the woman's missionary society.

—Mrs. Rowena Mason, a life-long friend of the National Benevolent Association and for sixteen years president of the Christian Orphans' Home Board, is reported seriously ill. Mrs. J. H. Hansbrough, of St. Louis, leader in the benevolent organization for many years, has gone to Texas for a rest. Her weakened condition is due to the prolonged serious illness of her husband.

—W. J. Evans, recently of Neoga, Ill., is the new leader at Mason City, Ill.

—Mrs. J. C. B. Stivers, of Cleveland, O., has generously taken charge of the Cleveland Orphans' Home in the interim of the going of one matron and the coming of another.

—Tolbert F. Weaver came to the leadership at Nacogdoches, Tex., in October, and since his coming the Bible school has been increased in membership sixty per cent.

—On a recent Sunday the men's class at Paducah, Ky., First Bible school took an offering to be used in donating a dinner for the local orphans' home.

—Over \$300 was raised at Beaver, Pa., church the Sunday before Christmas in behalf of the Armenian and Syrian sufferers; also \$50 for the Y. M. C. A. Other offerings were made to the Red Cross, Ministerial Relief and the National Benevolent Association. This congregation rededicated its remodeled building on December 30. All missionary apportionments have been met this year, and more money was raised than in any previous year, as was indicated at the congregational dinner and business meeting which was held January 4. C. O.

Reynard, of Hiram College, was speaker at this meeting. Charles H. Bloom, pastor at Beaver, writes that there is a fine spirit of unity among the churches in this city of four thousand people.

—A new venture at Highland, Kan., is a quarterly meeting of the men (and their wives) from all the Christian church boards of the county. Sixty persons met in the Highland church parlors on the evening of December 27, writes the Highland pastor, Floyd Allan Bash. Plans were there laid for extensive cooperative work in the county's eight churches of 1,500 members. A recent home force evangelistic meeting at Highland church added fifteen members to the congregation.

—For the first time in many years, the church at Amarillo, Tex., closed 1917 out of debt. Notes were burned last year amounting to \$7,500. Then the entire building was overhauled and improved through the generosity of two of the members. Over \$12,000 has been raised during the year, in addition to the money needed for these purposes.

The Bible school at Amarillo gives one offering per month to the support of the orphans and old people. The C. W. B. M., with the Endeavorers, has pledged itself to care for a missionary this year. The Endeavor society has a regular attendance of over a hundred, with twelve very live committees. The church has contributed \$2,500 during recent weeks to Texas Christian University. About eight new members have been added this year.

—The chapter from the book, "Progress" on the history of Disciples of Christ has been reprinted by the Campbell Institute editorial committee. Irving H. Chenoweth of First church, Philadelphia, made use of 2,000 copies with his local church imprint.

—All offerings at the Christmas service at First church, Portland, Ore., were devoted to Armenian and Syrian relief, and totaled \$450, one of the largest contributions ever made by the congregation. The program was given on the Sunday evening before Christmas, a "White Gifts" exercise being the cen-

Disciples Suffer in Halifax Catastrophe

Our church in Halifax was planted by the American Christian Missionary Society. It seems very appropriate therefore that the American Society should voice the general sorrow of our brotherhood because of the recent catastrophe which has overtaken that beautiful Canadian city. In the explosion and fire which followed, our church building was seriously damaged, while every home in the church membership was visited by destruction or death, or both.

A personal letter from L. A. Miles of Halifax sets forth some of the sorrow and discouragement which prevail. Fortunately he and his good wife were not seriously injured though their home was damaged. One by one he names the members, telling of loss of home, loss of business establishment, loss of eyesight (600 people lost an eye in the city) and loss of life.

The Sunday School annex of the church building was blown in. All the windows and window sashes were broken. The organ was ruined. It will cost about two thousand dollars to put the church in shape again.

It would seem that while others have gone to the rescue of life and to the sup-

plying of immediate physical needs, our churches and Bible Schools might raise a special fund to repair the church building. The little band of Disciples are scattered and disheartened. They are meeting from house to house, breaking bread and continuing in prayer. Their preacher has returned to Prince Edward Island.

A contribution of two thousand dollars will greatly cheer these brethren. In addition to the effort being made among the Canadian churches to raise funds for other wants, our churches and Bible schools in the states should supply this two thousand dollars at once. This is the first great disaster to a city of North America as a result of the world war and it has seriously affected our people.

Let all offerings be promptly forwarded to the American Christian Missionary Society, Carew building, Cincinnati, Ohio, designated "for the Halifax Church," and they will be properly receipted and accounted for and forwarded to the brethren in Halifax.

ROBT. M. HOPKINS,
Bible School Secretary.

Cincinnati, Ohio.

New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

tral attraction. H. H. Griffis leads at Portland.

—The Christian Endeavor societies of the Amarillo, Tex., church raised about \$400, with which an auto was purchased and presented to the minister of the church, Ernest C. Mobley, as a Christmas gift.

—The Chicago Heights, Ill., church has four soldier boys who send back for the church work one-tenth of their wages.

—Burris A. Jenkins has a new book out from Revell's, entitled "Facing the Hindenburg Line." This is a stirring account of Dr. Jenkins' experiences in the war zone during his recent service there under the Y. M. C. A.

? HAVE YOU REPLIED
Joint Apportionment Committee
Carew Bldg. Cincinnati, Ohio

—H. H. Harmon of Lincoln, Neb., now at the front in France as chaplain, writes: "I am happy to verify the reports we have heard concerning the increased seriousness of the men as they face this situation. They have great discussions in their billets at night, and the questions they bring are very interesting. Every day I am the more glad that I came. I think I shall stay at my present task for several weeks yet and then my work will be more general and over more territory."

—C. M. Wright, one of the new districts evangelists of Illinois, writes that since the new plan of work has been adopted for the state work he notices a very substantial increase in the offerings of a number of the churches to Illinois missions.

—J. W. Leonard of Cleveland has accepted a call to the work at Petoskey, Mich.

—Harper McCune, who has recently been called to the Alexandria, Ind., pastorate from Anderson, Ind., began his work there the first Sunday of January.

—The Salina, Kan., church contributed \$35 to Armenian relief the Sunday before Christmas. A troop of Boy Scouts has been organized at this church, with the pastor, Arthur Dillinger, as scout master.

—The Joint Committee on Missionary Education has issued a sixteen-page

leaflet, with suggestions as to the treatment of the six missionary programs included in the regular topic calendar for the year and six additional programs based on the joint education programs.

In Foreign Mission Fields

In the Forests of Africa

One of our African missionaries sends in the laconic note that he has just traveled three hundred miles through the forest, preached in twenty villages, and baptized eighteen converts. He writes as though this were a very ordinary occurrence. Similar reports come from our missionaries all over the world. While the war is attracting the attention of the people at home, our missionary workers are going on without abatement in their earnest endeavors to spread the gospel of Christ.

Education of Chinese Women Going Forward

Miss Emma Lyon, who is at the head of our Girls' School in Nanking, China, writes that the school has opened with better promise than in any year of its history. In the enrollment are pupils from the best families in the city. One of the pupils is the head magistrate's granddaughter. She also has a girl from a wealthy Chinese family in the Island of Java. More than a hundred girls are crowded into the little dormitory, and it is filled with beds to the very roof in the garret. The education of women in China is practically all in the hands of the Christian missionaries.

Institutional Work at Wuhu, China

The workers at Wuhu, China, report that they have recently purchased five pieces of property for our future institutional work there. They are now consolidating these pieces, utilizing the Chinese buildings, and getting ready for the construction of the necessary new building as soon as the war prices recede a little. The outlook for work in that great city is very hopeful. Alexander Paul writes concerning this work, "A great deal of our time has been taken up in trying to arrange for classes for women and girls to be held in our home. Now that Miss Dale has returned and has already begun extended work, we find ourselves badly crowded for room. All the women's meetings are being held in our home. This will have to be till we get our new center going."

Hospital Work in the Philippines

There were fifty-four baptisms during the quarter from July to September in our missionary work in the city of Manila, Philippine Islands, and nearby points. Dr. W. N. Lemmon, who has just returned to the Philippines, writes of the work in the Mary Jane Chiles Hospital, Manila. He is overrun with patients and has performed many operations already. He writes of a nurse

This material is intended both for the Bible school and Christian Endeavor Societies. The leaflets may be secured from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

in his institution who has been disinherited by her family because she has left the Catholic Church and has united with our communion. He says, "She is standing the persecution bravely. And I wish some of you in the home land could see how her face beams and how she is studying the Bible."

Student Volunteers to Meet

The Student Volunteer Convention has been postponed on account of the war, but a group of about two hundred leaders have been called together at East Northfield, Mass., to discuss the present challenge to student life and the needs of the mission field.

A Notable Mission Conference

The Foreign Missions Conference of North America will hold its annual session in Garden City, Long Island, January 15th to 18th. This will be a memorable session, as it is the twenty-fifth anniversary of the organization of the conference. The Foreign Society will be represented at the meeting.

Prospects for Big March Offering

Indications are constantly coming in that the March offering for foreign missions will be unusually large this year. Many pastors are saying that the present world conditions will furnish a great challenge for missionary giving.

BERT WILSON, Secretary.
Cincinnati, Ohio.

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¶ There has grown up among the readers of The Christian Century a

Every Reader

NOBODY seems to be too busy with other interests to take a hand in extending the circulation of THE CHRISTIAN CENTURY. Every reader is a cooperator. They are the informed and thoughtful leaders of the churches. There are judges and lawyers and teachers and doctors and bankers and merchants and ministers and intelligent home-makers who solicit and send us the subscriptions of their friends. They believe they are doing their thoughtful friends a great service by introducing them to this journal of religion.

This is the season of the year for our readers to put forth unusual efforts to widen their circle. And this war time is the time when thoughtful men and women in all the churches will especially thank you for calling their attention to a paper that discusses without denominational restriction the great and urgent matters of the spiritual life. The war is immensely magnifying the importance of a journal that does this. Men's hearts

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Vol. XXXV

January 17, 1918

Number 3

Wanted— A Protestant!

By Burris A. Jenkins

Russia and America

By Samuel N. Harper

CHICAGO

A NEW YEAR'S TOKEN

EDITOR THE CHRISTIAN CENTURY:

I WANT to thank you for every issue of The Christian Century during nineteen hundred and seventeen, and I shall hail with joy each number during nineteen hundred and eighteen, and so on to the end of the way.

Truly, "The Century" has its great living, throbbing, passionate mind on the trend of the age, its facile pen on the pulse of these perilous, changing and far-reaching times; for when it speaks we stop to listen, to think and to pray. Each week it brings to us a message that teaches, that thrills, that grips, that inspires, that arouses the best that in us is.

May the blessings and benedictions of our common Lord abide with you and yours throughout the coming days and years.

WALTER PERRY JENNINGS

Pastor University Place Church

FORT WORTH, TEXAS

Is the Millennium at Hand?



PROFESSOR HERBERT L. WILLETT

ARE we on the verge of the Millennium? Is Jesus about to return to this earth? Do the Scriptures prophesy the present war? These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the councils of the churches. Professor Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture. In this field of Biblical prophecy Prof. Willett is a specialist. His articles will carry the same scholarly authority which in many years of writing has created in our readers a peculiar confidence that his treatment of whatever Biblical question he touches is sound and trustworthy. Readers of The Christian Century may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

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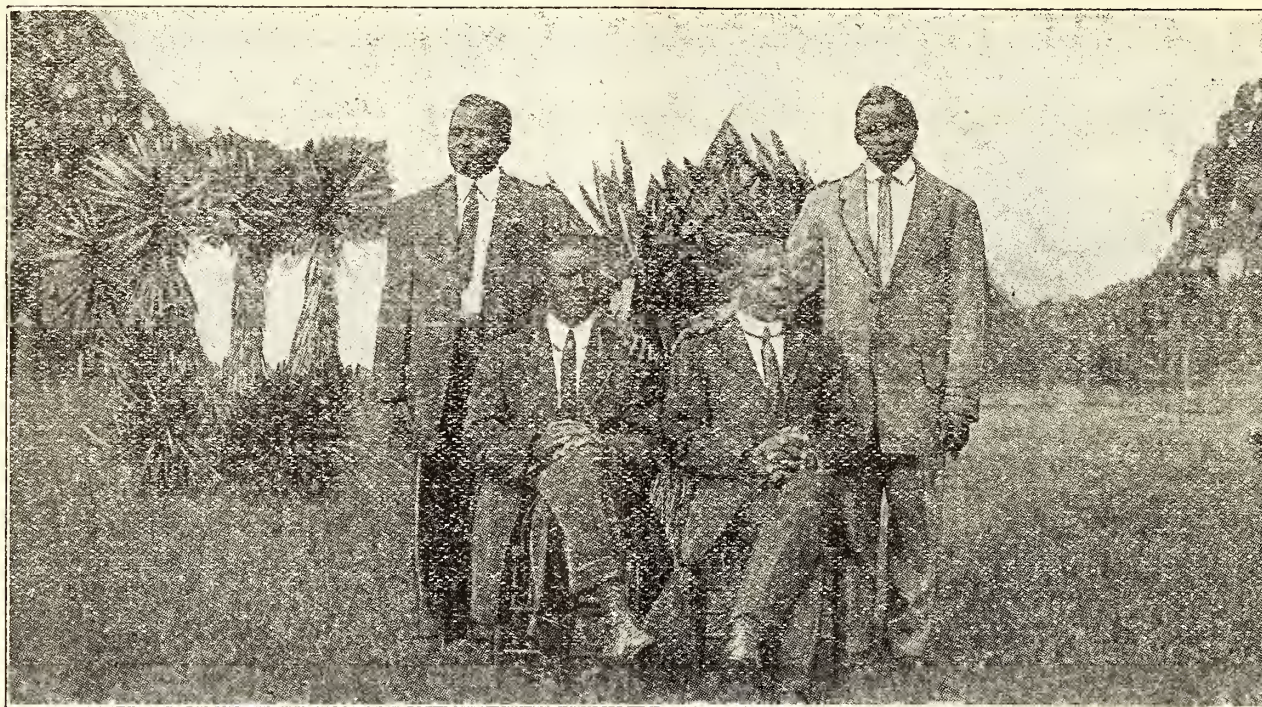
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MEN AND MILLIONS MOVEMENT

222 West Fourth Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Wanted—A Protestant!

THE world wants a Protestant. I want a Protestant. We have of late been celebrating the rise of protestantism; but nobody has been declaring its downfall. Protestantism arose three or four centuries ago, but, like a vein of gold, in miners' parlance, it has "petered out." It has forgotten how to protest; it knows only how to conform. It has grown senile, puerile, dignified, with octogenarian dignity. It dribbles at the corners of the mouth; its blurred eyes purge amber and thick plum-tree gum. It tries to straighten up and rear back, but cannot on account of lumbago. Protestantism is already very old.

Three or four centuries is not much, in the life of thought or the life of empires. Three or four centuries only serves to set the foundations of some kingdoms. It takes a millenium or two, sometimes, to wear an empire thread-bare; yet here is a kingdom, which for lack of an adequate line of kings, or because of loose screws in the machinery, or for failure in the up-keep, or for lack of adaptation to changing conditions, has grown old before its time.

It was new only a short while ago. It was young, lusty, promising. It came kicking and squawling into the world—a most wholesome babe. Now, a puny old hump-backed man, it is dressed up like little Lord Fauntleroy, very proper, very clean—on the outside—and very conventional. How will it get along with the young men who come home veterans from French battlefields, plastered with the mud of the trenches? How can it say to lads who have sailed out over the German lines, on the war-horses of the air, and have seen and felt the shrapnel bursting all around them: "Come, sit on my knee, my son"? Fancy little Lord Fauntleroy, effete protestantism, talking like that to the huskies!

I want a Protestant. There's not an out-and-out one on earth. Give us another Luther, dead these three hundred years. Protestantism has forgotten how to protest; it knows nothing now but to acquiesce, to conform, to agree—except about things that are not worth while; there it knows well enough how to kick, and bite, and yell, and stir up a dust of disagreement. Even that is a hopeful sign, for it shows there is vitality left; only, the vitality is spent in raising a row over what does not matter—baptism, the eucharist, apostolic succession, instead of over the deluge of materialism, the communion of brothers engaged in blast furnaces of industry, and the apostolic defection of the clergy.

* * *

Something's wrong. I do not pretend to be wise enough to prescribe, else would I set up as the arch-protestant myself. I do not even claim original ideas; I claim only heat, passion, desire. The time is out of joint, O cursed spite; and I'm not the man that's born to set it right. There is no wisdom, wit nor worth in this pen; there is only passion, longing, yearning, for a prophet. Like the "Voice" that once rang in the wilderness, so is this little wail of mine but a voice; it is the wail of a babe, lost in the wood, it may be; home-sick, wanting its mother. It is not that prophet. It cries aloud for that prophet, that coming one, that Protestant, who will bring us back home to our mother—the pure church.

The babe in the wood is afraid. Poor Tom's a cold. Afraid for his mother—the church; afraid she is dead or gone. Afraid she is gone to the devil—no, nobody believes in the devil anymore except the D. D.'s, and they don't really, you know—but gone to the demnition bow-wows. People believe in them. Business men be-

lieve in them, and are afraid of them, whatever they are, more afraid of them than the devil. They are something like delirium tremens, no doubt. The babe in the wood is afraid his mother, the church, is gone to them. H. G. Wells thinks we can get along without her, and on the next page prescribes for an organization with a platform where a new religionist may shout out his religion, and for a congregation to sit and listen to the shouter; also he foreshadows an organization for the putting of art to the service of religion, the building of cathedrals with great dim stillnesses and the like. He seems to overlook the fact that church is just another word for organization, assembly. That is what the Greek *ekklesia* means, is it not? No, Wells, or anybody else, is not long going to be satisfied without a mother, a refuge, a home, a church; but passionately some of us long for the right kind, the pure kind. Lord, Lord, send us a Protestant!

Here we are, still tithing mint, anise, cummin, gagging and straining at gnats and swallowing camels, fighting over tweedledum and tweedledee, while Thor threatens the world, Moloch opens his fiery jaw, and nobody knows what menace is in the dragon of the Orient. Wendell Phillips, on the way to address the mob in Boston received a note from his wife which read: "Wendell, no shilly-shallying in the face of that mob." I wish I were the wife of some men I know who are shilly-shallying in the face of the Hun, the crazed industrial Moloch, the almond-eyed menace of heathendom. I would write them a word, I would. This little wail claims only to be a feeble note to those who shilly-shally.

* * *

Here we are, putting on, each of us, his little show. Sherwood Eddy, in "Our Soldiers in France," tells how a chaplain in a hospital in northern France prevented a certain American episcopal clergyman from visiting patients and bringing them fruit, because it was the chaplain's own show; how a Roman Catholic chaplain got an order passed that no service should be held in his hospital unless all the Catholics in the wards should be carried out, with the result that no services of any kind could ever be held there; how a Y. M. C. A. Hut-leader was absorbed in the making of money, the creditable showing of his show. The same thing goes on in England, America, everywhere in Christendom, all the time; little men pushing their own little punch-and-judy shows, while a world starves and cries and dies. Punch-and-Judy is way behind the times, anyway.

Some of the chaplains in the army looked askance at the Y. M. C. A., refused to co-operate, were jealous of the interloper. They wanted to run the whole religious thing for a regiment of men, with no equipment but a set of pigeon-holes for mail, and a wheezy melodeon. Then came a fellow who happened to be a commander-in-chief, by the name of Pershing, and declared in the orders of the day: "The Red Triangle shall have charge of all social, athletic, moral and religious activities, and the chaplains shall co-operate to

the extent of their abilities." He recognized the limitation of these feeble folk, and showed them where to get off their high horse. It took a military man to set the church right. A blush suffuses one's cheek as he thinks of it. I am red-hot for a protestant prophet who shall point out to us the senility of the church and give us hypodermics of youthfulness.

I am heartily sick—and I am just the rest of the round world, too—of ministerialism, dogcollarism, professionalism, theological seminarisms—all the two-by-fourisms that are turned out by the machines, the institutions, the conventions of organized Christianity called the church. It is not that I love Caesar less, but Rome more. It is not that I love the church less, but humanity more. The church was made for humanity, not humanity for the church. There was a time when the church was man enough to drive these petty isms before it like sear leaves down the wind. "I have seen the time," said Lear, "When with my good biting falchion I would have made them skip!" The church is the half-mad old Lear.

* * *

Your professor in your Divinity School—think of such a name for a preacher-factory!—says to his young dog-collared gang-led class:

"No personal references in public discourse, gentlemen, no first personal pronouns, no human interest stories, experiences, or observations. Squeeze all the life out of sermons, and utter the rinds in an orotund voice. Be dignified, never human; be stilted, never colloquial; lean backward in an attempt to be conventional, correct, proper; starch your address, your personality, your life like your collar; and let the chain dangle from your neck to the vestry behind you."

You say no professor of homiletics ever talked like that? Perhaps not with such brutal frankness, but to that end just the same. The effect is identical as if he had talked that way, and the product turned out is identical. It takes a young man of fire and enthusiasm and personality a decade to shake off the cerements of the Divinity Tomb.

God give us a Luther back again, a Wesley, somebody bigger than either, to tell us what is the matter with us, to protest for us, to kick like an ox until he smashes everything in sight that hems in men's souls, imprisons them, keeps them from thinking straight and living free and growing fine.

* * *

Yet, would you believe me, I am an optimist. The church is the most powerful one thing in the world and there is a great deal of fine kicking going on. Something is bound to give way. A whole lot of us are iconolasts, destructive critics of things as they are and ought not to be. Ours is a collective voice crying in the wilderness. We are a composite babe in the wood. Our wail is a chorus. Something or somebody is going to answer us. We'll muddle into our task and along with it, in a British sort of fashion, until daylight comes, and the Morning Star appears.

Not to talk in the air, just who is the Protestant we are calling for? What is a Protestant? One who protests, of course; but what is he to protest against? What is he to protest about? What is he to protest for?

First of all then, we want one who is human, to do this protesting. Our arch-protestant must be distinctively human, flesh and blood and bone. The Good God has a way of working through humans and laws and the like. He might work to better advantage, we are tempted at times to think, more smoothly and expeditiously, if he would work through fiat; he might eliminate some creaking from the old machine of the universe; but he seems to have his own ideas on this subject; and creaking does not seem to hurt his ears as much as ours. So I rather incline to the belief that he is going to work it out on this line, if it takes several more millions of years. He will employ real humans to do his best work.

Whatever else he was, Martin Luther was a human. Calvin was a rather icy-blooded old fish. Wesley was a heated proposition, pulsing with life and humanness. Alexander Campbell, here in America, could heft a railroad iron, and, with all his dignity and learning could warm up to a child. It is of Luther, however, that one instantly thinks, when the word Protestant is used. Somewhat like him, then, the next one is probably to be.

* * *

"History repeats itself." There is more lie than truth in most adages of this sort. This particular one is responsible for a vast amount of muddle-headedness, of precedent-seeking, of timid conservatism both of thought and action. Our eyes, however, ought not to be blinded to the modicum of truth in it. If the Good God used a Luther, a Savonarola, a Saul of Tarsus, a Jesus, He is going to use one again when He gets ready. He seems a long time getting ready, that's all. God is not in a hurry, but I am. The mills of God—well, I am anxious for a human bit of Henry Ford efficiency in them. Yes, He will undoubtedly employ a human to do his protesting, in his own good time, not a little tin angel with a dog collar and leading strings, nor yet an archangel in gaiters and a purple waistcoat and an episcopal ring.

Look at Luther's bull-neck, Airedale-jaw, big mouth, passionate lips, clean, strong teeth. Then fancy him crawling patiently on his knees up anybody's vatican stairs, or standing patiently reading anybody's chained Bible, or living sequestered from women, home, family, in anybody's old celibate monastery. I look into the crystal globe of imagination and see him, in his timid youth, trying to do all these things. I see him swallow his gorge; I see his very heart pumping a tide of protest into distended arteries; I see the cords of that bull-neck straining and puffing out the thick pillar on which rests a brain on fire with revolt. Then I see him kicking all the truck around him into smithereens, and I see the real human Luther with a blacksmith's hammer pounding a declaration of independence upon a church door; I see him throwing an ink-pot at a devil who tempted him perhaps to the unclean lasciviousness of

a cloister; I see him coming home from a journey in the snow one moonlit night, with the first Christmas tree on his shoulder, to burst into the delighted presence of Katherine von Bora and her children, as he scattered God's cottage-diamonds all over the floor; I see him, as he sets those big ivory teeth with a snap and undertakes to go to Erfurt if all the devils in hell are awaiting him, like tiles on the roof; then I see him alone in the diet, like a baited bull in a Spanish ring, backed up into a corner, snorting steam, but quiet and watchful. "Here I stand, I can do naught else. God help me. Amen."

* * *

O yes, he was a real human being, was this Brother Martin; too big to be only a German. He was very human when he sat down at a table with the Swiss Protestant, and tried to form a partnership. That is, Zwingli, the Swiss, tried. I never could see that Luther tried any to hurt. See those big lips hang and pout? See those eyes scowl and lower and smolder? See that big fist as he scrawled while the chalk creaked, on the table, "*Hoc est meum corpus!*" O, Martin, it is another case of tweedledum and tweedledee, the very things you have been protesting about and kicking free from; and here you are shackling yourself, and what is worse, shackling posterity with your literalism. As for you, poor Zwingli, you were for the moment the larger and better man of the two, even if rather pathetic in the presence of this big bullying boy. O yes, Martin was at least everlastingly human. He was cut according to no man's pattern.

To the minds of many of us, we need a reincarnation of Martin. No, not exactly a reincarnation; but an incarnate Martin with a clarified vision, a protestant who can protest as loudly and effectively as Martin, but with a still wider outlook; a protestant with the same healthy pumping heart, seething brain, dauntless courage, and bull-dog teeth to hang on with. We want a passionate Protestant, an all-alive Protestant with convictions in an age of flux and flaccidity, a Protestant that can roar, and kick, and pound theses on church doors and bald pates; a Protestant that can tear down and build up, too; a Protestant that will not go to sleep while protesting, nor run away from the devil or the demnition bow-wows, nor sell himself to him, it, or them.

Suppose he came, then what should he protest against? That is for him to find out and declare. The whole need not to prescribe for themselves; the physician prescribes for sick folks. If I could prescribe, where would be the need of the Protestant? I would myself be the Protestant, provided I were the big human. Nevertheless, the Voice in the wilderness sounded out at least the note of the coming one, when he declared repentance for the Kingdom of God.

* * *

Be assured of this, then, the Protestant will not roar only against the indulgence of Rome. Luther vaccinated Catholicism against that particular small-pox. There are little pseudo-Protestants a-plenty roar-

ing against Catholicism, Mormonism, Christian Science, and roaring so loudly as to deafen not only others, but themselves. They cannot hear the knock in their own articular little two-cylinder. They think they are true Protestants; while in truth they are only megaphones. When the real Protestant comes, he will be like a tank, respecting nobody's trenches or barbed-wire entanglements, not even his own, if they get in his way.

He will protest against indulgence in the Protestant churches as well as in the Roman. He will not stand, let us say, for the purchase of respectability and a front pew by the owner of doubtful tenements, child-labor mills, or that stamp of department stores that damn women. History does repeat itself in certain fierce ways, under new guises. Indulgences for such things—the Protestant will not abide them. There is no indulgence.

This, moreover, is only one instance, to show what the protester will tackle when he comes. As with old indulgences of the middle ages, these, after all, are but symptoms of a deeper-seated disease. The Protestant must probe. He must cut down beneath all forms of slavery to the roots of the matter, to the cancer, to the micro-organism, to the poison of autocracy which, after all, is usually the beginning of sickness in societies. He will go after the different germs with their different names. He will assail creeds, sects, names, forms, disciplines, legalisms, inhumanisms of all kinds.

O, his consulting room will be full of autogenous vaccines, of X-rays and scalpels, of poisons against poisons, of cauterizing irons. He will fear no obstacle; he will cut to the bone. Gentle? Yes, because the brave are always gentle. Sympathetic? Yes. The most relentless prescriber and determined physician is ever the most merciful. Our Protestant will hew to the line—a new line—no old line—God's line. Will he never come? I listen for the sound of his wheels upon the gravel, in the night, in the pain. Ay, he will come!

BURRIS A. JENKINS.

DR. ABBOTT HAS NOT BEEN OSLERIZED

THERE is no more striking figure in the whole field of Christian journalism than that of Dr. Lyman Abbott, who recently began the eighty-third year of his life. In years gone by he was a preacher in the pulpit left vacant by Henry Ward Beecher, but for many years of his later life he has preached to the larger audience which is reached by his pen through the Outlook.

It would be hard to estimate the influence of Dr. Abbott on the minds of thousands of earnest young ministers in America. He has shown them how to be true to all good learning and also be true to Jesus Christ. He has led many thousands of people to attain to the Catholic vision which has characterized all of the great religious souls of history.

Dr. Abbott has made some mistakes of judgment. He has had to reverse himself on some matters. Even in these things, he has shown himself a man of plastic mind, always

ready to be guided by the unfolding of divine truth.

He can still speak effectively and it is only a few months ago that he made a great speech in Carnegie Hall in New York in which he voiced his conviction that America was to have a part in the great struggle across the water.

Old age is a kind of racial superstition to which countless thousands have given way before their time. The man who reads and thinks and engages in the affairs of the busy world, always being guided by the laws of physical and mental health, can defy the notion that four-score years is the utmost limit of human efficiency. We hope that Dr. Abbott may live yet many years to prove how eternally youthful the human soul may be when it is fed continually by the word of God.

SCHOLARSHIP AND BAPTISM

IN that forthright editorial on Mr. Rockefeller's recent avowal of the principles of Christian unity which THE CHRISTIAN CENTURY last week adopted from its Presbyterian neighbor, The Continent, there was a deal of plain statement which Baptists and Disciples ought carefully to read and thoughtfully digest. One point in particular needs to be reiterated until the preposterous claim commonly put forward by Baptist and many Disciple writers is heard no more. "The scholarship of the world is on the side of the immersionist contention"—this is the claim which should be met by pointed and repeated denials until its utter lack of truth would be apparent to even the immersion dogmatists themselves.

The simple fact about this "scholarship of the world" claim is that the scholarship of the world, speaking by and large, is dead set against the Baptist position.

What is the essential thesis in the Baptist position on immersion? It is not the claim that baptism was performed in New Testament times by immersion. On that point the scholarship of the world is indeed practically agreed. Nor yet is it the claim that the Greek word "baptizo" in its *root* meaning denoted immersion. On that point, too, the scholarship of the world is in complete accord.

The essential thing in the immersion dogma is the thesis that the word "baptizo" in its *New Testament context* means immerse, and can be translated so.

On this point there is practically no scholarship that supports the Baptist position—none save a provincial and sectarian scholarship. The scholarship which all the world invests with linguistic authority declares that immersion was simply the historic *mode* or *form* of baptism, and not the baptism itself. Here the immersionist sects are arrayed against the scholarship of the world.

When you ask scholarship to say what then baptism essentially is in its New Testament use there is vagueness and some difference of opinion. Some interpret it as an individualistic sacrament of consecration; others as the function of a religious social group initiating new members into its organic life. But all, excepting only Baptist scholars, agree that immersion was

incidental to baptism and not the essence of it. When Jesus, bidding his disciples go forth and preach his gospel, commissioned them to *baptize* their converts, the "scholarship of the world" will not tolerate the view that he was simply commissioning them to immerse in water. That wooden-headed kind of exegesis has no scholarly warrant at all.

The Christian neighbors of us immersionists should see to it that we base our practice upon more satisfactory grounds than the impossible claim that baptism and immersion are equivalent terms. If they could once get us to see that, we would be in a position to show them on other grounds altogether, and with some hope of success, why immersion is the preferable mode.

CHAMP CLARK'S AUTOBIOGRAPHY

DISCIPLES will take more than usual interest in the autobiographical articles which are appearing from the pen of the Hon. Champ Clark, Speaker of the House of Representatives, in *Hearst's Magazine*. In these articles the congressman is telling in his easy way of the experiences of earlier years. In the January installment he takes pains to let the world know that he is a loyal Disciple, if not in sympathy with the religious partisanship of the earlier days. His wife has remained a Presbyterian throughout the years and the children have received infant baptism in the Presbyterian church.

His story of how the Presbyterians stole a march on the Disciples in his neighborhood and got a rich old man sprinkled before the Disciples could prepare to immerse him, and the consequences that ensued in the neighborhood has in it humor and reality. One can be sure that these incidents of the early days really happened. When the author, then a young lawyer, presided over a debate between a Baptist and a Disciple minister, we can smell the smoke of the theological battle from afar, and we trust most of us can share the speaker's wish that in the future the discussions of theologians may be over issues more directly relative to human life.

We think the Speaker has done the cause of progress a service in describing these earlier attitudes of religion only to dismiss them courteously as impossible today. We hope before he finishes he may give some vindication of the religious faith which he holds in the here and the now. Few opinions of our public men are so interesting as their views on the big fundamental question of life and destiny.

THE RELIGIOUS PESSIMIST

THE ability to face the evil of the world without losing faith in progress and in goodness is not wide-spread. Most of us have lived in some corner of the world—that corner may be in a big city—and our opinions have been made by the particular experiences in that obscure place. When some new experience brings us face to face with some new evil we are apt to be discouraged.

The religious pessimist never had a better opportunity than just at this time, with a great war raging. He recites the ideals of the gospels, tells the story of the trench life and draws the conclusion that our world has utterly apostatized from Christianity.

His fallacies should be made clear. In the first place, he often enough assumes that we are worse than the people of other ages. This assumption is always based upon scanty knowledge of history. Historians are not as a rule pessimists, for they hold to the concept of progress as interpreting the story of man's life.

Then our pessimist thinks that unless progress is unbroken, there is no such thing as growth and development upward and forward. Growth is a strange thing. In the human body, it goes by jumps to reach its goal. In human history there have been times of decadence, but the race continues to move onward.

The war itself is not all bad. If humanity were utterly selfish, England might have sacrificed Belgium to the brutal power that overwhelmed her, rather than pay the price that must be paid for Belgium's deliverance. America's entrance into the war was actuated by ideal motives, even if one believes they were mistaken motives, which we do not. The heroism and sacrifice in the world today has never been matched by that of any other age. Our world is not all bad.

What we need for this hour is an overmastering faith in a power that works for righteousness in our world. He is not defeated. We do not need to steady his ark lest it be overturned. There is much in our world which is evil. There used to be more. Evil is not too strong to be overcome, nor is the Kingdom an impossible social ideal for those who believe in Jesus Christ.

Gethsemane

By Thomas Curtis Clark

NOW is the world's Gethsemane:
Love in the garden weeps alone
Because the ark of truth is taken,
Because the hearts of men are stone;
But courage! Earth is not forsaken.

Now is the world's Gethsemane—
And there is yet a darker morrow:
They will not have the Son of Light;
In some black hour of awful sorrow
His feet must mount the hill of night.

Now is the world's Gethsemane—
Tomorrow shall be Calvary!
But God will not His cause forsake:
An Easter-dawn of peace shall be,
When every watchful soul shall see
A new world-morning break.

January, 1918.

Russia and America

By Samuel N. Harper

Of the University of Chicago.

DURING my visits in Russia the last year, I have seen a great deal of a certain American resident of Petrograd. It was of value for me to talk to this particular man, for not only had he been here continuously, but also he knew what was going on. For he was interested in the political and social problems, though his line was that of business.

Living abroad a great deal, having a knowledge of languages, including Russian, having a hobby, as it were, of getting close to the people of the country in which he might be living—he had lived in several foreign countries, including Germany—this man was a source of valuable information for me. I knew how deeply he had studied and thought over the problems that were being solved by the people among whom he was living.

It has therefore been most enlightening to receive from him "observations" and "reflections" on the recent events in Russia. Though these observations were jotted down some weeks ago—and though much has happened in Russia since they were dropped in the mail—many of them are still true, for the writer was not prophesying what would happen, but interpreting the spirit of the moment in which he wrote. I have, therefore, decided to bring together some of these observations, and give them to the public, recalling that they are in many cases diary observations, but from a serious thinker, and a man in touch with the trend of events in Russia

NOT FOR THE EXTREMISTS

In some instances the short statement in the letter was a supplementary "chapter" on a topic which we had discussed last summer. Neither of us sympathized with the extremists, but we constantly looked back to the past, and found there explanations for what was going on. In fact, we often concluded our discussion with the summary that one had to understand the difficult present, which was weighing down on us, as the inheritance from the past. Looking at the present in that light, we could see a future, faith in which was very strong with both of us.

With these preliminary remarks, I shall quote extracts from the notes which this friend has sent to me, giving them in his own words, bringing together the comments which he made at various moments of the correspondence on the same topic. About two weeks after the bolsheviki had seized authority in Petrograd he wrote:

"Certainly it seems as if the revolution had gone about the limit with such warped minds as Lenine and Trotzky in power, directing affairs from the Smolny Institute.

"Yesterday a newspaper quoted Lenine as saying that the train was going full speed ahead to the goal of a social revolution, and facetiously added in amplification of the figure, that if this were true, then lots of passengers were jumping off. Among these passengers are a number of

bolsheviki who have always been considered most extreme, but for whom the Lenine-Trotzky tyranny is too high-handed." In another place my correspondent remarks that "all parties in Russia are unanimous in their condemnation of the bolsheviki—just as much so as they were in damning the czar. But the bolsheviki have succeeded with the masses and have appealed to the simple minds. Why? Because they promised peace."

AS TO BOLSHEVIK RULE

The writer gave the following comment on the general character of the bolshevik "government." The last quotation marks are also his. He said:

"It lacks the mechanism of government, and is no government at all. The ministries are on a strike and will not work for it. The railway employes' union is against it. Practically the whole intellectual and spiritual force of Russia is against it, but the 'dark' (i. e., unenlightened) masses of workmen and soldiers carried out the coup d'état which brought it in, and are still supporting it. Bolshevik demagogues and sincere fanatics promise immediate realization of peace, bread and land. When they fail to realize these in the face of the winter, which has now set in in earnest, Lenine and Trotzky must fall."

My friend did not prophesy, but did indicate various possibilities: "It would seem that when they fall, it will mean that the malady has reached its crisis, and that soberer forces must follow in a reversion to a more reasonable situation. Here there are two guesses: Either that a 'strong man' might arise and take charge of a country so miserable through hunger and want as not to discuss political forms for some time, whereby a monarchy might be established; or the more moderate socialists, now despised and cast aside, might pick up the thread and slowly build up something.

"In the latter case, other liberal, nonsocialist elements might be joined also. After much thinking I have come to have doubts about the 'strong man' theory in Russia, and to feel that, direct and satisfying as it might be to have a new broom sweeping clean and brushing all opposition aside—a Napoleon in short—it may never be. Russia is not compact and centralized, like France, and the character is different."

Last summer my friend saw frequently the then minister of labor, Mr. Skobeloff, a social democrat, but one of the moderates. He also was in touch with Nicholas Chaikovsky, known to many Americans through his lectures in this country, and one of the most prominent figures among the peasant leaders, the originator of the peasant cooperative movement.

He quoted these two men as saying that "if nothing were done the country would go to the 'bow-wows,' and that a monarchy would result which would be of a form to brush aside many of the liberties which had been gained. But they considered it possible, by quick action, to form a moderate government with the exclusion of the bolshe-

viki, if that government could get to the people with a foreign policy of peace—i. e., with a program consciously looking forward to preparing for the close of the war, just as governments are now mostly occupied with its conscious prosecution.” After quoting these men my correspondent added the following comment of his own:

“These men are, of course, very ‘advanced,’ and it may be urged by some that it would not be best for Russia to retain some of the ‘liberties’ which have been gained. We have a farsighted, selfish as well as charitable, reason to desire order and growth in Russia, and if there is any way to promote it we must act. Whenever the pendulum starts to swing to the right again we ought to push and help all we can the constructive elements, whoever they are.”

ANARCHY A POSSIBILITY

It will be recalled that the bolsheviki addressed to the allies a proposal for an armistice. Commenting on this my friend remarked: “It is believed that the indirect reply to this proposal will be a categorical and perhaps contemptuous refusal. The opinion is expressed that, after this refusal, the peace will not have been gained and the people will turn upon Lenine and Trotzky. Then will follow anarchy, which the ‘strong man’ deliverer must put down by forceful and not too scrupulous methods.”

My friend then made another comment which was along the line he has taken now for many months. I recall how disappointed he was when we received the report of the allied conference in Paris last July, and saw no statement with regard to war aims.

He therefore expressed himself very frankly and even sharply on this point: “Because of selfishness and stiffneckedness the allies ignored a golden opportunity, when, after the revolution of last March, they did not clearly and distinctly, in language understandable to the Russian peasants, restate their war aims in accordance with the spirit of ‘no annexation and no indemnities.’ The fact that they did not was used by German agents and radical agitators to convince the people that the allies were imperialists, very little if any better than the Germans; and caused great emphasis to be laid on the secret treaties which ought to have been publicly abandoned or shown to the people. This clear call was steadily ignored and we have lost heavily by it.”

A few days later my friend wrote: “This morning Trotzky has begun the publication of the much-discussed secret treaties. The impression all this produced upon me at first was one of violent insolence, and anger rose, but this yielded, upon reflection, to the conviction that Trotzky is a man of intellect. It is very possible that there is German influence in Trotzky’s statements, but this is not the keynote, and one is deluding oneself if one thinks to explain the matter away thus. Trotzky is clever—he is brilliant, and he must be fought that way.”

Reverting later to the publication of the secret treaties, my friend wrote: “In ways that he probably does not fully appreciate, Trotzky has possibly done the world a great service. The audacity with which he seizes the secret treaties and publishes them is almost a relief after the months of side-stepping and refusal to do this because

of fancied harm, and the power of tradition in the various chanceries of the great powers. What should be our conclusion? Simply that once more, because of being stiff-necked and without vision and imagination to grasp the trend of the times and use it, we have allowed a fanatic to ‘beat us to’ a big thing and get the credit for it. What another impression would have been produced had we published the treaties months ago ourselves and accompanied the publication by such a clear-cut definition of aims as no one could fail to understand, least of all the German common people, who keep Germany in the war. We are always letting Prussian autocrats and bolshevik fanatics and demagogues publicly monopolize the ideals, and when asked for bread hand out a diplomatic stone.”

At this point my friend summed up his “reflections” in much the same terms as he had done in conversation with me some months ago:

“In this way we are drifting toward a sort of prosaic and soulless ending of the war, which is unworthy of all the noble men who have died in it for an ideal. We seem to be drifting toward the council where we shall sit without the power and conviction which moral elan would give. It is not a question of stopping the war; on the contrary, the military argument should be made as strong and as uninterrupted as possible; but it is a question of helping the military by a statement of aims that any soldier would gladly lay down his life for.

ASKS FOR RENUNCIATION

“This may involve some renunciation, but from the practical business point of view, why not renounce now and receive the credit for this action and the moral power and the weakening of the enemy government. Then one could go to the council for discussing peace terms with a moral plus over the enemy, consciously prepared to fight for essentials and not to bargain like a cheap trader. If we do not plan for ending the war in this way it will come without us, for who knows but that there will appear another Trotzky somewhere else? It is hard to have fanatics and demagogues steal our moral thunder, but the people will have their will, and if we refuse to obey it they will take other agents—even fanatics and demagogues.”

My friend constantly reverted to the thought contained in the last quotation and I give another expression of this same thought:

“While fighting Germany on the fronts as hard as possible, let us fight her also with a bold diplomatic stroke. The one argument the Prussian autocrat cannot answer is that of ideals—the moral argument. Why not clearly, and definitely, and openly state our minimum terms in a broad spirit, more daring than anything thus far attempted, insisting upon the fundamentals, but editing the whole in such a spirit as to disarm the extreme socialist agitator and make the German public wonder what on earth it is fighting for?”

Writing some days later my friend exclaimed: “Oh for a fine, clear, bold statement of aims!” And in another place he commented, “The time has come for some big visions and bold deeds.”

(A second article by Professor Harper will appear in our next issue)

Religious Finance in War Time

By Orvis F. Jordan

THE war will make many things harder and among them will be the financing of the churches. There is the consolation, however, that this emergency will reveal just what people think of their church. If they regard it as they do ice cream soda and movies, they will cut down their pledge, or quit giving altogether. If, on the other hand, they regard religion as among life's big necessities, they will plan to make even greater sacrifices than heretofore to make up for the failure of the very poor to bear their accustomed part of the burden.

The giving of most people does not depend upon their ability, but upon the degree of their religious interest. In England the missionary societies had a big debt before the war. During the war the debt has been paid off and the giving to missionary work increased. English people had such a real missionary interest that they were not willing that their missionaries should suffer on the low salaries resulting from the reign of high prices, which has reached even the mission fields.

THE NATION NEEDS THE CHURCH

America is glutted with war profits and it will be a good while before we can honestly say that we are actually poorer than we would have been if there had been no war. How many of us can honestly say that we are poorer than we were three years ago? If we can, how many of us can still successfully contend that our family budget can afford nothing at all for religion? This is a time for rigid economies and the elimination of luxuries, but it is no time for starving children, nor for dressing workingmen inadequately. Above all, it is no time for weakening the moral support of the nation which is furnished by the church.

The churches are being called upon for new forms of service. We must keep in touch with our soldiers. We must relieve distress in their families when it appears. Even the ordinary things of church life are affected by the high cost of living, such as the fuel supply. Because the church has new demands upon it, it is right to expect an even greater loyalty from the people.

Every church has a number of men who have gone away in the service of their country. Not many of these can be expected to contribute to churches. They have given up their incomes and have made the supreme contribution of their own bodies. An insurance order proposes that the local lodges pay the dues for such men and keep their insurance alive. Would you be willing to give something to the local church and to missions that the cause of religion shall not lose from the sacrifices of the men in the trenches?

A church with inadequate support is driven to many questionable devices, for, after all, there are enough people who demand a church that most churches will continue to live some kind of way. But if the regular income suffers, the faithful women will try to make up the deficit. This result is particularly dangerous today. Our women

ought to be making Red Cross supplies instead of holding surplus oyster suppers. It will be a shortsighted and dangerous policy for us to leave the churches victims of any such devices. We will want fellowship socials in war-time, but we want no kind of church profiteering which will waste food and waste human energies which should be devoted to nobler projects.

WHAT CUTTING ONE'S PLEDGE NOW MEANS

The man who decides to cut his contribution to the church votes that in these days of the high cost of living the minister shall meet his increased expenses with less money. He votes that the musical helpers shall do the same and that the church make the life of the janitor harder instead of easier. This makes the church the meanest employer of labor we know anything about in these difficult times. Of course, the man who cuts his pledge doesn't usually reason this all the way through, but that is what his act means.

The man who decides to quit giving altogether until the war is over votes that the ministers go into the army or on the farm and that the churches be closed up. Then who will wipe away the tears from sorrowing fathers and mothers? Who will bring the higher consolations of religion to people with peculiar needs?

There was never a time when money spent in religious work would buy so much. We have spoken of the beautiful forms of service which the local church can render. The churches near military camps are organizing a contact with home life for the homeless boys of the camps. They are working for the Red Cross and furnishing the soldiers many creature comforts. The chief service rendered to enlisted men is carried on by local churches, or by societies supported by these. Does not such service guarantee a man his money's worth in time when he wishes to spend efficiently?

While the Y. M. C. A. is carrying on a wonderful campaign in conjunction with the chaplains to christianize the soldiers (only 29 per cent of the enlisted men are church members), the church must do her part by getting the churches ready to receive these men when they come back. Men who find Christ in the army life must find at home a sample of the thing which they have been told about. Perhaps this war, with its many terrible unchristian features, may be overruled by God to be the means of reaching more men for religion than at any time within a generation. Is this not worth any man's money if he is a friend of Jesus Christ?

Meanwhile most of us are in the war by compulsion, as we believe our country is. We long for the end of this war in a victory for the right and we long for the end of all war by the coming of the spirit of brotherhood and good-will. Diplomats will never end war. The end of war will not come by any other process than the spiritualizing of the race. Is it not worth your church contribution to support the biggest peace society on earth, the one

which works wisely and patiently according to the circumstances of the time?

MISSIONARY OBLIGATIONS IN WAR-TIME

Our missionary contributions have a peculiar significance here. Missions is no mere proselyting program. It is a program of service. One of the sure guarantees that we will never need to fight Japan is our educational and philanthropic work within her borders. If you hate war, give money to missions.

These times are teaching Americans the true meaning of stewardship and in the end this will help every kind of religious task. We are forcibly reminded by the war that economically no man lives to himself. No man truly "makes" his own money. The individual is even less independent economically than is the nation.

The selfish man who hoards his money is even more than ever the target of the community scorn. The rich man who subscribes nothing for the Liberty Loans or the Red Cross or the Y. M. C. A. is everywhere regarded with contempt. Our sense of stewardship is just now a sense of stewardship in behalf of the community. It is a social stewardship.

It is only one step to the conception of religious stewardship. It is the knowledge of God which has made possible our highly intricate modern civilization. It is

the deeper knowledge of God more than anything else that will allow the community to come into still more intimate forms of community co-operation. From this point of view it is hard for any man to make a sharp dividing line between business and religion. Business for the good of the community is highly religious. Religion for the good of the community is highly important to business. This conception of stewardship has banished forever the old cleavage between religion and our daily life and interests.

RELIGION AND ECONOMICS

The ancient Hebrew declared "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." He spoke for God and the community as factors in economic life. Only this religious viewpoint will eliminate the antagonisms that exist today between nations and between elements within the nation.

If our money is held in trust for God, if we are only the business agents of the Great Husbandman, we will not think we please Him if we deal niggardly with the church and its servants. Primitive religion demanded the first fruits of flock or field. Modern religion, too, must insist that it is related to the economic processes and that it has a right to live by reason of its service as the central and organizing force among the life processes.

A Letter to a Business Man

(Continued from last week)

IN closing this letter I will tell you the general principle upon which you and I could have come to a fine understanding—you, a business man, and I, a minister. It sums up what I have been saying and trying to suggest. It concerns the inner life of business and religion. We could just as truly speak of the religion of business. It has not been recognized clearly enough that business carries at its heart the same wonderful idealism that is embodied in religion. A definition of religion which helps practical people, is this: Religion is the discovery and elaboration of the idealism which appears in all the natural relations of life. Religion magnifies and enhances the love which springs up spontaneously between lovers and between members of the family. Religion exalts and still further refines the sense of justice which emerges with the organization of government and political states. Religion catches and clings to the dream pictures of poets and artists who give to the world the beauty they see in Nature and in human life. In the same way religion finds and figures forth in symbols and in psalms, the faith and industry and good-will of business.

I do not mean that business is always fine and high-minded in its actual operations. It is notoriously true that even the virtue of promptness is often basely violated. One contracts to have a house built by a certain date and it seldom gets finished on time. A boy was to have a motor boat this year early in the season. It was not delivered until the months of July and August had dragged

away in the torture of the boy's unfulfilled hopes. It was only secured at last by threats of refusing the delivery after a given date. All the time the manufacturer was busy with other orders, feeling that this one with a rigid contract and a substantial initial payment could wait. I mean that business, in its best representatives, tries to be prompt and fair and to give good measure for value received.

One such religious quality in business is credit. One of the most important, and at the same time delicate foundations of all trade and industry, is this belief of men in one another. It is the necessary condition of all big business. I am amazed again and again to see how the retail stores of a city trust people. They are often cheated and imposed upon, but they continue to send their wares on approval. It is impossible to know beforehand, in every instance, that a purchaser can afford the expenditure or will play fair with the house, but the salesmen continue to come forward with courtesy and marvelous patience, to exhibit the faith of the firm in the good will and honesty of the vast majority of shoppers.

There are many other illustrations. Business makes in some way for practically all the virtues. It is making the nation sober. Traveling men drink much less than formerly. Railroads and the great mercantile houses prohibit it among their employes as they do gambling and personal extravagance.

I am impressed, too, with the social atmosphere of successful business. A man who is grouchy offends against it. Cheerfulness, magnanimity, the byplay of humor and intimate comradeship make the skyscrapers more humanly

attractive to many people than the hall-bedrooms and boarding houses in which so many live. This cheerfulness and optimism and good-fellowship are qualities which vital religion has always possessed and they are being made the chief features of modern cults as if they were new discoveries.

* * *

One other thing is often overlooked which shows the kinship between business and religion. Big business frequently displays a generous disposition in contributing to the common welfare and attractiveness of the community as a whole. One great railroad has put millions of dollars into a palatial station in our city. Another has begun a similar enterprise. A third is making plans. Whatever utility these magnificent structures have, whatever demand of competition they serve, they are far and away beyond the limits of necessity or mere practical service. In such structures the spiritual qualities of these enigmatic corporations have escaped all sordidness and hard-headed calculations. They are adorned with massive columns and arches, with wide spaces and vaulted roofs and commanding towers. They are fitting gateways to the wonderful cities and far-lying plains to which they lead. Do not humble immigrants see in these buildings elements akin to their beloved cathedrals? Does not every citizen feel himself thrilled by these tokens of the vastness and riches and efficiency of our national life? Thus a public spiritual

service is rendered even by railroad companies. All business has something of this over-plus of beauty and grace and spirituality.

It is to make these qualities dominant in all our relationships that religion labors and aspires. They are not superfluous or sentimental things in business, nor are they such in the church. They are part of the normal and natural life of us spiritual beings. It is, therefore, a great loss when an effective, genial business man thinks of religion as alien to his life and work. It is so organized with his interests that it can be a great aid to efficiency in business without being subordinated or degraded, and in turn it can open out for any thoughtful, serious man of affairs new interpretations of his daily duties, and reveal new satisfactions for all his life.

Now you see, my dear friend, some of the reasons why I sought your acquaintance. I deeply yearned to have you share with us of the church this kind of an experience of religion. And now you are going to another city. The things I have mentioned are just as true there. A minister of our faith, a good friend of mine, has recently gone there. Perhaps he will find you earlier than I did. If he does, listen to him. Give him a chance. I think he can show you a new kind of riches. You have now acquired all the ordinary riches a man can afford, but there are latent in your life, if you find the right kind of religion, riches of another kind which are infinite and utterly incorruptible.

EDWARD SCRIBNER AMES.

By Professor Taylor

THE ENEMY AT HOME

WE are fighting against militarism and we must use the only weapon that has any influence upon militaristic government. Now even the amateur in psychology knows that our ways of thinking are largely made by the things we do; therefore we need to be ever fore-armed by a determination not to allow the necessary means of crushing militarism to fix upon us military ways for times of peace.

Secretary Baker has spoken a courageous and timely word—and we trust he speaks for the administration—when in his war report to Congress he declares against compulsory universal military training in times of peace. The advocates of compulsory training either do not believe in disarmament or have no faith in proposals to accomplish it, and if they do not laugh at the idea of a League to Enforce Peace they at least do not advocate it. At bottom they believe in the so-called “military virtues” as a basis of manhood, character and national virility. They are “nationalists” in the narrower, traditional sense and have no place in their creeds, either political or Christian, for even the new, sane “Internationalism” that would ask for no such ideal as a “United States of Europe” or a “Federation of the World,” but only for the end of competitive armament and the substitution of an international court with a league to enforce its decisions for standing armies and the appeal to force without the arbitrament of reason.

No one denies that the advocates of universal com-

pulsory military training are honest or patriotic; we would not resort to their vehement and intolerent denunciations of all who disagree with them. They are honest and patriotic, but they are traditionalists and they have no faith in the power of peace leagues or international courts or a substitution of reason and the institutions of justice for arms and war. There can be no assurance of peace so long as nations train and arm competitively and we cannot adopt universal training without every other nation adopting it. Thus the world would have to continue a vast training camp and all the nations be dragged back to a military medievalism, always thinking of and preparing for war and awaiting the day when some Prussia could arrange a combination to attempt to crush all others. It means a frank acceptance of Prussianism as against that internationalism which has slowly built up international law, called the various Hague Tribunals and proposed a progressive disarmament—only to be thwarted by Kaiserism. Have not its chief advocates already said scornfully that no nation would respect a treaty after it had power and sufficient cause for breaking it? We may not be more ardent patriots and Americans than the advocates of compulsory training for all our boys in times of peace, but we do certainly have a greater faith in Christian ideals, in the institutions of reason and justice, in internationalism and in the future of mankind when we advocate limited armament, compulsory arbitration, a League to Enforce Peace and the abolition of compulsory military training as an item in the terms of peace. ALVA W. TAYLOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Two Estimates of Billy Sunday's Work in the East

THE *Watchman-Examiner*, with principal editorial rooms in New York City, makes a very frank statement concerning the permanent results of Evangelist Sunday's meetings in that city. The *Zion's Herald*, New England publication of the Methodists published at Boston, quotes the New York paper's estimate, and remarks that "the same statement is painfully true concerning the results of the meetings in Boston, and indeed in every city where he has held services, so far as we have been informed." The *Watchman-Examiner's* statement is as follows: "The Billy Sunday meetings in New York were a failure when counted in the terms of additions to the churches. The meetings closed late in June, and by that time New Yorkers began to scatter to the ends of the earth. The church life in summer time in New York is depleted almost to the point of extinction. Then again Mr. Sunday's audiences of 15,000 to 20,000 were gathered from a great metropolitan district populated by 10,000,000 of people. Follow-up work is exceedingly difficult in such a community. We said repeatedly during the New York campaign that Mr. Sunday's greatest work was along the line of social and civic reform."

Rev. O. F. Jordan

American and English Ministers Exchange Pastorates

Few projects in the Christian world of today have more significance than that of promoting the fellowship of English and American Christians of the free church variety. There is now in this country the Rev. Dugald MacFayden, who was sent here by a British commission. He will visit the eastern cities and proceed across the country to the Pacific coast. President W. D. Mackenzie, of Hartford Seminary, has the chairmanship of the International Christian Entente of this country. A similar commission is to be formed in England composed of such men as Lord Balfour, Principal Selbie, Rev. J. H. Shakespeare, Rev. F. B. Meyer and others. The plan is to arrange exchanges of pastorates for three, six, nine or twelve months, thereby cementing the friendship of American and British churchmen. The Federal Council will co-operate in the movement headed by President Mackenzie.

English Archbishop Proposes a Religious Society for Women

The Romanizing tendencies in the English Church are well represented by the effort to introduce convents for women of the church. The Archbishop of York has announced the formation of a new religious society for women in his diocese to be known as the Community of the Holy Paraclete. The community's main work is with a school for girls in Whitby. They are supervised by Father Frere, C. R., and recently four sisters were "professed" by the archbishop, with more to follow.

American Pastors Receive Threats from Pro-Germans

The pulpit of America has been of great service in determining the justice of America's position in the minds of the people. Certain pastors have been very prominent in the positions they have taken and some of these have been singled out by pro-German anonymous letter writers. Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist church, and Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, have been targets for the letter writers, but they have not been intimidated in any way by these attacks.

Western Theological Seminary, Chicago, Faces Its Problems

The theological seminaries are not having an easy time in these days of the selective draft. The Western Theological Seminary of Chicago (Episcopalian) recently held a meeting of its friends in the Morrison hotel to start a campaign to raise fifty thousand dollars with which to meet obligations of the seminary. Dean DeWitt further asked for "Twenty virile, cultured, heroic, Christian Chicago young men intellectually prepared for the seminary." The dean declared that all religious bodies are facing a dearth of ministers in the near future.

A Notable Revival of Home Mission Interest

In the past it has been chiefly the foreign missionary work which has commanded money in large sums for enterprises of epoch-making importance. The Methodists have seen that the war will create new religious problems which will demand statesmanlike treatment from Christian leaders. The Board of Home Missions of the denomination now asks for thirty-five millions of dollars during the next five years. The drive for this money has already begun.

Sunday Closing in Argentina

Differences in religious practice have had much to do with the lack of fellowship between North and South America in the past. It is to be noted with interest that Argentina has recently stiffened its Sunday closing law. All wine shops must be closed for a full twenty-four hours. Bakeries and groceries may stay open till noon on Sunday, but may not be tended by any hired help, the employer doing all the work. If the regulations are enforced, Buenos Aires will henceforth have a more Christian observance of the Lord's Day than Chicago.

War Time League of Intercession

The organization of the War Time League of Intercession has grown up in response to conditions. The members promise to pray not less than two minutes every day for the coming of the era of peace and good will through the agency and the outcome of the war. The society does not hold meetings, but the pledge cards are distributed by pastors and Sunday school teachers.

Advocates Community Lecture Course

In a recent number of the *Homiletic Monthly* Rev. Otis H. Moore, a young Methodist preacher, describes his work in a rural church situation where there was provided during the past year a free community lecture course for the town. The author puts forward a number of good ideas for the use of ministers at work in similar situations.

Famous Brick Church 150 Years Old

The famous Brick Presbyterian church of New York was founded in 1768 and it observed its 150th anniversary on January 6. Dr. Henry Van Dyke, a former pastor, preached on the anniversary Sunday. On the Thursday following, a special historical service was held.

Churches Discuss War Economies

Moved by a desire to curtail expenses during the war-time, the Congregational and Presbyterian churches of Hinsdale, a suburb of Chicago, are discussing the possibility of uniting their morning services during the war. The Presbyterian pastor, Rev. E. J. Houghton, has gone to France for

Y. M. C. A. work. The scarcity of capable ministers has something to do with the proposed plan.

Unitarians Protest Liquors for American Soldiers

The Unitarian Temperance Society has issued a poster which calls attention to the order in France which permits soldiers to drink beer and wines up to 18 per cent of alcohol. The poster exhorts the citizens, "Protest to your United States Senator."

Halifax Church in Great Distress

The enormity of the disaster in Halifax may be seen from the story of the destruction of St. Mark's Episcopal church of that city. The building was a historic one, but it is now a complete ruin. Every vestryman is dead and all but two of the choir boys. The rector has shelter in a section of the basement.

Unite to Fight New Divorce Law

There has been proposed for England a new divorce law which would amount to giving the magistrate power to grant a divorce to those who had not lived together for three years. The most noted dignitaries of the Church of England, Cardinal Bourne of the Roman Catholic church, and leading Dissenters joined in a protest addressed to the Prime Minister.

ORVIS F. JORDAN.

The Sunday School

Paralysis

The Lesson in Today's Life*

"O GOD, our Father, we pray this morning for the sick. Remember them in the hospitals, in their homes, away from home, wherever they are. Bless the doctors, the nurses and all means of healing. Restore these sick ones to us in health and strength again if it be Thy will. Remember also, we pray, those who are morally, spiritually sick. Do not forget them. May the good overcome the evil. May moral vigor come to them again. Grant unto them the power to overcome. Bring them back to serve among us again."



Rev. John R. Ewers

We have to deal here with spiritual paralysis. It is a very common disease. The church is in reality a hospital. It is filled with patients suffering from paralysis. They have no power to bring good things to pass. They must be carried. It is said that in the war four men must back every fighting man. That is proper. It is a joy to back a brave fighting man. But what do you say when I tell you that the modern church is full of people who must be carried by four! It is the truth. And our problem, now as then, is to get them to Jesus. He can cure them and he alone.

It is the same old story—the modern paralytic is the victim of his sin, and he will not be cured until Jesus forgives him—no one else can—all we can do is to carry him to Jesus. Many of us have not the grace of those four ancient friends—we are inclined to dump the poor chap by the roadside and go in and hear the choir ourselves. We admire the effort of

those old-time companions, who finding the door crowded, climbed laboriously up the outside of the house and dug up the roof to let their friend down into the presence of Jesus. We like their labor and their faith. Someway we must get these modern paralytics to Jesus. We must not fear the effort; we must not waver in our faith.

* * *

How many powerless people there are about us! A whole year has gone by and they have not brought one single new scholar to the Bible school. A whole year has gone by and they have not called upon one sick person. A whole year has gone by and they have not led one person to confess Christ as Lord. A whole year has gone by and they have had no hand in any reform. A whole year has gone by and they have made no sacrifice to give to missions or benevolences. I tell you, they are miserable paralytics. They are powerless. They have nothing to show in the way of good works.

The cause of the powerlessness is not far to seek. They are spiritually diseased. They suffer from a chronic attack of selfishness. They will not sacrifice anything of pleasure for anyone else. Sin is there. Before this great war broke out some of us thought that society was about perfect. I did. I thought that about all we had to do was to polish up a little rough spot here, and shine up with culture a little area there and the world would be ready for heaven. And here all at once this shining crust is smashed and there comes up all that is devilish and inhuman. The beautiful skin has broken out into a smallpox. Now we know that sin is in the world—very real, very hideous, very damnable sin. We must get out the stretchers and get the sick people to the Savior.

Is it not true that this paralysis is due to sin? Study the weak and powerless people of your parish and notice how sin has robbed them of their ability to walk worthily, to run and not be weary. This inability is the direct result of wrongdoing. You know how it operates in your own life: You have been getting along pretty well in your church life until you yield to some wrong temptation—it may be in business, it may be in social affairs, it may be any kind of wrong and then, all at once, strength departs. You find yourself weak, powerless. You no longer desire to do the former good deeds; you feel like a hypocrite when you try to drive yourself along the old paths, you give up the struggle and so far as you are concerned the Lord has lost a soldier! It is the old, tragic tale. Over and over again it happens. And there is only one cure. Someway you must get back to Jesus. He alone can forgive. Nothing less than forgiveness will suffice now. With your remaining strength you must stagger back, or failing there your friends must carry you back—but you must get back or else you will die in your sins.

* * *

What a fine service it was that those men performed—carrying the sick man to Jesus. The modern church hungers for loving hearts. Sympathy is what we lack. How many of us can go to the man who is sick in his sin and lead him back to Christ? It is a necessary function. Take up your church directory and seek them out. Look over the congregation some morning and note who is absent. The ninety and nine may be singing the hymns (more likely the thirty and nine) and who will go out and bring back the lost member of the blessed community? There is no use in studying about these four good men of old unless it inspires in us the will to do likewise. It is like blubbering at a movie! It is like weeping gently at the theatre. Yes, I admire those four old-time worthies. They got their friend to the right place. How about you? The unfaithful members, the sick Christians, the weak brothers, the powerless paralytics—who will get them back? And be very careful—not to become yourself—a paralytic!

JOHN R. EWERS.

*This article is based on the International Uniform lesson for January 27, "Jesus Forgiving Sin." Scripture, Mark 2:1-12.

Books

ANTI-JAPANESE WAR SCARE STORIES. By Sidney L. Gulick. One of the singular features of a certain type of American journalism and public utterance during the past seven years has been a persistent propaganda of anti-Japanese sentiment. The Hearst newspapers have been the leaders in this effort. By news dispatches, editorials and cartoons they have persistently endeavored to stir up suspicion and hatred against Japan. The same thing has been attempted by certain Chautauqua lecturers and politicians. Extravagant stories of Japanese hostility to America, importation of cheap labor on the western coast, designs upon the Philippine Islands and Hawaii, and efforts to organize military and naval bases in Mexico and on the southern California coast, have been the outstanding items in this campaign. And if the facts did not guarantee the alarming predictions, so much the worse for the facts. To counteract these vicious and often-disproven statements, men of good will on both sides of the Pacific have striven hard. It was apparent that some interested nation or group was busy with the circulation of such false and pernicious representations.

It is now known beyond denial that German agents have been industriously at work for years past in that malign campaign of falsehood and treachery which has made the German name a hiss and byword wherever frank and honorable ideals of statesmanship and diplomacy are cherished. Germany has had everything to gain from a successful effort to estrange the United States and Japan. In both countries the work of German emissaries has been incessant. Dr. Gulick's small volume is full of refutation and plain speaking regarding these war-scare stories. (Revell. 25 cts.)

THE NEW ARCHEOLOGICAL DISCOVERIES. By Camden M. Cobern, D.D. This elaborate volume of nearly seven hundred pages presents in interesting and popular form the story of the excavation and decipherment of papyri and other literary materials bearing upon the New Testament and the civilization out of which it emerged. The themes considered are a summary of recent discoveries of papyri, the light they throw upon the language of the New Testament, the various versions of the Christian Scriptures made accessible by archeological work, early Christian documents recently discovered, the story of graves and buried cities which have yielded up informational treasures, and documentary evidence throwing light upon the early Christian centuries. A large number of illustrations lend value to the work, and portraits of many workers in the archeological field are presented. For students of the New Testament and Christian origins this is the most convenient collection of relevant materials. Dr. Cobern's interest in Egyptian history and discovery, and his participation in some excavational work on the Nile make him an informed and interesting interpreter of the material. There is an introduction by the French archeologist, Edouard Naville, who seems unable at times to conceal that distrust of literary criticism which is manifested by some other workers in the archeological field, and constitutes one of the chief limitations of their value as biblical interpreters. The volume employs to a certain extent the revised spelling for which the publications issuing from this house are conspicuous. (Funk & Wagnalls Co. \$2.50.)

THE COMING OF THE DAWN. By Jane A. Pierson. Probably there is no race question which presents such difficulties as the relation of the Jew to the rest of the world. In some countries, such as Spain, Germany and Russia, the Jews have suffered the limits of unjust persecution because of their cleverness, expressed in financial and industrial ability to outdo their neighbors. In America, in spite of conspicuous examples of Jewish philanthropy, scholarship and public service, there is an even higher barrier between them and the rest of our citizenship, not on account of religion, but by reason of certain social traits of pushfulness and "nerve" which make them as a class impossible. It is a curious but undeniable fact that in spite of a business ability which is achieving an increasing control of certain forms of enterprises, the Jewish people are more of a problem today than ever before.

The Christian Science movement has offered them a chance to associate with their fellow citizens in a new sphere of social recognition, but this is a rather negligible feature of the total difficulty. It is not too much to say that long after the negro problem has disappeared, the Jew will still be a social and economic puzzle. The author of this book sets forth the two sides of this question in a story which makes clear the extreme difficulty of inter-marriage between Jew and Gentile in America, and as well the terrible injustice to which the people of the Pale have been subjected in Europe. It is for these reasons that all plans for the early conversion of Jews to Christianity are so difficult of realization, in spite of many earnest efforts, and occasional successes. The evangelization of this significant people must be continued with increasing enthusiasm, but the church must be prepared to see a very slow and questionable fulfillment of its hopes. Even the author of this story, which is not without dramatic interest, can only cut the gordian knot of social aloofness between Jews and Gentiles by sacrificing the hero in the opening of the Russian struggle for freedom. (Standard Publishing Co. \$1.50.)

THE EVOLUTION OF EARLY CHRISTIANITY. By Shirley Jackson Case. This important contribution to the literature of Christian origins was published three years ago, but the increasing demand has necessitated the production of a new and revised edition. Professor Case is well known as a member of the New Testament department of the University of Chicago, whose transfer to the head of the department of Church History is impending. The thesis of this volume is set forth in its introductory chapter on the developmental nature of Christianity, in which the author reviews the traditional and current theories of Christianity as a "deposit," and finds them inadequate to meet the facts. He believes that a much larger account must be taken of the environment of Christianity both in its beginnings and through the centuries. For this reason he presents a survey of the Mediterranean world in New Testament times, the early connections of Christianity with Judaism, the final causes of separation between Christianity and the Jewish synagogue, the influences of contemporary Gentile religions upon the early church, the conspicuous position of emperor worship in the Roman world, the religious significance of philosophical speculation, the idea of redemption in Hellenistic religions, and the outstanding reasons for the triumph of Christianity in the early centuries. Students of the New Testament and early church history who welcomed this volume when it first appeared will be glad to have it in this ampler form, with notes and bibliography brought down to date. (University of Chicago Press. \$2.25 net.)

THE COMING. By J. C. Snaith. It is difficult to know what the author of this rather unconvincing story had in mind. The chief characters are the vicar of an English town and a young man of more or less morbid fancies who has imbibed sufficient socialistic notions to make him an object of suspicion to the churchman. The latter takes active means to have him placed in an asylum, where he astonishes not only his fellow inmates, but gradually also the world outside, with his prophet-like pronouncements. Neither title nor story appear particularly impressive. (Appleton, \$1.25.)

PIONEERING WHERE THE WORLD IS OLD. By Alice Tisdale. A series of extracts from the journal of a woman whose husband was a trader and traveler in Manchuria. Her fascinated interest in the land, with its intense cold, its primitive methods of transportation by land and water, and its picturesque people, provided motive for many journeys and some strange experiences. The book is rather a collection of impressions than a precise narrative of events and places. (Henry Holt & Co., \$1.50.)

THE JOYFUL YEARS. By F. T. Wawn. This exquisite old-fashioned love story will appeal particularly to those who love beauty and kindly humor, the sun and the great out-of-doors in general. The unfailing wit, the whimsical ways and wise sayings of Shaun James, give the needed dash and flavor to the story. The delicacy with which the author writes of love and marriage should surely be mentioned. The soul of purity breathes in his pages. (E. P. Dutton & Co., New York. \$1.50 net.)

Disciples Table Talk

Mission Steamer Oregon Is Reported Sunk

The report is going about that the mission steamer "Oregon," of the Foreign Society, had sunk on the beach at Longa Station in Africa. No particulars are given. The bank is very steep at the Longa beach and the current is very swift. Also at times a back flow makes it very difficult to land the steamer. If the steamer turned over in trying to land she is probably in forty or fifty feet of water and, in Congo, beyond recovery. If she was sunk while tied up to the beach, by a storm, she can probably be recovered. The "Oregon" is now the largest mission boat on the Congo and one of the strongest built boats on the upper river. She can carry about forty tons. The Oregon was dedicated at the Centennial Convention at Pittsburgh. She was torn to pieces, shipped to Congo, reconstructed by Mr. Moon and Mr. Wilson, and reached Bologne about one year later. She cost between \$30,000 and \$35,000, but today is easily worth \$50,000 on account of the increase in cost of construction. It is even doubtful if she could be replaced at any price before the war is finished.

Disciple Pastor Also an Inventor

Frank H. Scattergood, pastor of Central church, Bristol, Tenn., has invented an automatic turnover moulding machine that has been granted patent rights in the United States patent office at Washington. Application for patent will be made with the British, Canadian, French and Japanese offices. The new machine is a labor saving device and has been recommended by a number of the leading iron manufacturers of the country as one of the most advantageous machines invented in recent years.

Illinois to Have Two School of Methods

The Illinois Christian Missionary Society has a definite program with respect to the Sunday schools of the state. One of the special features for 1918 will be two schools of methods. The first of these will be held in Central church, Peoria, April 21 to 26. This will give the people of central Illinois a good opportunity to get the instruction of experts of the Bible School departments of the American Christian Missionary Society. Robt. M. Hopkins, Miss Cynthia Pearl Maus, Miss Hazel A. Lewis and an adult worker, to be named later, will be present. The Illinois state secretary, H. H. Peters, has been requested to deliver the Bible studies. Full particulars will be given to the churches later. In the autumn another school of methods will be held with the Charleston church. H. E. Sala of Peoria and A. LeRoy Huff of Charleston are making large preparations for these gatherings.

William Woods College Prospers Financially

The trustees of the estate of Dr. W. S. Woods have paid over to William Woods college \$250,000 of the money bequeathed it by Dr. Woods. This partial settlement of one-half of the bequest was made through the earnest solicitation of Mrs. Woods and the

daughter, Mrs. Rubey. When they learned that one of the last requests of Dr. Woods was to take care of the college at once they urged that immediate provision be made to pay this endowment. The entire amount comes invested in secured real estate, which will net the college 5 per cent interest. This payment brings the college endowment up to over \$360,000.

El Paso Church Promotes War Interests

At First church, El Paso, Tex., there have been 112 members added to the congregation during the past year. The Sunday school has had the largest average attendance in the history of the church. There is now a woman's missionary society of 107 members. The church has been organized to do everything necessary to be done in view of the war situation. A central committee of five persons, with five sub-committees, look after the war work. One committee keeps in touch with the fifty-five young men who have gone into the army from the congregation. Another looks after the interests of the soldiers encamped in and around El Paso. Another promotes Red Cross work, another food conservation and another war relief. A stewardship campaign is now on, with Secretary Claude L. Jones, of the state society, leading. P. J. Rice has been the leader at El Paso for a number of years.

* * *

—The church at Mackinaw, Ill., ministered to by W. B. Slater, has given \$1,000 for Red Cross work and a like amount for army Y. M. C. A. work; also \$500 for local Y. M. C. A. promotion. About \$500 was given to brotherhood causes. The congregation "gave more for others than for itself." One of the members pays the college fees for several ministerial students. The C. W. B. M. organization of seventy members in this church has set as its goal for the year a membership of one hundred.

—Howard E. Jensen, who has recently gone to the pastorate of the Park and Prospect church, Milwaukee, Wis., has

had distributed to all families in the territory contiguous to the church a very attractive folder containing a message on "The Social Values of Christianity," and a list of sermons being preached by Mr. Jensen during this month on "The Social Value of Christianity." The following are the topics discussed on the various Sunday mornings: "The Social Value of the Bible," "The Social Value of the Church," "The Social Value of Worship," "Social Motives for Christian Service." Public discussion of the sermon topics on Wednesday evenings is an interesting feature of this special campaign.

—The annual conference of the eight churches of Grant county, Ind., was held on January 10, with Superintendent of Missions A. L. Martin, State Superintendent C. W. Cauble, and the Marion pastor, E. L. Day, as leading speakers.

—E. E. Violette, acting minister at Independence Boulevard church, Kansas City, is preaching a series of evening sermons on the Jew, with the following topics: "The Jew—His Call," "His Religion," "His Holy City," "His Country," "His History," "His Messiah" and "His Place in the Sun."

—C. S. Medbury began on January 7 his fifteenth year as minister at University Place, Des Moines, Ia.

—Ralph V. Callaway, of Clinton, Ill., recently preached at Second church, Bloomington, Ill., with view to considering the pastorate there.

—Central church, Waterloo, Ia., for the first time has had, during the past year, a systematic program. The congregation maintained its connection with all phases of missionary work by making quarterly payments to each. Forty-four persons were added to the membership during the year. The fruitful work being done by Pastor G. D. Serrill is appreciated by his people, as is evidenced by the fact that his salary for 1918 has been increased.

—Lloyd Ellis, pastor at Corydon, Ia., has delivered seventeen addresses in the interest of various campaigns for war activities during the ten months he has served at Corydon. Twenty-one members have been added to the congregation during the year.

—At the Texas Christian Lectureship, which is to be held at Fort Worth, January 14-17, decision will be made as to continuing or discontinuing the lecture-

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ship. Professor A. W. Taylor and Dr. F. D. Kershner will be the chief speakers at this year's meetings.

—During January morning services, C. R. Piety, who leads at Scottsburg, Ind., is treating the following interest-

ing topics: "The Golden Rule and the Rule of Iron," "The Golden Rule and the Rule of Gold," "The Golden Rule

Pulpit Changes Among the Disciples

W. F. Rothenburger Accepts Springfield, Ill., First Pulpit

After a most fruitful service of ten years at Franklin Circle church, Cleveland, Ohio, William F. Rothenburger has accepted a call to First church, Springfield, Ill., which has been without a pastor since the resignation of Frank W. Allen. During Mr. Rothenburger's ministry at Cleveland, Franklin Circle church has developed into one of the most useful institutions in the community. The membership has grown from 600 to 1,000. Of Mr. Rothenburger's work for the community in which the church is located, the Cleveland Enterprise says: "Mr. Rothenburger was influential in having the west side branch of the Cleveland Red Cross established last summer and has been active in Chamber of Industry affairs. He has been a member of that organization for some time and his support and work on numerous occasions have aided in securing many improvements and benefits for the Sunny Side of the river. With the going of Mr. Rothenburger, the west side will lose an able worker, the Chamber of Industry a valuable member, his pastorate an eminent and worthy leader and the city of Cleveland one of its best citizens." The new Springfield leader will begin his task at First church sometime this month.

C. H. Winders Resigns at Indianapolis to go to Hannibal, Mo.

Charles H. Winders has resigned the work at Downey Avenue, Indianapolis, his resignation to take effect March 1. Following a month's service at Camp Shelby, Mr. Winders will take up the work at Hannibal, Mo., First church, which pulpit George A. Campbell recently left to become the leader at Union Avenue, St. Louis. Besides building up his church at Downey Avenue, Mr. Winders has been a leader in many lines of service of a general character. He was president of the Indiana Anti-Saloon League and a very useful member of the Indianapolis Church Federation. He has served the Indianapolis church for ten years.

Madison A. Hart Leaves Columbia, Mo.

A Missouri daily reports that Madison A. Hart, for several years pastor at First church, Columbia, Mo., has accepted a call to the work at Danville, Ky., to begin his new service about March 1. Another report has it that Mr. Hart has asked the Danville church to release him that he may take up the duties of Director of Educational Work at Camp Zachary Taylor, located near Louisville.

Chicago Pastor Called to Somerset, Pa.

A. R. McQueen, successful leader at Austin, Chicago, church, has resigned to accept the pastorate at Somerset, Pa., made vacant by the leaving of S. G. Buckner for the West.

C. J. Tannar to Leave Detroit for Ohio Extension Work

Charles J. Tannar, for fifteen years pastor of Central church, Detroit, Mich., has tendered his resignation to take ef-

fect May 1. According to present plans Mr. Tannar intends to take up the superintendency of extension work for the Disciples in Akron, Ohio, and surrounding territory. The five churches of that community are planning an aggressive campaign to begin in September of this year. Mr. Tannar will spend the summer months at his summer home on Lake Erie, near Cleveland. During his fifteen years of service at Detroit, 1,115 members have been received into Central church, which means a doubling of the membership. When he came to the work the church was burdened with a very heavy debt. This was cleared off the first year of his pastorate. Central church has led in the successful establishment of three other Disciple churches in Detroit, and has been a liberal contributor to all the worthy causes of the brotherhood. Mr. Tannar did good service outside his own church field. He has been a leader in the state fight for prohibition, being a member of the board of the Michigan Anti-Saloon League. For a time he was chairman of the ministers' union. He has also led in the work of the Laymen's Missionary Movement and the Men and Religion Forward Movement. He is one of the directors of the Christian Board of Publication, St. Louis.

John L. Brandt to Leave First Church, St. Louis

Report has come that John L. Brandt, for about ten years pastor at First church, St. Louis, Mo., has resigned from this work. Mr. Brandt has had two pastorates at First church, having for about two years given his time to evangelistic service. Until two years ago First church had its quarters in the down-town section of the city, but business and boarding-houses made such inroads up-

on the territory that it was found difficult to maintain the work longer there. About two years ago the congregation purchased a building of the Baptists farther west, and there the work has been maintained with somewhat larger success. Plans of Mr. Brandt have not yet been reported.

* * *

—F. F. Grim is reported leaving Lawrenceburg, Ky., to take up a teaching and preaching appointment elsewhere.

—J. R. Moorman has assumed the leadership of the church at Lancaster, Kentucky.

—C. E. Moore, recently resigned at West Point, Miss., has taken up his new work at Brownwood, Tex.

—H. M. Gilmore, recently leader at Quanah, Tex., has already entered upon his new service at Ennis, Tex.

—George P. Taubman, for several years pastor at Long Beach, Cal., has resigned to go to Oklahoma.

—J. W. Ligon, formerly minister at Morganfield, Ky., has accepted a call to the work at Princeton, Ky.

—C. V. Pence, of Webster City, Ia., has received a call from the church at Bedford, Ia. It is not reported whether he will accept.

—R. L. Cartwright has resigned from the pastorate at Chandlerville, Ill.

—J. F. Hollingsworth, for several years minister to the churches at Ludlow and Fisher, Ill., and more recently at Newman, Ill., has resigned the latter charge.

—D. B. Titus, recently of Rupert, Ida., but now in the Southland, began his new work at Central church, Galveston, Tex., on January 6.

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A Church Home for You.
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—During George H. Brown's three years of service at North Tonawanda, N. Y., 164 persons have been added to the membership of the church. Over \$1,150 was raised last year for missions and benevolences. All bills have been paid, and there is a good balance in the treasury.

—W. H. Hampton, leader at Dallas City, Ill., writes that he hopes to secure the district evangelist for a meeting at an early date. There is now a membership of 280 at Dallas City, with a Sunday school of 220. There were eighteen accessions to the membership last year.

—The National Board of Christian Endeavor will not issue a Christian Endeavor day program this year. Instead, the board urges every Christian Endeavor society to use the program furnished by the Foreign Christian Missionary Society, and to make an offering, as liberal as possible, to that great work. Programs can be secured by addressing the Foreign Society, Box 884, Cincinnati, Ohio. The National Board will also cooperate with the American Society in urging societies to have a larger part in home missions. The war emergency feature of home missions will appeal especially to the young people.

—Thirty-eight young men have enlisted for war service from First church, Berkeley, Cal.

—Frank E. Jaynes and the Wabash (Ind.) church have just celebrated the sixth anniversary of the beginning of Mr. Jaynes' work at Wabash. During a ministry of twenty years, the Wabash leader has had but three pastorates, the others being at Fremont, Neb., and at Sullivan, Ind.

—T. J. Clark, of Bloomington, Ind., has preached for the United Presbyterians at Bloomington several times since his return to Indiana from his last pastorate, at Albion, Ill.

MEMORIAL CHURCH OF CHRIST CHICAGO

(Disciples and Baptists)
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Herbert L. Willett, Minister

—Miss Pauline Clemmer, daughter of the Rockford, Ill., pastor, W. B. Clemmer, was married to Lew Wallace Bates in Central church, Rockford, on New Year's day, her father performing the ceremony. Miss Clemmer has for two years conducted the music in Central church, maintaining a volunteer chorus

of twenty voices at a high degree of efficiency, with Mrs. Clemmer at the piano. Mr. Bates is a Hiram graduate and is at the head of the science department in the Mitchell, S. D., high schools.

—The church at Sullivan, Ind., J. McD. Horne, minister, is beginning a campaign to pay off a debt of seven years' standing. A plan is being followed whereby thrift and war-stamp campaigns are being combined with the campaign of debt-raising.

—Dean A. M. Haggard, of Drake University, recently led the Hedrick, Ia., church in the dedication of its newly completed basement structure.

New Orleans

Coming South? Fine climate here.
Write W. H. Allen, Minister, 6200
St. Charles Ave., cor. Henry Clay.
Your church home is there, the
"Bungalow" Church of Christ.

—Earl L. McFetridge has completed his first year's work with the church at Millersburg, Ohio. During that time twenty-three persons have been added to

the congregation. The pastor preached the baccalaureate sermon for the local high school; made an address at the Ohio State Young People's Organized Class Convention at Newark, Nov. 30; had charge of the convention music Nov. 30 to Dec. 2; served as Holmes County delegate to the Atlantic City conference of county executives of the Y. M. C. A., and as executive secretary of the Holmes County Y. M. C. A. war work. He is now serving as secretary of the Holmes County Food Commission, and is on the executive committee of the County War Savings work and as secondary superintendent of the county Sunday School work. The Millersburg church recently adopted the two-year program of the Ohio Disciples of Christ.

—Portsmouth, Ohio church, led by C. R. Oakley, recently burned an old mortgage upon the work there.

—The daily papers report that C. A. Burton, a Disciple minister of Illinois, has been passing bad checks throughout the state, amounting in all to about \$5,000.

Disciple Leaders on War Topics

President Paul, of the College of Missions, Says Church May Profit by the War

"The victory is far from won, and the greatest outpouring of blood and treasure is yet to come, but there are already realized compensations of the war. These are almost wholly moral and spiritual, but they are sufficient to nerve the democracies of the world for the greatest sacrificial investment in history since Christ bled upon the cross. 'We hear,' as President Wilson said, 'the voices of humanity in the air.' The voice of valor, the voice of idealism and world brotherhood—was there ever a time in human annals when these inward calls spoke so loudly or with such authority as now? Can it be supposed that He who is the revealer of God and the redeemer of mankind has no special vision or message for his followers at this momentous hour? Shall emperor, king and president call millions to new duties and allegiance while He, before whom rulers are to cast their crowns, speaks no new summons to those who call Him Lord? Christ speaks with a new and emphatic appeal today. The new call is a call to reality. Shams of civilization are melting away in the heat of the world's agony. The real eternal things are standing out in the white light of God's truth. John R. Mott, after visiting all the war fronts, says he did not meet a frivolous person in all Europe. In the blood and the mud of the trenches France has found her soul. The Catho-

lic cathedrals that were once empty are now crowded. The fires of faith are ablaze again in the chapels of the Huguenots. England is purged and humble, yet invincible in her self-sacrifice. America has entered the war because her ideals have become real to her. Thousands of men over yonder are finding the real religion and the real Christ. How will it be in our American churches when our boys come back with the solemnities of great experience? Shall our churches be able to command their respect, receive them into a warm and vibrant Christian atmosphere and propose to them a program worthy of their spirit? Nominal conventional Christianity is doomed to contempt and dissolution. The church was never laid open to such searching of her motives, such test of her resources, such purging of her dross."

Carey E. Morgan, of Nashville, Tenn., Sees Hopeful Signs in Jerusalem's Fall

"Nothing has stirred the sentiment of Christendom more since the fall of Constantinople in 1453 than the capture of Jerusalem. You may wonder why I connect the fall of Constantinople with Jerusalem; it is by way of contrast only. It was here that the Moslem church came into Europe, and it was in this siege that gunpowder was first used. The libraries of the classics were scattered throughout Christendom, and everywhere they went, followed the new light

of civilization. Some people contend that the world is getting worse, but I would point them to those awful days of the crusades, when England, Germany, Italy and France sent their crusaders in a mighty effort against Jerusalem to capture the sepulchre from the Mohammedans, who had held it since the seventh century. Let the Mohammedan have his Mosque and his Mecca, but the Hebrew ought to be admitted to all things sacred to him in this city. He has the first claim to every inch of this sacred spot. But to the Christian this city is peculiarly the Holy City."

**H. H. Harmon, Now on the
Battlefields of France,
Praises French Achievements**

"War is a serious game and there is only one thought here. If it is slacking at home not to come here, it is slacking here not to be at it morning, noon and night. Poor France has certainly done her part now for over three years, and history will have to record its debt. The French simply make it a business and no sacrifice seems too great."

**Austin Hunter, Chicago Leader,
Says Christ Bore the Sword,
But Spoke for Peace**

"We should remember that Jesus said: 'I come not to bring peace, but a sword.' Today we are bearing a sword in the spirit of Christ because we cannot make the world a universal brotherhood with military power enthroned. The kaiser must be overthrown."

**C. O. Stuckenbruck, Evangelist in
Council Bluffs, Ia., Speaks of
Two Kinds of War**

"Winning the battles of this war in which we have engaged for humanity is not the biggest thing in this world. Winning the war against evil, the per-

petual war between righteousness and the devil, is still the biggest problem we have to solve. And we will not solve it divided. We must get together upon Jesus Christ and the Bible if we are to accomplish the one big victory."

**C. W. Ross, of Springfield, Ill.,
Church, Says World Must
Go on to Her Calvary**

"The world will be richer because of its present suffering, in spite of the great sacrifice it involves. Those who have suffered can best help the suffering. They are the only ones who will. When our nation has begun to suffer, she will re-

spond to the world's needs in a way that will make that of the present seem almost as nothing. The cross of Jesus presented a scene so tragic, and yet so momentous in its significance, that the world may never dare forget it. It does not stand for the work and mission of Jesus Christ, but for the ultimate defeat of all those individual forces arrayed against him, though men seem to be slow in learning the lesson. The world is wrapped in sorrow just now. Tragedy and suffering are on every hand. The world has come to her Gethsemane, and she will go on to Calvary. For those men and nations who will say, 'I will to do God's will,' it shall not be in vain."

Missionary Rallies

To be Held by Dr. C. L. Pickett, Dr. L. F. Jaggard and Mr. C. M. Yocum

Date.	Place.	Pastor.	Date.	Place.	Pastor.
Jan. 7.	Emporia, Kan.—D. Y. Donaldson.		Feb. 7.	Waxahachir, Tex.—Chas. A. Chasteen.	
Jan. 9.	Guthrie, Okla.—Guy H. Finley.		Feb. 8.	Oak Cliff, Dallas, Tex.—L. B. Haskins.	
Jan. 10.	Oklahoma City, Okla.—H. E. VanHorn.		Feb. 10.	Visit Plano, Tex.—J. T. Bradbury.	
Jan. 11.	Kingfisher, Okla.—H. E. Stubbs.		Feb. 10.	Visit Terrell, Tex.—Ted D. Stewart.	
Jan. 14.	Chickasha, Okla.—Byron Hester.		Feb. 12.	Van Alstyne, Tex.—A. N. Glover.	
Jan. 15.	Hobart, Okla.—S. T. Martin.		Feb. 13.	Dennison, Tex.—H. G. Fleming.	
Jan. 16.	Clinton, Okla.—Archie Sater.		Feb. 14.	Denton, Tex.—T. H. Mathieson.	
Jan. 17.	En Route.		Feb. 15.	Texas Christian University.	
Jan. 18.	Amarillo, Tex.—Ernest C. Mobley.		Feb. 17.	Ft. Worth, Tex.—L. D. Anderson.	
Jan. 22.	Students at Phillips University, East Enid, Okla.		Feb. 18.	Fort Worth, Tex.—L. D. Anderson.	
Jan. 24.	En Route.		Feb. 19.	Comanche, Tex.—S. H. Austin.	
Jan. 25.	Fayetteville, Ark.—C. A. Finch.		Feb. 20.	En Route.	
Jan. 27.	Ft. Smith and Fayetteville.		Feb. 21.	Greenville, Tex.	
Jan. 28.	Ft. Smith, Ark.—J. D. Arnold.		Feb. 24.	Dallas, McKinney.	
Jan. 29.	Little Rock, Ark.—B. F. Cato.		Feb. 25.	Hillsboro, Tex.—E. S. Bledsoe.	
Jan. 30.	Texarkana, Ark.—E. F. McFarland.		Feb. 26.	Waco, Tex.—F. N. Calvin.	
Jan. 31.	Longview, Tex.—H. E. Beckler.		Feb. 27.	Belton, Tex.—L. Williams.	
Feb. 1.	Jacksonville, Tex.—Tom J. Dean.		Feb. 28.	Austin Bible Chair.	
Feb. 4.	Palestine, Tex.—A. E. Ewell.		March 1.	Austin, Tex.—J. W. Kerns.	
Feb. 5.	Tyler, Tex.—P. F. Herndon.		March 3.	Austin and San Antonio.	
Feb. 6.	Corsicana, Tex.—Reverend Stephens.		March 4.	San Antonio, Tex.—Hugh McLellan.	
			March 5.	San Marcos, Tex.—Merton Swift.	
			March 6.	Houston, Tex.—H. K. Pendleton.	

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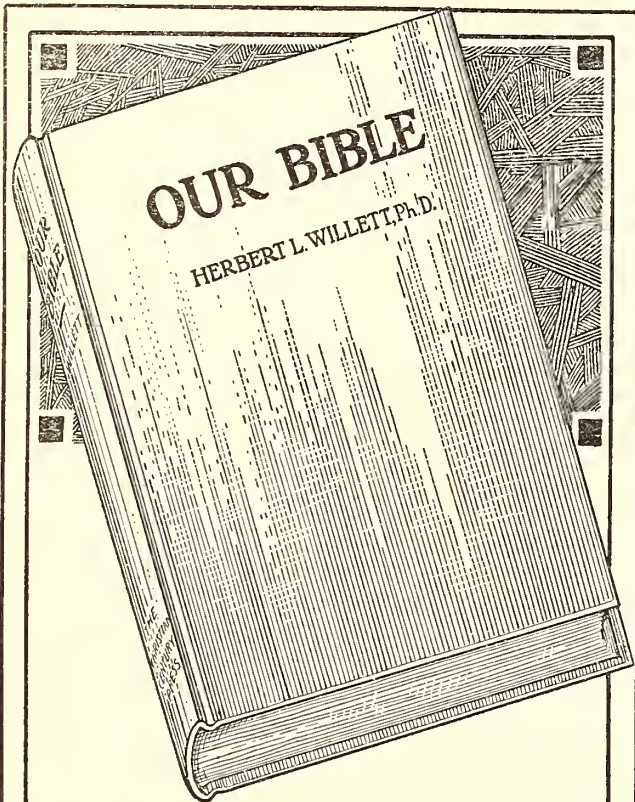
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What authority has the Bible?

What do we mean by Inspiration?

What is "Higher Criticism"?

Does "Higher Criticism" hurt or help the Bible?

What is "Lower Criticism"?

How to use the Bible.

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A. S. BURLESON, Postmaster-general.

Vol. XXXV

January 31, 1918

Number 5

A Birthday Letter to J. H. Garrison

By Herbert L. Willett

Democracy and Missions

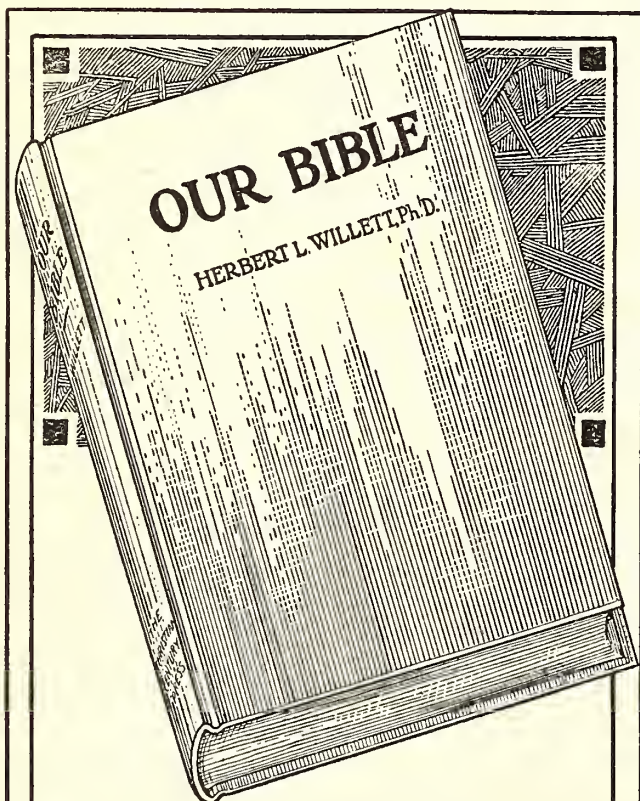
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for the most remarkable Subscription Offer we ever made. The Christian Century intends to make it possible for our present subscribers during February and March to double our circulation.

The Publishers

Disciples of Christ and the World Crisis Call to Prayer and Conference.

**International Simultaneous Meetings, Week Before
Easter, March 24-31, 1918, Under Auspices of
Men and Millions Movement.**

This extraordinary year calls for extraordinary measures. Human power and human wisdom have proved utterly unequal to the hour. People who were accustomed to pray are turning to God as never before, and those who were indifferent or cynical are uniting with them, or independently crying to God. The War is laying bare the basic realities, and among them is the necessity of prayer.

With the necessity of prayer is recognized the necessity of unity. No man, no organization, no church, liveth unto itself. With one accord the great communions of Christendom are making the period culminating in Easter, 1918, a season of special prayer. Some are even giving an entire month to it. In God's providence the Disciples are doubly ready for such a program, by the established custom of the women of the churches, in the Easter Week of Prayer and Self-Denial of the Christian Woman's Board of Missions, and by the unanimous co-operation of the general organizations of the brotherhood in the Men and Millions Movement.

The further fact that the Men and Millions Movement is just now approaching the completion of its financial task, and that this success is vital to every activity of the Kingdom of God, gives the whole church a definite objective, in addition to the direct and immediate saving of souls which is always foremost.

So it is proposed that every church shall make the week and day, March 24th to 31st, inclusive, a time of special, united and specific prayer:

1. That men and women may give themselves to Christ.
 2. That those who are Christ's may every one consecrate to Him sufficient of their substance that the special million dollars to complete the \$6,300,000 fund may be over-subscribed within the month of April.
 3. That the Bible Schools may worthily remember the orphans and the aged.
 4. That the special offerings of the women and children may equal the extraordinary demands of the work committed to them.
 5. That every way and everywhere righteousness may prevail and the will of God be done on earth, even as it is done in Heaven.
- Complete programs, with daily topics, scriptures and hymns will be published later, on the following general plan:
1. Sunday, March 24th, Special Sermon on "Completing the Task."
 2. Daily, throughout the week, Individual Prayer and Meditation, five minutes at noon.
 3. Monday, Tuesday, Wednesday and Thursday Nights, "Cottage" Meetings for Prayer and Conference, in so many homes simultaneously that, except in country communities, most of the church members will be in walking distance of one.
 4. Friday night, at the Church, the climax of the meetings with, as nearly as possible, every member present.
 5. Easter Sunday Morning, March 31st, Bible School Offering for National Benevolent Association.
 6. Special Sermon on Christ's Victory for the World.
 7. Easter Afternoon, Special Meeting of Christian Woman's Board of Missions, with Annual Self-Denial Offering. Easter Evening, Special Program, Boys' and Girls' Department C. W. B. M., with Self-Denial Offering.

Men and Millions Movement, Cincinnati, Ohio

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JANUARY 31, 1918

Number 5

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, Feb. 28, 1902, at the Post-office, Chicago. Published weekly by Disciples Publication Society, 700 E. 40th St., Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

A Theology for Laymen

IS it possible to create a theology for laymen? A theology that is untechnical, dealing with life in its simpler and more obvious realities, that does not presuppose a liberal education in metaphysics in order to understand it? Is it possible to state the deep truth of religion in such a way as to enlist the intelligence of the hard-headed man whose credulity is only with the greatest difficulty extended beyond the boundaries of concrete experience?

Or is the church shut up for good and all to a dualism in its membership—a clergy that interprets religion in terms of theology and a laity that interprets it in terms of practice? This dualism has been the bane of religion from time immemorial. Theology was so transcendental a thing, it dealt with matters so remote from life's vivid experiences, that men of mundane minds could not understand it if they would, and would not have been interested to understand it if they could.

Now theology is just religion making itself understood to the intelligence. And the weakness of conventional religion today is its lack of lay understanding. Our laymen are engaging as never before in church tasks, in the practicalities of missions and human service. But religious experience needs more than practical deeds to give it completion; it needs intelligently to discern and appreciate the connection between these practical deeds and the larger life which God is carrying forward in and through these lives and deeds of ours. Theology is religion explaining itself; it is religion illuminated with intelligent insight.

* * *

Our conventional religion of today is not theological. It is pragmatic and institutional, sometimes emotional, but its intellectual structure is weak. Our

laity is not a thinking, a studious laity. Not so high a grade of mentality is going into our religious experience as into other human interests. Practical intelligence, institutional intelligence—of this there was never so much in the church, but religious intelligence—of this there was never so little. If we compare our American laity with, let us say, the laity of the English churches or, better yet, the Scotch churches, we will find a vast difference between them on the intellectual side of their religion.

What a gulf separates the religion of our generation from that of the Puritans and Pilgrims who settled our land and established our institutions! We have a better religion than they had, let there be no mistake about that, but our religion would be incomparably superior to its present quality if we had convictions about the verities of our own faith as they had about theirs. For the Disciples of Christ the sharp contrast between the high order of reasoned biblical intelligence that obtained in the first generation of their history and the present indifferent if not benighted level to which their rank and file, with the rest of Protestant communions, have sunk, is nothing short of painful.

* * *

Say what you will, the strength of a religion is, in the last analysis, in its intellectual content. Primitive Christianity was essentially a great *idea*. The Reformation was a great idea. Puritanism was a great idea. After all is said about the Wesleyan revival being the rediscovery of emotion in religion, the fact remains that this emotion was released by a great new vitalizing idea about life. Similarly it was a great idea that lay at the root of the Campbellian reformation in which we Disciples share. As a movement we are shorn of our

strength when that idea grows pale. By our very successes our ideal character has been transformed into an institutional character. We think more of promoting our established institutions than of proclaiming our revolutionary idea. Which is just another way of saying that the pragmatic and routine thing has displaced original constructive, religious thinking.

It is true, no doubt, that an old religion, or an old religious movement, tends inevitably to have its intellectual content absorbed by institutional custom and habit, and that a young religion or a young religious movement exhibits more intellectual vitality than its more venerable neighbors. In Christian Science we have a contemporary illustration of this. This new religion is sharply distinguished from the evangelical denominations by the emphasis it places upon the importance of personal study and an intelligent grasp of its principles, together with a conscious application of them to practical life. Our orthodox churches are so highly institutionalized that the change of mind involved in uniting with one of them is scarcely more pronounced than one experiences when one joins the Masons. Like Christian Science, the Millenarian movement gets its strength from this enlistment of the lay intellect in its ideas. We have our opinion about the kind of ideas these are, both those of Christian Science and of Millenarianism, but the point still holds that the strength of these movements lies in the fact that their respective sets of ideas, poor and fallacious as we may think them to be, have gripped and awakened the intelligence of their respective devotees as the religion of our older established communions fails to do.

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But when a religious institution fails to do this there is something wrong with it: it is not fully religious. A religious experience or profession which does not grow for itself a theology has failed to conquer the whole man—the intellect remains uninvaded by it. And this describes the essential weakness of our present-day church life. Our laity lacks a theology, a reasoned understanding of its own religious purposes and ideals. The cause of our laity's lack of a theology is that our ministry has had no kind of a theology that our laity was interested to receive or capable of following. The theology of yesterday will not fit the life of today. Science and practical life have carried human intelligence beyond the point where it can be any longer enlisted in religious thinking that proceeds along the historic theological grooves. New life-interests have sprung up around which cluster our modern religious feelings and hopes. With these new life-interests there must spring up also a new theological interpretation of life if religion is to be kept vital and fruitful.

Many of us have been watching hopefully for many years for the appearance of some theological statement that would afford a clue to a theology which the general lay mind of the church would recognize as a reasoned explanation of its own most precious and imperative aspirations and purposes. This editorial is written for the very purpose of calling attention to a volume which

does this thing for us in a way it has never been done before, and with an illumination and power that will give to the volume a high position for a long time to come in the thought life of the church. The book is Professor Walter Rauschenbusch's "A Theology for the Social Gospel." Next week we will set forth more explicitly what it is that this volume does for the religion of modern laymen.

A CORRECTION

A TYPOGRAPHICAL error in the Men and Millions Movement advertisement on page four last week made the advertisement say the exact opposite of what was intended. It read "The receipts are no larger than ever before, but the demands are double what they were." The word "no" should have been omitted. The statement should read: "The receipts are larger than ever before but the demands are double what they were."

GREAT GOAL ALMOST GAINED

THE prospect of the near completion of the gigantic task of the Men and Millions Movement will stir the emotion of Discipleship as no single interest has stirred it in the present generation. We still say "gigantic" task, though the vast dimensions of the war enterprise in money and in consecration of life have dwarfed by comparison our church objective of six million dollars and one thousand new Christian workers, so that something of the sensational character of the task, as we felt it five years ago, has been lost.

But if the appeal to the sensational has been weakened by the overshadowing magnitude of the war enterprise, the appeal of Men and Millions to the good sense of the Disciples, to their educational and missionary loyalties and to their deepening determination to make their presence in the Christian world really count for the great ideals to which their very existence is consecrated, has only gained in strength as the Movement has been approaching the end of its five year program.

One can begin to hear the song of triumph in the advertisement on page four of this issue of THE CHRISTIAN CENTURY. In a series of weekly full-page interpretations extending over an entire year, Mr. W. R. Warren has done for the circle of interests represented in the Men and Millions Movement a service that marks him as a veritable genius in promotion publicity for Christian work. No such skillful, dignified and commanding interpretation of the whole round of Disciple interests has ever been performed for our people before. Mr. Warren's name has not appeared in connection with this publicity material. Only a few know that he is the projector of the scheme and the author of each successive installment. It is only just that the veil of his modesty should be here and now removed and that the readers of Disciples' journals should be apprised of the identity of the hand that has so deftly and effectively

wrought out this interpretative advertising. Mr. Warren will stand with Dr. Cory and Dr. Miller in the affection and gratitude of his brethren when the final estimate of the Men and Millions Movement is cast up.

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AND now we are advised in the current announcement that a great climacteric week is to be set apart throughout the brotherhood, for prayer and conference, looking toward the triumphant completion of the great task by June of this year. March 24 is the first day of the consecration week, which ends on Easter Sunday. Not alone Disciples but all Christian communions of America will similarly consecrate those eight days to prayer and to the great Christian purposes which grip their hearts as the purposes implicit in Men and Millions grip our hearts.

When was the American Church ever called upon to lay so great causes upon the very lap of God as in this unparalleled year? When were our problems more profound, our burdens more grave, our opportunities more luminous and inspiring, and our human unfitness more humbling than just now?

Every Christian heart and home into which the words of the present Men and Millions announcement go will be kindled into a glow of devotion. Every pulpit will thrill with the sense that the call is not man's device, but God's challenge to His Church. Every Sunday School and Woman's Missionary Auxiliary will take on renewed vitality at the thought of its organic share in the week's vision and work.

We say "every," not "many;" and "will," not "should." For it is inconceivable that a single Christian heart or home or church or pulpit or Sunday School or Auxiliary the land over when the call is heard will fail to respond.

SUPERSTITION

MODERN science is the very antithesis of superstition and yet the growth of the scientific spirit has not been accompanied by the death of superstition. Even in the most polite circles of city life one will find lingering remnants of the old way of looking at the world.

Dr. E. L. House, a popular lecturer on religious topics, reports an experiment he has tried in many cities. He has offered to pay for the dinner of eleven women who would be his guests with Mrs. House, making a company of thirteen at the table. There are always some women who accept the invitation but in only one city was the required number ever secured. On investigation he found that the group had gone to a clairvoyant woman and secured charms which would ward off the evil effects of sitting down to a table with thirteen! This superstition would seem to have had its origin in New Testament history. There were thirteen present at the Last Supper just before the decease of our Lord.

A multitude of superstitions are connected with Friday, some of them seemingly embedded in the law. Criminals are commonly executed on Friday. There are

many business men will not begin a long journey on Friday. This modern superstition is connected, of course, with the idea that Jesus died on Friday.

A few years ago it was the fad to have a little image of "Billikin" in the house. With many people that idea was facetious, but the idol was no doubt venerated by certain people, or at least supposed to bring "luck."

This strange and irrational attitude toward our world is the very opposite of the religious attitude, or of the scientific attitude. It is a reflection on the character of God to believe that charms and special days and particular number have potency. It is the business of modern religion to frown upon superstition. Instead of carrying a buckeye for rheumatism, men should be taught to live hygienically and avoid the disease. There is no "luck" in anything except right living.

WEEKLY WAR ANALYSIS

WITHOUT previous announcement a new department was added to THE CHRISTIAN CENTURY last week—"The War, A Weekly Analysis." Mr. S. J. Duncan-Clark has been engaged to write for each issue a condensed statement of the developments on the war fronts for the week ending at the time of our going to press. No special gift of prophecy is needed to justify the statement that this department will prove to be intensely interesting and valuable to our readers. Mr. Duncan-Clark is the most authoritative analyst of war developments in Chicago's journalism. His daily digest in the "Evening Post" of the day's news from the military and diplomatic fronts and his editorials on the war have been featured prominently in that paper ever since the opening of hostilities in 1914. Our readers will be interested in knowing that Mr. Duncan-Clark is a member of the Disciples communion and was at one time pastor of the Cecil Street Church, Toronto.

BEFORE HE LEAVES HOME

THESE are days when the boy is coming into his own again. He has ever been reckless of public opinion and has sought favor by none of the gentle arts of the girl. His teachers have complained of his mischief. In his home, they have found fault with his lack of order, and with his noise and commotion. With the coming of the war, we have sent our young men out on the front line of defense and we look wistfully at the boys in their teens who may yet be drawn into the world's maelstrom, should the war continue.

In days to come the orphans' homes will no longer report that they can find no homes for little boys. The heart of America is going out in love to the young fellows who will so soon be carrying the burdens of the world.

Many books are coming from the press indicating great anxiety with regard to the future religious life of the soldiers. We incline to rather a pessimistic view of this situation. Our soldiers who are going out now

without being members of a Christian church will not come back in great numbers with a religious life that was begotten in the trenches. Agonizing over men who have become alienated from religion through our failures in the past will not atone for neglect of the boys of the here and the now.

If America is to have a Christian manhood, the work must be done now in church and home among our growing boys. It must be done early, for the boy leaves us now when he is eighteen either to enter a college or go to some occupation in which he will engage for life.

To know the soul of a boy is the thing needful for the future of America's man leadership. We must learn the reserve of a boy's soul, its hidden reverence, its keen longings after better things. Our judgment of the growing boy has been superficial. Those who are spiritually intimate with him must cultivate a sympathy and an understanding which alone will give us the opportunity to guide his young life into the paths that lead to God.

THE MILLENNIAL HALLUCINATION

IT IS really astonishing to what an extent the idea of a Millennium has obtruded itself upon Christian thinking and literature. Perhaps it would surprise many Christian people to be told that only in a rather obscure passage in a single book of the Bible, and that one of the least understood of the documents, is the subject of a thousand years or millennium referred to at all. Of course there is no essential connection between the millennial hope and the great New Testament expectation of the return of Christ to the world.

And yet in the minds of most people the two are linked together. The present outburst of agitation regarding this entire subject is due to persistent agitation on the part of some people who appear to believe that the coming of the Lord and the end of the world are at hand. It would not be difficult to show that whether or not there are any insidious influences at work from German sources to promote this propaganda, it is the very thing that would most of all assist the enterprise of the Central Powers.

The thesis of the millennarians is the immediate and visible coming of Christ to overthrow the forces of evil and inaugurate the millennial period of good. If then this change is so speedily coming, what is the value of any effort either to win the war or promote democracy and human welfare? In fact, on this hypothesis such efforts are useless and contrary to the divine will. The difficulty with this doctrine is that it is not only unscriptural and in the deepest sense pessimistic, but it is unpatriotic and subversive of every interest now being urged by the national spirit.

It is well to have such a sane and convincing antidote to this hallucination as is offered by Prof. S. J. Case in his volume just published, "The Millennial Hope." Those who wish a constructive discussion of the entire question from the standpoint of history and

literature will find it here. The volume also offers an admirable series of readings preliminary to the discussion of the question which Professor Willett will present in his forthcoming articles in THE CHRISTIAN CENTURY.

A PHILOSOPHER FINDS IDEALISM IN AMERICA

EUROPEANS before the war had a not altogether favorable opinion of us Americans. This prejudice was in some sections mild, in others grotesque. In Spain it went the length of using the pig in its cartoons as the symbol of America. It is seldom, however, that America has been more highly praised than by the great French philosopher, Henri Bergson, who spoke the other day on the American work in France through the Red Cross. Instead of regarding this work as sporadic and peculiar, he interpreted it as arising out of our national character and set it forth as true to our inner life.

Recounting his return from America a few years ago, before the war, he said, "Called upon to give an opinion of the American people, I told the audience that there was probably no country in the world where material interest was less considered, where money was less cared for, where the highest ideals more thoroughly and continually penetrate and permeate everyday life. America, I said, is the land of idealism. . . This accounts for what I have seen lately in America—a nation going to war for the sake of no selfish interest, for the preservation of ideals which have been expressed in immortal words by President Wilson and without which you think, as we ourselves think, that life would no more be worth living."

It will be hard for those who have lived their lives through here to believe that America altogether deserves this high praise, but it cannot be denied that war has revealed a depth of ideal interest which is a surprise to all of us. The declaration of war itself was conceived by President Wilson as our solemn duty to civilization. The war charities have called forth giving which is titanic in its proportions. The response of the citizens with their lives has been generous and patriotic.

A mechanical engineer, rejected because of his health, sits each night over a drawing board after he has finished his work for his family and tries to create something which he may offer his government. The other day this man wrote a patriotic poem, the first in his life.

If the war helps us to find our souls, there will be much to be said for it. We face great spiritual perils, but the spiritual opportunities of the hour are very great.

SHALL WE WEAR MOURNING?

A BOY of the United States Navy writing back to his mother describing his first visit to a French village says that he saw only three ladies who were not in mourning. In France grief still expresses itself with these outward symbols.

In England the government has asked that the garb of mourning be laid aside during the war. It is

understood by the leaders that the universal wearing of the sombre colors would tend to depression and to that extent would break down the national morale. Efficiency in war has required the sacrifice of the public expression of a private grief.

We do not know what will be the custom in our own country, whether we shall follow the French course or whether we shall follow the English. The latter, however, is surely the more serviceable and we believe it is the more Christian.

The customs of mourning are many of them entangled with superstition. Nowhere can we find so much surviving heathenism as at a funeral. The "wake" rests on the notion that the soul hovers near the body for awhile after death. It is feared that a fiend may seize this soul if the watchers are not there to frighten him off. This is but one of the awful reminders of the

pit from which we have been lifted by the hand of Christ.

We do not forget that Jesus stood weeping at the tomb of Lazarus, but his tears were not those of any superstitious awe of death. He was grieving with his friends, Mary and Martha, in their loss.

We do not find Jesus weeping for himself as he approaches his own death. He looks forward to this experience with confidence and bequeathes his joy to his disciples with the shadow of the cross resting upon him.

In these days when loss is about to come to many a home for a season, when our beautiful friendships will be interrupted for awhile, we need to practice the very greatest Christian faith. Better than crepe is a joyful memory of departed friends and a lively hope to find them all again.

A Birthday Letter to J. H. Garrison

MY DEAR DR. GARRISON:

In a note just received from you, tantalizing me with references to the balmy weather and the flower festivals of California, while Chicago is passing through some of the severest cold experienced in years, you mention the fact that on February second you will be seventy-six years old. That reference has prompted me to send you a message of greeting and congratulation, in which I am confident all THE CHRISTIAN CENTURY family will wish to join. And if my own acquaintance with you through many years leads me further afield than some members of this large "family" might be able to go on the ground of association and friendship, I feel confident that your place in the affection of all Disciples will justify this open message to you.

You have reached the period when men are no longer sensitive to the record of the calendar. In childhood we all like to boast of advancing age, and usually claim that we are "going on" at least one year more than we have actually reached. In middle life we grow conscious of the manner in which time hurries us along, and are hesitant in laying claim to all the years we have rightfully acquired. But in maturer life early pride comes back to a degree, and beyond seventy there is a sort of quiet sympathy for the unfortunate mortals who have only lived a half century!

For this reason I do not hesitate to tell you that as far back as I can remember you were already something of a tradition in my home. You were still a young man then, but your place was assured in the confidence and regard of our people. Not that in those days you were the leader you afterward came to be. At that time Isaac Errett was still our most outstanding figure. He had taken up the work laid down a few years before by Alexander Campbell, and his word was spoken with grace and power. My father and mother read the "Christian Standard" with devotion, and in the attic of our home were all the files of that journal

from the first number. I remember the shock of surprise and almost of indignation with which I heard my father say on one of my visits home from college that you were the coming leader among the Disciples, and would take Mr. Errett's place, even as he had followed Mr. Campbell in the great succession. I could not believe anyone could take that place in those days. But his words have been abundantly confirmed.

AN ESSENTIAL PERSONALITY AMONG DISCIPLES

I wish I could remember when I first saw you. Of course, in order to give this word of appreciation its full dramatic value I ought to be able to tell you just when that first time came. But I cannot seem to recall. In fact, as I say, you seemed so much of a tradition that I just took you for granted, and through the columns of the "Christian-Evangelist" caught something of your point of view and the large courage and optimism of your spirit. It was not until years later that I learned through what struggles you had passed in the establishment of that journal, which has meant so much to our people. In the meantime I saw and heard you in our conventions, and came to feel that you were one of the essential personalities in all gatherings where the Disciples met for important utterances. I remember the unconscious humor of a question once asked you by some brother who wanted to know whether you expected to be at the next national convention: I could hardly have imagined one of our conventions without your presence and message.

I think my first real sense of indebtedness to you came from your frequent comments on great books. In spite of all the studies I tried to carry on, and the necessary acquaintance with literature, general and special, which they involved, you made me read many volumes which I might have missed otherwise. You had a way of referring to them again and again, until one felt that he must read those great books for himself. I think now of two such works, whose place in

my library, in my careful reading and in the organization of my thinking I owed to you. They were Fairbairn's "The Place of Christ in Modern Theology," and Sabatier's "Religions of Authority and the Religion of the Spirit." These were but two of a great number of notable works which you interpreted to a host of our preachers, and thereby compelled them to reckon with world views of truth which made merely denominational and provincial types of thinking and preaching impossible for them.

NOTABLE GROUP OF ASSOCIATES

During those years you were likewise active in promoting the work of the Missouri Christian Lectureship, of which I often heard. I never attended one of its sessions, but I used to learn of its discussions with a feeling that the frank consideration of some of the themes which were included in its programs must be something of a liberal education to those who attended. The debt of gratitude which your state and the Disciples at large owed to Alexander Procter, George W. Longan, T. P. Haley and yourself was incalculable. Such leadership made it impossible that the more alert spirits in our fellowship should ever be satisfied with less than the best that the universal church had to offer us. Likewise in turn it made them covet the privilege of making some adequate return to the wider circle of believers in the majestic message which historically had been committed to our hands.

You have also had a distinguished part in the literary output of the Disciples. The long list of titles which stands to your credit in the record of volumes issued by our people, a list to which you are still adding, the invaluable numbers of the *Christian Quarterly*, whose burden and honor you and Dr. W. T. Moore successfully carried, and your contributions to interdenominational journalism, have gone much further than you or any of us can estimate to mold the thinking of the Disciples in terms of enlightenment, modernity, moderation and good will. Your open-minded acceptance of the great scientific conclusions which revolutionized the text books on natural science in the last quarter of the nineteenth century gave confidence to great numbers of our people who otherwise would have been disquieted by the acrimonious controversies over evolution. The same poise of spirit marked your attitude toward the critical studies in the Bible, which have laid the foundation of a new Christian scholarship and a more confident faith. Your utterances have never been radical on these themes. Sometimes they have been markedly conservative and hesitant. But they have at all times disclosed a spirit hospitable to all truth, from whatever source, and a serene confidence that our holy faith has nothing to fear but much to gain from the most exacting researches in these and all related fields. In this regard your example has been inspiring and contagious.

PROGRESSIVE LEADERSHIP

But beyond all these features of your long and significant ministry to the Disciples has been your leader-

like advocacy of modern and wonderful movements in our brotherhood. The Congress of the Disciples was projected in a group invited by you to a day's outing at Macatawa, Michigan. The participation of the Disciples in the work of Church Federation, a form of Christian cooperation which from the first ought to have appealed to us, was carried, largely by your influence and championing, to a recognized place on our list of activities. And this in spite of determined opposition which placed the entire message of the Disciples in behalf of Christian union in a strangely embarrassing and compromised position in the regard of our Christian neighbors. More recently your insistent plea in favor of a General Convention which should voice the sentiments of the brotherhood as a whole, and not merely a succession of our missionary and benevolent societies, has won its way to acceptance and inauguration. These are only instances of that type of leadership which has fallen to you in the later history of our people, and which you have so gallantly carried through the long span of your public life.

INFLUENCE AS AN EDITOR

Of course much of this service would have been impossible to you without the medium of the *Christian-Evangelist*, which you created and brought to outstanding power not only among the Disciples, but in the field of religious journalism. Week by week we waited for your interpretation of current questions, your counsel in present problems, and your constructive outlines of the duties and perils of our great adventure in behalf of a united Christendom. To be sure, you had many helpers in the task. But essentially it was your message that went out week by week. Preachers felt a little surer of their words on the Sunday after they had read the *Evangelist*. And in a multitude of homes your utterances were followed with deep interest and satisfaction.

It is a comfort to all of us that something of this weekly output of your life is still available. We have always enjoyed and profited by "The Easy Chair" and the "Musings." But it is useless to deny the fact that your relinquishment of the directing function left a vacancy which has not been filled. No one as yet has learned to bend the bow of Ulysses. If it was your wish to find release from the arduous tasks of the editorial office, it was still a misfortune for the Disciples. If it was made necessary by business readjustments, it will remain an unexplained and doubtful expedient. The most gifted and consecrated services of others is no adequate substitute for the voice and control of a great leader. To this degree the journal and brotherhood have suffered.

MOST IMPRESSIVE CONTRIBUTION

But after all, the most impressive feature of your contribution to the Disciples of Christ has been yourself. Only those who have known you in something of the intimacy of home life and the freedom of open spaces have really appreciated you. I recall with the deepest satisfaction the years when you and your family

were accustomed to summer at Macatawa Park, and there was always a choice company, whose sports and fireside talks were a joy and a remembrance. And in later years, at Pentwater, that satisfaction was even greater. For in such surroundings we came to know you better still. On fishing excursions, on walks through the woods, and on visits in your home it was a satisfaction beyond words to feel the comradeship in which it was your gift to make all of us share. But most of all do I think of the religious side of our life there. We were always sure to see you in the little church on the Lord's Day. And your words at the Communion Service, or your message in the sermon, gave us a deeper glimpse into that region of personality where the Lord has had his way with you through all the years.

Never have the lives of a husband and wife been finer examples of the Christian ideal than yours and Mrs. Garrison's. Through many joys and some deep sorrows you have walked together in the beauty of holiness. Our happiness in this world is shaded. The perfect smile is God's alone. But you together have uplifted to our sight the white flowers of stainless and happy lives, and have made us rich in the possession of your friendship. No one of us who has enjoyed the privilege of those sunset beach services at Pentwater, looking out over the unruffled lake when the light was going down in the west, can forget the hush and mystery of the hour, or the solemn and prophet-like messages you brought to us. If the eternal world,

where again we may look upon the "sea of glass mingled with fire," can hold any greater happiness or more inspiring visions, it will be because our capacities are enlarged by the great experience. For surely in those twilight gatherings we had some foregleams of the light that never was on sea or land, and some anticipation of our eternal fellowship in the blameless family of God.

Brother Garrison, there are many of us who, if we should live to that time, will be saying some such things as these about you, when you, many long years hence as we hope, shall have entered into the life that is life indeed. I hope it may not be out of place to say some of them to you now, when we still have the occasional satisfaction of your presence. For many of us your removal to the sunset slope of our land is a real deprivation. We can only see you at rare intervals, as at the recent national convention. But we read your messages still, and we know that you are yet with us in the effort to realize that high purpose to which our movement is devoted. And we draw encouragement from the hope that the great war is to bring changes that will set onward by wide diameters the boundaries of the republic of God.

With loving remembrances to you and Mrs. Garrison, and the hope that you may live to enjoy many more anniversaries in the circle of those who love and honor you,

I am, most sincerely yours,

HERBERT L. WILLETT.

"I Will Make You"

By Sherwood Eddy

An Address Before the Young Women of Northfield

I THOUGHT as I came across this old farm, too rough for wheat or corn land, this old pasture; Moody made it! And who made Moody? He who said, "I will make you, Dwight Moody," to a little boy in that white house with his poor mother. He rose up to follow him, and today this old farm is crowned with these splendid buildings, and out from Northfield, out from Hermon, pour lives that are helping to make our nation, and out from this place you and I go with blessing because a little boy, Dwight Moody, heard him say one day, "I will make you; come and follow me."

"I will make you," said this Maker of manhood and womanhood. Manhattan Island was bought from the Indians for twenty-eight dollars. It is worth several billions of dollars today, and has not yet reached its full value. Your life is like Manhattan Island. You are only a fraction of the man or woman you might be. Your life is not yet fully redeemed, perhaps, but he can make your life. He makes every place he touches. You go somewhere for the summer—to frivol it away, hanging in a hammock and killing time? Is that what you are going to do next summer? Henry Wright went to a little village where he

lived during the summers, and it was swept by a revival. It was changed. Dwight Moody made Northfield. Jesus made every place he touched. You are going to some place next summer, to kill time and frivol it away, or to make the life of the place you touch. "If you will let me come in, I will make you."

CHRIST AND SIMON PETER

I wish I had time to speak of how he made certain great areas of our being, the thoughts and ideas of our life, but I leave that out. I just come to the last point. He made himself; he made his circumstances; he made the places that he touched; he made men and women. He stood there before Simon, Simon the fickle one; he looked on beyond those years of blundering and cursing and swearing and fickleness and weakness, down the valley of his temptation and his sin, and he said: "I name you *rock*. On this broken rock I build for eternity." He made Simon *Peter* and he will make you. He looks down beneath your weakness, your failure, your sin, your temptation, and he says, "I will make you."

I remember a day nineteen years ago when that verse

broke into my life. You will pardon me for mentioning it. Somehow I find it hard. Some may misunderstand, but if I could only help someone today who was thirsty or dissatisfied or in doubt I would be glad. It was the darkest day of my life. It was nineteen years ago. I was suffering from nervous prostration; I was suffering from insomnia; I was a wreck. I had failed; I was bitter; I was rebellious; I was discouraged. The world looked black and blue. That morning I cried to him and asked him to show me the way out. Somehow I had missed the way. It had been over-work and not over-flow. It had been all strain and worry and not joy and peace. Somehow I had missed that fresh gospel, that glad good news of the bigger life, and I cried to him to show me the way out that morning, just as Hagar had done when her boy was perishing in the wilderness. And he showed—not enough to fill that old dry waterskin there, but a fountain of living water.

A FRUITLESS SEARCH

He showed me the fountain of life. And this is what he said, "Whosoever drinketh of the water I shall give him shall never thirst again." That morning nineteen years ago I began to drink. I had been drinking of those broken cisterns that can hold no water. I had gone across Europe in search of pleasure and somehow happiness had eluded. I was not satisfied. I had been serving two masters, God and mammon, Christ and self. But that day I got back at the fountain of Jesus Christ himself.

It was nineteen years ago. There have been failures since. I could spend hours telling you of my failures. But he has kept his promise these nineteen years. I say it today to his glory, and before God I lie not, in the nineteen years since that morning there has not been an hour of discouragement; there has not been an hour of darkness, or depression, or blues, or doubt. There have been

intellectual problems I could not solve—the pressure of the problem of evil, the problem of human suffering, the problem of injustice, the problem of morals, the problem of social conditions—but at the center was always a mighty certainty, a peace and a joy coming from his presence.

And so sure and so satisfying is that center, and so constant and growing that light, that these things lie out on the fringe of life, the penumbra of life, the outskirts of life. One thing I know, that he satisfies. Sick or well, at home or absent, in apparent success or apparent failure, he satisfies. He does. If anyone thirst—*anyone* now, today—he says to you, "I will make *you, you.*"

A LIFE TRANSFORMED

I saw a girl at Northfield a few years ago, a light, flip-pant society girl. The other day I saw her in her home in China, a beautiful home, a Christian home, a cultured home, a beautiful little spot in a wilderness that is being made to blossom like the rose, because in a seat here in this Auditorium at Northfield that young society girl, careless and selfish, worthy and superficial, let him come in. Will you? "Lord, there is a lad here with five loaves and two fishes"—hardly worth mentioning. There is a girl here, careless, thoughtless, selfish, wasted talent, wasted time, wasted years. Master there is a girl here! "Bring her to me. I will make *you.* Will you let me?"

And some day we shall clasp his feet. Oh, how I wish that some day I might creep close and place a white flower at his feet, the pure white flower of a blameless life. But I cannot. I may not for there no evil thing may find a home. But it is the voice of Jesus that I hear. His are the hands stretched out to draw me near; his blood that doth for sin atone, sets me faultless there before the throne. It is the voice of Jesus that I hear: "Come after me and I will make *you.* Will you rise and follow me today?"

Democracy and Missions

(With Particular Reference to China)

By Guy W. Sarvis

I WISH to suggest, without elaborating, certain implications of democracy in connection with mission work. Doubtless many of my generalizations require modification, but I intend rather to suggest questions than to answer them, which fact must be the apology for any inaccuracies.

The basic ideal of democracy is one of the basic ideals of Christianity, namely, the brotherhood of man. This, however, does not mean equality of rank or of function. There are older and younger, stronger and weaker brothers. Efficient democracy requires that each member of the group must do that which will contribute most to the welfare of the whole group, including himself. In other words, to the spirit of democracy must be added intelligent, conscious organization, which means the co-ordination of function among the members of the group in such a way

that each shall be engaged in that form of service which he is best fitted to perform. The two great problems of society are, first, to realize the highest values, spiritual, intellectual, and physical, from the life we are living, and, second, to provide for the perpetuation of these values by training the young to carry on the activities in which we are engaged. These two problems are also the ones which confront missionaries. How shall the work of missions be carried on most effectively now, and how shall the younger missionaries and the Chinese church be so developed as to bring out their best powers and prepare them for leadership in the future?

CHARACTERISTICS OF DEMOCRACY

Concretely, what are the characteristics of efficient democracy in mission work? The first characteristic is

continuity of administration. Democracies have often been inefficient at this point, but such inefficiency is not a fundamental characteristic of democracy, for it is now generally recognized that democracy must, in the nature of things, act through representatives. There must be organization as well as enthusiasm—failing which, democracy defeats its own ends. Any mission which frequently changes the personnel of its committees and officers is not truly and efficiently democratic. There must be continuity of policy, and a continuous policy without continuity in office is impossible. The man who does his work well should be permitted to continue to do that work because he thereby uses his energy in doing things rather than in learning to do things. Probably there is quite as much need for at least a four-year tenure of office in the case of the executive head of a mission as there is in the case of the executive head of a nation, and there are probably more reasons why his tenure should be longer.

ENCOURAGING THE SPECIALIST

The second characteristic of efficient democracy is that it recognizes and encourages the specialist. Here again we have our lesson to learn from politics. Formerly there was a general distrust of the expert in democracies, particularly in the United States. The farmers laughed at the scientific agriculturalists, and the "old wives" feared and distrusted the doctors. It was assumed that anyone could be a mayor or a congressman—provided he was sufficiently popular with his constituency. Much of this spirit still remains in mission work as well as in politics. There are square pegs in round holes, and there are No. 5 people in No. 10 jobs and No. 10 people in No. 2 jobs. But mission work is becoming more and more complex, and especially it is being divided up into at least three distinct departments, namely, evangelistic, educational, and medical. In the past there has been far too much of the idea that some committee or individual who was unfamiliar with the technical problems of a particular kind of work was competent to pass judgment upon such problems. We have failed to discriminate between technical problems and problems of mission policy. I believe that mission administration will gain much in harmony and effectiveness by careful discrimination between the problems which should be left to the expert and those which should be handled by the mission as a whole or by its general executive committee. Too much of our mission democracy is the outgrown type in which direct control by every citizen was the ideal of government. That type of democracy is unworkable. The only practicable democracy is one which works through representatives chosen by the whole body and given power to act.

THE EDUCATIVE FUNCTION

The third characteristic of efficient democracy is that it is educative. It provides for publicity with reference to the motives and principles controlling its actions, as well as with reference to the actions themselves, to the end that every member of its constituency may have an intelligent interest in its affairs. This point cannot be over-emphasized. The great essential of democracy is not equal voice in government, but the greatest possible interest

in and sense of responsibility for the government on the part of each citizen. For this, publicity is essential. Time spent in the preparation of adequate minutes and reports is time well-spent. Much time is wasted in conferences, largely through failure to properly allocate responsibility, but time spent in giving the members of the mission a clear and intelligent understanding of mission problems and policies is never wasted.

The fourth characteristic of efficient democracy is that it is socialized. The purpose of all publicity should be to develop in the entire mission a sense of solidarity, the feeling that the work of each is a part of the larger work of the mission. The United States was never so democratic as it is at present, in spite of presidential and other dictatorships, because the nation never before acted so much as a single whole. The president is literally to the nation what the head is to the body, and there can be no better figure with which to illustrate true democracy than that of the human body with its many members. The interests of individuals or stations must never be played against each other. Work should never be made for individuals. In a word, the last and most difficult to attain of the characteristics of efficient democracy is such a sense of unity that each member shall feel that he is working not for himself, not for his station, but for his mission—and more and more the larger question of the relation between missions requires the democratic outlook in relation to the kingdom of God in China.

RELATIONS OF MISSIONARIES AND NATIVE SOCIETY

Thus far I have dealt only with the relations of the missionaries among themselves. In so doing I have stated some of the fundamental principles which should control in the relations between missionaries and Chinese, as well as among the members of the Chinese church. However, there are in this connection some truisms of democracy which we are likely to forget. The great advantage of democracy over despotism is that it gives a much larger proportion of the people an opportunity for self-development and therefore produces a nation which is better able to meet crises and unexpected situations. Such self-development is attained, however, only at the expense of a good deal of minor and some major blundering. Democracy has been compared to a raft, which is slow, but which cannot sink, while despotism has been compared to a swift liner, which goes to the bottom if there is a collision or an explosion. The great lesson of democracy in working with the Chinese is that we must be infinitely patient with mistakes of all sorts, because we and they learn largely by mistakes. I think it is a wholesome thing that each new generation of missionaries comes out with fresh trust and confidence in the Chinese, for there is a very regrettable tendency among many older missionaries to become weary of the mistakes of the immature and inexperienced Chinese Christians and to give them no opportunity for self-development. If a patronizing air is sometimes assumed toward the younger missionaries, such an attitude is surely one of the curses of mission work in the relations between foreigners and Chinese. What has been said above about education and socialization applies

with even greater force in our relations with the Chinese workers. They must be regarded as co-workers. We must exercise the greatest care so as not to over-ride them with our disconcerting directness, and we must give them an opportunity to join in missionary councils in such a way that they will feel that they really share in the direction of the work. There are many difficulties in the actual working out of this principle, but it is one of the most important, and I believe that those missionary agencies which adopt most fully the principle of equal opportunity for service for all Christians, Chinese and foreign, are most successful.

THE QUESTION OF CLASS CHURCHES

There is another question in connection with the relation between foreigners and Chinese, which is of the greatest practical importance. To what extent can we, as Christians, believing in democracy, differentiate between classes in our mission work? This question must be met on every oriental mission field, and there will probably always be a rather sharp divergence of opinion about it. Our answer to this question will probably determine, also, our answer to the question, "What shall we do about class distinctions within the Church?" To take one of the commonest and most vexing questions: "Can we expect an educated Chinese gentleman to become a member and have fellowship with a congregation consisting almost entirely of illiterate laborers?" If not, ought we to encourage the organization of class churches? Such a program means that the churches for the lower classes cannot hope to be self-supporting. It means also that that spirit of fraternity which characterized the primitive church and which constituted a great part of its dynamic will be lacking. It means the adoption of a policy which has never been successful. Nevertheless the fact remains that probably never since the first centuries has there been a democratic church for any considerable length of time in any place except the United States, and it was possible there only because social distinctions were not considered important. The fact is that at least in urban centers in America we already have class churches, and the tendency to develop such churches is ever stronger. In other words, it is only rarely that an educated, cultured American belongs as an active, democratic member, to a congregation consisting predominantly of illiterate laborers, especially if he lives in a city or in a section of the country where social class distinctions are emphasized. If democracy is disappearing from American churches, can we hope to develop a democratic church in this country in which social status is of such tremendous importance? The question is a most practical and pressing one. In the actual situation in which we find ourselves, what are we to do about the doctrine of human brotherhood—which the Chinese in common with us Christians have so long held and so little practiced?

SOCIAL CLASSES INEVITABLE

I confess that I am unable to give a satisfactory answer, but as a student of sociology I am convinced that social classes will remain an inevitable part of human society. Just as we have changed our belief in the equality

of men to a belief that all men are entitled to equality of opportunity, so we must restate our theory of democracy in such a way as to recognize the fact that men do belong to different classes. Just as there is differentiation of function in the biological organism, so there is differentiation of function in society, and it is inevitable that men shall in their religious and social interests be more or less closely identified with the group with which they are identified in their daily occupations. In the early church there was developed a supreme interest which overwhelmed all other interests, namely, an intense mutual love and a vivid faith in the immediate second advent, and so the slave could be the bishop and his master the layman in the same congregation. Today Christianity does not constitute that supreme interest in the life of the average western Christian. Can we hope to have it constitute such an interest in the lives of the Chinese Christians? I hope for the time when Christianity shall so possess the world that it may be possible. It is said that in the trenches professor and peasant meet and fraternize on the basis of common manhood and a common cause, and both are greatly benefited in the process—and men are predicting a reconstructed democracy as a result of the war. Be that as it may, I believe that there is to come in the immediate future a period of social reconstruction analagous to the period of mechanical invention just past.

MIDDLE CLASS SHOULD BE WON

However, most of us feel that even political democracy, which, in form at least, is easiest of all to realize, is still remote in China. Can we hope, then, in the immediate future, for a church in which social democracy shall prevail in the midst of a society in which social status is so absolutely fundamental? In such a hope, history is against us. Even in Rome the Church became powerful only with the downfall of the Empire and its social structure. In mission fields where large results have been achieved, a low state of culture has prevailed and social classes have not been sharply differentiated, or else the Christian movement has gripped only the lower classes. I believe history proves, however, that until the middle classes are largely influenced at least, little real progress is made in Christianizing a nation. In view of all this, it seems to me that we most certainly cannot ignore class distinctions, and that we should probably recognize them more in the future than we have done in the past. Most especially I believe we should direct our most earnest efforts to the winning of the middle class.

THE OPTIMISM OF FAITH

Above the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow-conquering,
Love's kindly light.

—Thomas Curtis Clark.

The Cleanest Army in History

WITHOUT doubt Uncle Sam has the cleanest army in the history of warfare. Cromwell's Ironsides may have been as moral and may have done more praying and less swearing, but his was a fighting corps merely while ours is a great army of more than a million and a half.

A commission of able men appointed by the Chicago Presbytery made thorough investigation of the Great Lakes training camps and reported that the average of morality was far above that of a like number of young men in the civilian life of the city. A chaplain with our forces in France whose duties take him to many parts of the army there reports that the boys are safer morally than on the streets of an American city. The writer recently spent a day at one of the large cantonments, went over records with medical officers and interviewed chaplains, Y. M. C. A. secretaries and army officers. Both the officials and the records bore out above assertions in relation to that camp—and that camp is under exactly the same rule and discipline as all of the others. The military officers asserted that men would get by once and often twice with liquor or vice but that they invariably got caught by the third time, and the penalties are so drastic that few dare it again unless they prefer the guard house, disgrace and dishonorable discharge or the military prison to army life.

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Camps Remarkably Free of Social Disease

In this camp less than five per cent of the men are afflicted with venereal disease. Competent experts on social hygiene assert that this is below the average for the male civil population of the same age. The records show that only one in three hundred have acquired it since coming into the camp and those afflicted are being or have been cured. Thus we will send the cleanest army to France that ever embarked for military purposes because it is the only army in which vice was put absolutely under the ban. Drinking is just as drastically under the interdict. A man found drunk or even with liquor on his person is given a heavy sentence in the guard house, loses his pay and is demoted to the lowest class of private. It is a military crime to enter a saloon and the officers are alert to enforce the regulation, even to the extent of circumscribing those parts of nearby cities where saloons exist in numbers or even, as in a certain case, prohibiting men entering nearby cities at all. The Regimental Adjutant in a camp visited by the writer said they were managing the men but that the officers were often invited to fine homes where drink was placed before them. In language more lurid than refined he said he only desired to "get the goods" on an officer who yielded and he would make the penalty assessed the privates look like a Sunday School picnic.

Environment and Customs in France Make Drinking Easy

We have heard many expressions of concern regarding the environment in France, where neither vice nor drinking is under the ban as it is here and some sensational reports have reached the home shores. Senator Kenyon of Iowa, than whom there is no more ardent prohibitionist or champion of morals, is just back from France and his testimony is at one with the chaplain quoted above. He says Pershing is a big, able, temperate man who is determined to keep the army sober and clean and that we can trust him to do the job. The environment situation in France presents some difficulties. Wine drinking is a universal custom—so universal that little attention is paid to sanitary wells in the villages, such as those in which our boys are billeted. Besides, to give an American soldier wine to drink is the natural way by which a French peasant expresses his gratitude and friendship. The boys are often billeted in peasant and village homes where light wine is the regular daily beverage and refusal to drink may not be understood. The writer remembers well his first day in Normandy and the difficulty experienced in getting water brought to the dining table in a village inn. The good old lady refused to understand our French and brought us first, home-made wine, then cider, then imported wine and finally soda-water. But Pershing has put the interdict upon all alcohol drinking and limited it to only light wines and beers and is working diplomatically with the French government to make our army camps and their environs dry zones. Meanwhile all our home rules apply to drunkenness.

✱ ✱ ✱

Uncle Sam Showing Up Fallacious Traditions

It has been an immemorial idea that a soldier must have social license as well as be furnished rum. The average regular army officer accepted this as a fact and frankly admitted that military morals were low. But Uncle Sam is showing the utter fallacy of this ancient barbarism. An efficient army cannot drink and indulge vice—and our Uncle proposes to put the most efficient army into France that has ever gone to battle; neither does he see that a man in the army is any different than that same man at home or in business, and he proposes that if we are to fight for civilization we shall do it with an army that makes an honest effort to practice the arts and morals of civilization. Unfortunately our Allies have not seen this thing so clearly though immense betterment has been effected since the war began. But Pershing means business and allows no soldier to visit Paris unless the Y. M. C. A. can guarantee him sleeping quarters and then he sends medical officers to see that every man on leave behaves himself and is safely in his Y. M. C. A. bed at 10 p. m. Both at the

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By JOHN DEWEY

Professor of Philosophy in Columbia University

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port of landing and elsewhere where the army must be he has drawn a dead-line around every place of public vice and placed an armed guard with orders to arrest every American soldier entering. He asked the Y. M. C. A. to prepare Alpine hostels for men on leave and is sending them there where the environs are under control and the sports out-door and health making. It is safe to say we will have the cleanest, gamiest, "fight-enest" army ever sent to battle. The social workers contributed the scientific propaganda against vice, the church folk put over prohibition and the Y. M. C. A. furnishes the means whereby the army officials do the rest.

ALVA W. TAYLOR.

The War

A Weekly Analysis

PEOPLE who assume that the governments of Germany and Austria are at variance, that a cleavage has come in the war alliance of the central empires and that Hohenzollern and Hapsburg are following roads that diverge, should not build too hopefully on their assumption.

It is important to bear in mind that Berlin has a double game to play. First, to maintain her military grasp on as much of her conquests as possible; second, to create the illusion that a peace by negotiation is open to her enemies, and thus to undermine their will to fight.

In no way can this be better done than by keeping for herself an attitude that concedes nothing of importance affecting her territory interests, while she permits Vienna to talk in moderate terms of a reasonable settlement.

Berlin knows full well that the disintegration of the dual monarchy means an end of Prussian hope to be master of Mittel Europa. It is important for her purposes that the allies and America should be dissuaded from seeking the liberation of the Czechs and Jugo-Slavs, or from pressing too vigorously for the complete independence of Poland. She is safeguarding her own interests when she allows Vienna to adopt a conciliatory mood—a mood that may avert the blow by which Austria would be deprived of that control over her Slavic population which is the foundation of power in the Balkans, the key to the Bagdad corridor.

Hence the much more generous attitude of Count Czernin toward American war aims is not to be taken as an evidence that Count Czernin is acting independently of Berlin, or contrary to the wishes of the German autocracy.

As a matter of fact a careful analysis of the language used by Count Czernin shows no real divergence from the position taken by Von Hertling. There is greater suavity of tone—that is all. Czernin declared Austria would support Germany in all her demands; that she would stand by Bulgaria and Turkey in the defense of their own interests. His emphatic declaration that Austria desired no territorial acquisitions at Russia's expense means nothing in the light of the fact that Austria and Germany both consider Poland and the Baltic provinces to be no longer Russian territory, and that both are convinced they can detach the Ukraine from Russia in a separate peace. This accomplished Austria may well appear to be generous to Russia.

In like manner the righteous protestations of eagerness for free self-determination on the part of Poland must be understood in the light of Germany's refusal to withdraw her troops while such determination is made. Austria can trust Germany to see that Poland takes no step inimical to Austrian inter-

ests, and by declaring her own unselfish desire for Polish freedom she conciliates the turbulent Poles within her borders.

Thus it is evident that the central empires are standing together, each playing its own part in the game, but both in concord. They hope to delude us. They hope to distract our attention from the necessity of fighting through to victory.

But Germany's attitude is the attitude by which we must be guided. And Germany concedes nothing. Northern France is a pawn in her hand; Belgium another. America and the allies have forfeited the right to interfere in eastern Europe. She is stronger than ever, and the joy of battle inspires her troops. Von Hertling talks as the spokesman of Von Hindenburg and the crown prince. It is war talk—not peace.

We must "go on or go under." Negotiations now mean defeat. Meantime Germany threatens us on the western front. She is massing her troops for a great demonstration of military power. France and Great Britain must hold the lines until America is ready. But America must hasten.

Let us turn our thought from talk of peace. The man or woman who talks peace just now is a traitor to the cause of his country and of democracy. Let us bend our thought and effort to victory.

We must win this war. We dare not compromise it. We will be a slacker generation if we merely put a poultice on the cancer of Potsdam and leave to our children the task of cutting it out.

S. J. DUNCAN-CLARK.

Books

FACING THE HINDENBURG LINE, by Burriss A. Jenkins. More readable reportorial description than this has not appeared in the long list of quickly written popular-veined observation sketches made by visitors to or participants in the great doings at the war front. Dr. Jenkins spent six months in the soldiers' camps in Great Britain, in the fighting armies on the French and Italian fronts and among the first contingents of American soldiers to arrive in Europe. As a Y. M. C. A. lecturer and preacher he was given entree to the most interesting situations of a military sort, and by his singularly clever and virile approach won his way into the hearts of "Tommy" and "Sammy" in a way that got him an understanding of the soldier attitude which few ministers could achieve. This book deals with personal observations, experiences and interpretations. It has a strong pulse-beat. There is a vitality and an imaginative grasp in the author's style that few writers possess. And withal it feels like a real and trustworthy account. The publishers have put originality into the binding of the book. It is very attractive. (Revell, \$1.25 net.)

THE ENGLISH SPEAKING PEOPLES. By George Louis Beer. 322 pages. \$1.50. Macmillans.

This book is a frank argument for a closer alliance between the United States and the British empire. Its arguments are based upon the racial, political, commercial and historical relations of the two nations. They have a common history and tradition, have developed democratic political institutions and ideals, and hold between them the bulk of the most necessary raw materials needed to manufacture the world's commodities. If democracy is to be the method of future government and the world is to be made safe for it, these two great democracies must hold fast together in its defense and promotion; if trade is to be made equitable and free, so all mankind may share in material progress, America must stand with England as a great maritime power, and should do so on the English terms of free trade, with whatever modifications immediate necessity may require for internal good. Without such an alliance, German autocratic policies may be revived even after defeat and again threaten the peace of mankind. With a German ascendancy, Japanese inclinations toward democracy would be submerged beneath her autocratic traditions. With

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an autocracy on either side of her, the United States would be obliged to maintain a navy on either sea equal to that of the autocracy opposite, but with an English alliance the united naval and sea power would insure against aggression and our united maritime commercial tonnage would take friction out of national competitions for world markets. This alliance need not be on the basis of old secret treaties nor for offensive purposes; it might well include cordial understandings with France and Italy and all other democratically inclined nations; it would be in effect a "League to Enforce Peace," because these democratic nations do truly desire peace and an end of militarism. It is an able argument, but with a historian's bias betrays no little doubt regarding a broader internationalism.

DEMOCRACY TODAY. Edited by Christian Gauss. A convenient volume in the series of Lake English Classics. It contains some of the most notable utterances of public men dealing with American ideals and the problems of the world war. The contents include Lincoln's Gettysburg speech, Lowell's Oration on Democracy, Cleveland's address on the Message of Washington, Roosevelt's First Inaugural Address, and some dozen of the President's state papers which have taken their place in the foremost rank of great and leader-like utterances, and have made Mr. Wilson the outstanding interpreter of democracy and progress in the world today. Supplementary statements from Secretary Lane, Mr. Root, and Premier Lloyd-George are included. An appendix contains the constitution of the United States in full, and nearly fifty pages of biographical and explanatory notes. The volume is a splendid compendium of American interpretation of the nation's duty and opportunity. (Scott, Foresman & Co. 40 cts.)

AFRICAN MISSIONARY HEROES AND HEROINES. By H. K. W. Kumm. It would be impossible in the compass of a single volume to tell the story of the great souls that have worked for the redemption of Africa, but this volume introduces us to some of the greatest of them. Beginning with Perpetua in the early Christian era we are made acquainted with various great leaders to the time of David Livingstone. The style of the writer is interesting and this book should prove very popular in mission study classes. It deserves a place in every missionary library with the great books on Africa. (Macmillan, New York. Pp. 215. \$1.25 net.)

BRAHMADARSANAM. By SIR ANANDA ACHARYA. In recent years western readers have become more or less familiar with the terms used in India to describe states of mind or philosophic ideas. Mr. Tagore, among others, has made us familiar with this adoption of oriental words. The title of this book means "intuition of the absolute." The material is a series of lectures delivered in Norway during the spring of 1915. The object of the lecturer was apparently to present to his Scandinavian audience some of the Hindu ways of looking at the mystery of life. He speaks of his book in the sub-title as "an introduction to the study of Hindu philosophy." In the six lectures an effort is made to give some account of dualism, theism and monism as expounded by the Hindu sages Patengali, Gotoma, Narada and Sankara. The endless categories of Hindu speculation are reviewed with a rapidity which makes it difficult to follow at all points. But the book is suggestive and stimulating as an approach to the central themes of philosophy and religion from an entirely non-Christian attitude. The naive way in which the author assumes the superiority of oriental speculation to western definitions is instructive. (Macmillan. \$1.25.)

HOW TO LIVE AT THE FRONT. By Hector MacQuarrie. This is not at all a work of imagination but contains many very excellent directions to soldiers concerning their well-being in the trenches by one who has been there. There is no great writing in the book but it fulfills the intentions of the author very well. It will doubtless be helpful to many of our new recruits who are hardly prepared for the conditions that they will face in France. (J. P. Lippincott Company, Philadelphia. \$1.25.)

The Sunday School

Choosing Men*

AFTER a night of earnest prayer Jesus chose twelve men upon whose shoulders the success of the Kingdom rested. They were not such wonderful men. In any church, of any size, one could find as good, if not better, material. One was a politician, exploiting his own people, and another was a liar, a thief and a traitor. That's about as bad as any local church can produce. Napoleon used to say that a great military leader could "pound any group of men into good soldiers," and Christ took these men and made leaders out of them. One failed. We should not, therefore, feel so badly if now and then we lose one upon whom we have been working. He led them to become disciples, then close associates and, finally, apostles, or those definitely sent to do a definite work. Is it not about time many of our members were graduating into the class of apostles? Long enough have they been sitters at the feet, learners; it is high time they were up and doing something definite and positive.



Rev. John R. Ewers

The loudest applause ever heard in Camp Hancock, they tell me, was when, last November, a speaker predicted that these men would be in France by Xmas. These boys want to get into the thick of the fight. With them it is not enough to enlist, not enough to endlessly train, they want to shoot a bullet through a Hun, to throw a bomb into a trench, to stick a bayonet into a German neck and lever his head off, to go over the top and help to win the war.

Over and over I ask myself why it is that the war can call out such qualities of risk and investment from our men, while the church has a difficult time in winning these elements. I think it is because the modern church has gone to sleep, has become a soft, feminine sort of institution. Where the big, hard things have been strained, as in missions and in large enterprises, men have not failed to show the same fine qualities. Walking with the director of all religious work in this camp the other day he said to me, "Much as we appreciate your work here, you must not forget that to keep up the home church is the great task in these days." That is true. The finest men possible must be sent out as Y. M. C. A. workers, both business men and preachers, but after all the plain, steady, heart-breaking job of maintaining the home church must go steadily on. Men are struck by the spectacular and it requires a strong soul to steadily peg along, without losing courage in these days, at the old reliable work of keeping the home altar fires burning. Someone ought to write a tune and some words and give us a new hymn on that. Believe me, it's vital just now. Keep the home altar fires burning. Jesus chooses all types of men. Look at these fellows. Get the haloes off now and take a good look at them. We have allowed the Catholics, or somebody worse, to tog these apostles out in false haberdashery and deck them with rings of light until we have lost the human touch. Peter could swear like a sea-captain and could tell a whopper. Jesus called him—he had enthusiasm. John was a son of Thunder, whatever that means—he was no perfect lady, as some of you have painted him. James was his brother and what those two boys couldn't think of wasn't worth mentioning. Andrew was just mediocre; nothing startling about him. He didn't want to be always at the head of the procession. He was willing to work in the ranks and just

*This article is based on the International Uniform lesson for February 10, "Jesus Chooses the Twelve." Scripture, Mark 3:7-19.

humbly lead folks to Jesus. That's all he's noted for and that's enough. Bartholomew was a guileless man. Just a plain, kindly chap. Matthew had a cheap political job, skinning his own people—you have no one worse in your flock of goats. Thomas had the perpetual blues. He was a pessimist—but he was brave and devoted. "Yes," he said, "Let us go and die with him." James, the son of Alphaeus and Thaddeus, are mere names—like reading the church roll. Simon was a zealot—he was a wild fanatic and wanted to set things on fire; probably he would be in favor of hiring a big evangelist to do it. And Judas, "who also betrayed him." There they are—the twelve. Now the gospel is that Jesus can take a bunch like that and turn the world upside down with them. The problem is to let Jesus get a chance at you. He has the power if only we let him at us. You can get three groups of Disciples from your men's class. Keep your eyes open and develop your men, women, boys and girls. The Lord can work miracles with them—if you will let him.

Would Jesus choose you? Why not?

JOHN R. EWERS.

A Protest Against Prejudice

The following is the main portion of an editorial in *The Christian News*, the state organ of Iowa Disciples, published at Des Moines. Rev. Charles Blanchard is the editor. Often, as in this instance, Mr. Blanchard gives his editorials additional interest by speaking in the first person singular and reciting his personal experience:

WE HAVE the following letter from F. E. Bush, of the "Bushville Farms," Winterset, Iowa:

We were not a little surprised that the *News* should sanction Morrison as you did, but we have many surprises. For instance, we heard Peter Ainslie say at Atlanta two years ago, in speaking of the *CENTURY*: "I read it eagerly." Again we heard Herbert L. Willett give one of the best talks on "The Divinity of Christ" we ever heard. But from his writing we would think he did not believe in the divinity of Christ. There certainly must be some things that we who are uneducated and unpolished are not able to comprehend, although "a fool need not err."

If we stand for primitive Christianity, why do we wobble all the way from Universalism to "closed" communion? If we want union at any cost, why do we try to maintain a separate organization? Why not unite our forces with the strongest and help them march on to victory?

We know all this strikes only strings that make discord and we know Christ is all harmony. If we only could find someone who could harmonize all these good people, wouldn't it be a grand step forward?

Yours in "Christian" union,

F. E. BUSH.

The editor of the *News* does not personally know Bro. Bush. I am judging from his letter that he is a really brotherly man, like many another whom I am happy to count my friend and the friend of Christ and of the cause we love in common. But the unhappy thing revealed in his letter is a certain feeling of distrust that he seems to share with others—a distrust that rests on "suspicion," with a somewhat indefinite source of information.

Because Peter Ainslie reads *THE CHRISTIAN CENTURY* eagerly, he is suspected of unmentioned heresies, and all this notwithstanding the fact that Peter Ainslie has written one of the best statements of the historic position of the Restoration Movement and of our plea for the unity of all the followers of Christ that has ever been published. ("The Message of the Disciples for the Union of the Church.") Notwithstanding the further fact that not a half dozen men in our entire brother-

hood history have wrought with more of self-sacrifice and devotion, with less of selfish ambition, than this modest, humble, faithful preacher, teacher, writer—the founder of churches, with a consuming passion for Christ and the church, whose work in the city of Baltimore is a marvelous testimony to the consecration of this man of God.

* * *

We have this rather strange thing also in Bro. Bush's letter, regarding Herbert L. Willett. While he confesses to have heard Willett make one of the finest statements of the "Divinity of Christ" that he ever listened to, he suspects that in his writings Willett denies the divinity of Christ. In this he is as much at fault, perhaps, as the editor of the *News* once found himself. Some twenty years ago J. W. McGarvey, in his department of "Biblical Criticism" in the *Christian Standard* (which was about the first thing in the *Standard* that I always used to read, and I like to read criticisms and certainly do not object to controversy of the right sort) published quite a number of articles criticising Willett's little book on "The Life and Teachings of Jesus," published as one of the "Bethany Reading Course" series. By this reading I was almost unreasonably prejudiced against Willett and his first book. Some time after that I read the book and found myself wondering—and I am wondering to this day—where Bro. McGarvey found the grounds for his criticism of what seemed to me and still seems a very simple and straightforward presentation of the Master's life and teachings.

Of course I remember how Bro. McGarvey did it—by taking a sentence or a part of a sentence out of the context, here and there, and finding in it what one of a less critical mind would not have even suspected. And it stuck in my uncritical mind then and still sticks that the criticism was very largely of the "suspect" sort, which to say the least is manifestly unfair, not to say unbrotherly and unchristian. I wish that good men and men that I love and whose memories I cherish were always free from this thing—but unhappily they are not. And it is doubtless true that I am not. But I want to be—I want to be absolutely fair and on the square and open and above board and brotherly always.

Bro. Willett is the author of one of the best books ever written by one of our preachers—"The Call of the Christ"—a great, soul-stirring message, an appeal for the recognition of the Christ in his spiritual power and supremacy in human life. If there is any destructive criticism in "The Call of the Christ," I do not recall it. But I do recall, after several years, the quickening of heart and life from the reading of this book. "Our Bible, Its Origin, Character and Value," is another book just issued by *THE CHRISTIAN CENTURY PRESS* of Chicago—the latest contribution by Prof. Willett to our literature. I have not yet read the book (but have it), but did read most of the articles as they appeared in *THE CHRISTIAN CENTURY*, and as I am thinking of them there was little, if any, of the suggestion of destructive criticism, although the book is written from the standpoint of modern scholarship. Personally I have heard Prof. Willett's lecture on the Bible and it is as noble a tribute to the character of the Book of Books as I have ever heard. And I am just wondering if Bro. Bush has really read Willett's books—or whether he reads *THE CHRISTIAN CENTURY*?

* * *

Speaking of *THE CHRISTIAN CENTURY*, I am saying with perfect frankness, as Peter Ainslie said, that I read it with pleasure and profit. And I know a good many other of our preachers, of unquestioned loyalty and devotion to the cause we plead, who read the *CENTURY* with like approval of its literary and spiritual excellencies. From a literary and mechanical standpoint it is hardly equaled and not excelled by any exchange that comes to the *Christian News* office. I doubt if many of the readers of the *CENTURY* find much in its current issues to criticise. Whatever may have been its shortcomings and long-goings in times past, I am impressed that the *CENTURY* is making an appeal to many of the best minds in our brotherhood—

men of the highest mental and spiritual type, lovers of Christ and of the cause of true New Testament Christianity, as interpreted in the light of reverent scholarship and the changed and changing world conditions.

As one who loves our Christ and our cause, which is His, I am interested in our journalism. I would like to see all our religious forces with all their diversified views, united in oneness of purpose to help rebuild the shattered civilization of the twentieth century. And there is no way to do this so mighty with promise as the plea for New Testament Christianity, rightly apprehended and presented with simplicity and spiritual grace and tenderness. *The Christian News* is in fullest sympathy with Bro. Bush when he cries—and it is a real heart-cry and the cry from the very heart of our brotherhood and of the world: "If we only could find some one who could harmonize all these good people, wouldn't it be a grand step forward?"

And why should we have discord? Can we not recognize that there may be differences without discord? I have really written all this to bring this simple message from Ainslie's lit-

tle book, "My Brother and I," quoted by him in his recent volume—"Working With God":

"Because my brother and I differ in opinions, temperament, environment and nationality is no reason why we should disagree. With all our differences, and there are as many as there are individuals, conflict with one another is an abnormal condition. The elm and the oak do not disturb the forest by their differences any more than the gardens are disturbed by the differences between the roses and the dahlias; and my brother and I are beginning to learn from the forests and the gardens that there may be differences among ourselves without disagreements. This is the message of Jesus. The practice of love, honesty, justice, liberal-mindedness, and toleration sets smooth edges against the rough of the opposition, and these smooth edges will wear away the roughness as drops of water wear away the stone."

Christian unity, harmony in the midst of diversity, will come to the church and to the distracted and warring world only in this way.

CHARLES BLANCHARD.

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodists Will Confer on Reunion of Northern and Southern Bodies

THE commissions of the Methodist Episcopal church and the Methodist Episcopal church, South, will meet in Savannah, Ga., this week Wednesday. While the plan of reuniting the two denominations has been adversely criticised

in some quarters, it would seem that satisfactory progress is being made. Dr. Thomas Ivey is editor of the leading southern Methodist paper and his opinion expressed in his paper, the *Christian Advocate*, published in Nashville, Tenn., is of interest just here. He says: "What is the situation with respect to unification in this the first month of the new year as we approach the significant meeting at Savannah? This is a reasonable question, and we shall try to give an answer. We would say, first, that, just as we felt justified at the close of



Rev. O. F. Jordan

the Traverse City meeting in reporting progress, so we feel justified now in saying that nothing has occurred since then to change the situation. The number of difficulties in the path of that progress has not increased and that none of those difficulties has become any graver than it was at the time our General Conference at Oklahoma City so enthusiastically called for unification. It is true that in the last few months there has been heated newspaper discussion in which unification was pronounced dead and in which there was recrudescence of much which our people as a nation are trying to forget, yet all that discussion has not brought one new difficulty or rendered any of the existing ones graver or changed the outlook for the worse. So far as we can see, the great majority of Southern Methodists who have kept up with the subject are strongly in favor of unification and, if possible, more pronounced in their desires for it than they were this time last year. They have not been saying much, but they have been deeply thinking; and to them the glad goal is becoming, we believe, more clearly outlined. Funeral rites over the very live question of unification have been wasted on the wind."

A City-Wide Exchange of Pulpits

Probably no city federation in any large city ever succeeded in a more difficult union enterprise than was recently achieved in Milwaukee. Every Protestant pulpit in the city was occupied one Sunday by some minister from another denomination.

There were denominations cooperating which are usually quite timid about any sort of pulpit exchange. The purposes of the day was to foster the spirit of unity and good-will.

Strengthen America Campaign

As their part in the national prohibition movement, the Federal Council of the Churches of Christ in America has secured the services of Rev. Charles Stelzle, religious publicity expert, to prepare 104 two column ads for the purpose of influencing public sentiment in favor of prohibition. These ads are all organized under the slogan of "Strengthen America," which stands at the head of each. The material is furnished without expense to interested individuals who will see that it gets into the local papers. The argument is almost altogether economic. The first ad states that last year the liquor business used up seven billion pounds of food. The wasted labor in this industry represents the power of three hundred thousand men and women, and the shortening of their lives by reason of their habits equals the working power of 60,000 men in each generation.

The Y. M. C. A. in Italy

The Y. M. C. A. has appropriated two million dollars for work in Italy and already two hundred secretaries have been sent over there. There is an agreement that no public religious service shall be held since Italy is Catholic. This agreement has been criticised, but the Y. M. C. A. has not renounced its right to the personal work which is so important a part of Association activities.

Canon McComb Wins Prize

Last year the University of St. Andrew in Scotland offered a prize for the best essay on prayer. They now announce that the Rev. Dr. Samuel McComb, canon of the cathedral of Baltimore of the Protestant Episcopal church has won the prize of one hundred pounds. Seventeen hundred essays were sent in from all parts of the world and in many languages. Dr. McComb was one of the originators of the Immanuel Movement in Boston and for many years he has been engaged in bringing religious faith and prayer to the help of medical science. He has recently preached a series of sermons on "Prayer and the Great War" in the Cathedral in Baltimore.

Bishop Lawrence Speaks for Chaplains

There has been some unfair comparisons between the relative efficiency of chaplains and Y. M. C. A. secretaries, since

the chaplains are sent out without the equipment necessary for their kind of work. Bishop Lawrence said that during a recent audience with the Secretary of War he remarked: "Mr. Baker, as I see things, you provide the surgeon with his instruments and accessories, the paymaster with his table and equipment, the quartermaster with wagons, materials and means to handle them, but you give the chaplain his commission and his skin—and that is all." The prelate said Mr. Baker answered: "You are right, Bishop." The Bishop spoke recently in Grace church, New York, initiating a movement to provide the Episcopal chaplains with motor cycles and other equipment. The diocese of New York has been asked for \$200,000. This campaign is being waged under the auspices of the war commission of the church.

Episcopal Clergy Are "Dry"

The Church Temperance Society of the Protestant Episcopal church has taken a poll of sentiment of the entire clerical body of the church in America and has found that 98 per cent of these men are in favor of national prohibition. The bishops are outspoken, as when Bishop Winchester goes on record by saying, "Prohibition in Arkansas has been a great

blessing to the state. I can therefore express myself as a warm advocate of prohibition regarding all intoxicating beverages and I cordially favor the amendment regarding the manufacture and sale of intoxicants in the United States." There is a somewhat more hesitant note when Bishop Brewster of Maine says: "I would favor such an amendment. The saloon is an unmitigated evil, and many of the drinking habits in all classes are socially destructive. But, in our just desire to eradicate these evils, I think we must be very careful to safeguard legitimate uses of wine."

Coal Shortage Affects Churches

The coal shortage has resulted in the curtailing of activities in churches all over America, but the worst pinch has been in the east on account of the congestion of the railways there. On a recent Sunday a congregation gathered at the Episcopalian cathedral in New York only to find the furnace cold. The people kept on their coats and the service went on as usual. The Church Missions House has discontinued the noon-day prayers during the present coal famine.

ORVIS F. JORDAN.

Disciples Table Talk

A Resurrection in South Park, Los Angeles

One year ago the South Park church, Los Angeles, was wrecked when the pastor, Scott Anderson, espoused the doctrines of the Russellites. For a time it was thought the work should have to be abandoned. Eighty people signed a paper expressing their desire to continue the church if the state missionary board would give its help. It was decided to make the experiment. Bruce Brown, who has been serving for four years as state evangelist, was asked to assist in the reorganization. There was an immediate and hearty response to his appeals on the part of the congregation and community. The attendance at church and Sunday school was soon multiplied. In nine months over 200 people have united with the church. All bills have been met promptly. The congregation meets in a big basement on a fine lot in the center of a residence section of about 50,000 people. There is a church extension loan of \$4,000 on the property and the first payment falls due in March. If the congregation can meet this it will be on the way to every good work. C. C. Chapman, J. W. Warren and F. M. Rogers, of the state missionary board, have taken an active interest in the progress that has been made. It was expected that Bruce Brown would continue with the church only a few months, but the growth has been so remarkable and the outlook is so bright that it has seemed impossible for him to leave the work.

* * *

—The First church, Chattanooga, Tenn., has become a living link jointly under the Foreign Society and the C. W. B. M., supporting Edgar P. Johnson at Longa, Africa. This church is doing much for the soldiers stationed at Fort Oglethorpe, Ga. At a recent meeting of the Chattanooga Service League, First church had the best report made. There were 163 additions to the membership at First during the last year. The largest audiences in the history of the church are reported, and the Sunday school attendance has been

largely increased. The fine work of the pastor, Claude E. Hill, is appreciated by the congregation, as a salary increase of \$600 testifies.

—Secretary R. M. Hopkins, of the American Society, reports that very generous response is being made by the Sunday schools and churches to the Armenian and Syrian Relief Fund appeal. Mr. Hopkins believes that this is due largely to the fact that the Society has an excellent representative with the American committee of this fund in New York City—David H. Owen, of Kansas.

—J. Frank Hollingsworth will leave Newman, Ill., and will probably accept the pastorate at Tuscola, Ill.

—George A. Reinhardt recently held a meeting, the first week of which was educational, the second doctrinal. The meetings concluded with an every member canvass in which the budget was over-subscribed by more than \$100. Thirty-eight members were added to the congregation.

—Ernest H. Wray, recently called from First church, Steubenville, O., church to Richmond Avenue, Buffalo, N. Y., will not take up this new work until spring. In the meantime, he will serve at Camp Sheridan, Montgomery, Ala., as religious director under the army Y. M. C. A. More than 500 members were added to Steubenville church during Mr. Wray's five-year ministry there.

—F. E. Mallory, recently of Washington, Ind., has begun his new work at South Joplin, Mo.

—Seven members were added to the congregation at Long Beach, Cal., at the close of the first service of the new year.

—With the closing of the work of the Anti-Saloon League of Washington state, of which J. J. Handsaker was secretary, Mr. Handsaker was made field secretary of the organization for Armenian relief. After seven months in the field, during which time he raised over \$12,000, he was placed in charge of the

Oregon branch, with offices at Portland. Some leading business men are meeting the expenses of the campaign, free office rent and furniture are provided, and a campaign is being planned which will reach the entire state. It is hoped that the services of Mrs. Clara G. Esson, state Sunday school superintendent, will be donated to the cause for a month by the Disciples of the state. The Methodists of Oregon gave the services of their Sunday school evangelist for the Armenian work.

—W. D. Ryan, leader at Central church, Youngstown, O., will give February to service at Camp McClellan, Anniston, Ala. He will also visit the camps at Chillicothe and Montgomery, but most of his work will be done at Anniston. There were 145 persons added to the membership at Central church during the past year.

—B. S. Ferrall, of Central church, Buffalo, N. Y., spoke at the Erie county penitentiary on a recent Sunday morning, and in the lobby of the Men's hotel in the evening. Fifty persons promised to live better lives at the first service. A. McLean, of the Foreign Society, recently surprised Central congregation with a visit.

—The resident membership of the Columbia, Mo., church, of which Madison A. Hart has been leader for several years, is 997, with a non-resident membership of 225. There have been 99 persons added to the membership during the year. Of the \$10,526 raised during 1917, nearly \$4,000 was contributed to missions and benevolences. Some of the larger contributions were as follows: For Dr. Fleming, living link in India, \$615; for C. W. B. M., \$586.67; for Armenian, Syrian and Belgian relief, \$160.50; for American missions, \$150; for Missouri missions, \$150; for church extension, \$100; for ministerial relief, \$100; for national and local Red Cross work, \$946.50. Of this amount, the men's class of the Sunday school gave \$601; they also gave \$620 for Y. M. C. A. war relief. Besides these offerings there were a great many individual memberships taken for Red Cross. Much was done for local charity in the way of baskets of food and clothing. There was an average attendance at Sunday school of about 440. The church year closed with all bills paid and a good balance both in the general and missionary treasuries.

—The church at Kendallville, Ind., will celebrate the sixty-fifth anniversary of its organization on August 28 of the present year, and at this time an effort will be made to wipe out the indebtedness of the church. During the past year nearly a thousand dollars was raised for missions and benevolences. Over \$2,000 was paid on the new pipe organ.

—Burris A. Jenkins is preaching a series of sermons at Linwood Boulevard, Kansas City, Mo., on "Questions Raised by the War." Among his topics are: "Is the World Near Its End?" "Can We Communicate With the Dead?" "Is the World Getting Better or Worse?" "Why Doesn't God Stop the War?"

—E. E. Violette, acting pastor at Independence Boulevard church, Kansas City, Mo., has been appointed by the Government director of the speakers' bureau for the Tenth Federal Reserve Bank District for the period of the war.

—Lloyd Darsie, of the church at Santa Ana, Cal., has been released for Y. M. C. A. war work. He has been assigned to Houston, Tex. His family will remain in Santa Ana.

—Edgar D. Jones has been holding a union meeting at Gibson City, Ill.

* * *

FINAL CALL

For Charter Members of the New Ministerial Pension System

Two hundred fifty-six ministers of the three hundred necessary to inaugurate the new Pension system, have now sent in preliminary applications. Others who wish to be charter members should so indicate at once. Forty churches, in addition to the fifty-five that were on the Living Link Honor Roll last year, have reported their acceptance of the 6 per cent standard. Others are giving two or four times as much as before and expect to reach the White Cross standard next year. It is especially encouraging to find congregations that have part-time preaching bravely doing their part.

BOARD OF MINISTERIAL RELIEF,
W. R. Warren, Sec'y.
106 East Market St., Indianapolis, Ind.

* * *

CHURCH EXTENSION STATEMENT

The church receipts for October, November and December, 1916, were \$5,043.66. For October, November and December, 1917, were \$7,946.78. A gain in church receipts of \$2,903.12.

Individual receipts for October, November and December, 1916, were \$11,541.79. For October, November and December, 1916, were \$3,419.62. A falling off of \$8,122.17.

In scanning the above comparison, it

should be remembered that last year, two name loan funds of \$5,000 each were paid in cash during this period. Aside from these two special gifts, we have gained in regular individual receipts, \$1,877.83.

We have gained in church receipts, \$2,903.12. We are hoping that the churches will remember that the Board has purchased property at 147 Second avenue, New York City, for a Community Church building, at an expense of \$39,000, and we must now put in the neighborhood of \$15,000 in improvements on the building. This building has been approved by the best builders of New York City, by the Disciples Missionary Union, and by President Fletcher Cowherd, of the Board of Church Ex-

tension, who has been President of the Kansas City Real Estate Board for many years. As soon as the building is in shape, the American Society has a superintendent and workers ready. We are expecting to open this house in April. The Disciples Missionary Union and all of our churches in New York City and vicinity are enthusiastic about the work.

The following loans were granted at the Board meeting held on January 1, 1918: Kansas City, Kan., First church, \$2,500; Beesemer, Ala., colored church, \$400; Visalia, Cal., First church \$8,000; Vincennes Ind. Second church, \$3,600; Dighton, Kan., First church, \$1,000; Central City, Ky., First church, \$5,000; El-lensburg, Wash., First church, \$7,000; Hoxie, Ark., \$350.

The World Crisis and World Missions

These are unheard of times. The unusual world situation calls for unusual urgency in the Foreign Missionary enterprise. We are writing you at the very beginning of the year concerning the Foreign Missionary offering of your church. We trust you will plan to make the first Sunday in March a great day.

Two Dangers

There are two great dangers which the churches face in this hour. One is

that the churches shall be spiritually self-contained. That because of the tremendous challenges of the hour to give and suffer with the world at war, the churches will be content to simply give for these immediate human needs and not give sacrificially, for the widening of the Kingdom. The second danger is that the church will say, "Let us wait until the war is over for any advance program in spiritual things." This latter danger is a very great one. If either thought is allowed to occupy the minds

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THE LIFE OF CHRIST

is the theme of the International Uniform Sunday School lessons for the first six months of this year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

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of the people in this time of spiritual emergency, the result will be disastrous. The war situation is not the church's extremity, but her opportunity.

The Great Hope

One of the most revealing things in connection with the spirit of the hour has come to some of the secretaries as they have visited student bodies and put before them the life appeal for missionary service. Formerly a great number of the best students side-stepped the missionary call for service and would constantly speak of the difficulties and problems which they faced in considering such work. Now all has changed. All are ashamed to speak of hardship on the mission fields today. Students are saying now, "I want to go to the place in the world where I can be best used, whether it is to the battle front or to the missionary front, I do not care; just so my life is put into the right place." In the light of the attitude being taken by the students of our land, and the spirit which prevails in the young men who are joining the army, what right have we to have any different spirit concerning the giving of our money, which is the cheapest thing in the world in this hour of sacrifice?

Keep the Church Abreast

What will our soldiers think of us, when they come back from the front, where they have met their "rendezvous with death," if they do not find the churches interested in great enterprises and launching out with something of the war spirit for the conquest of the world? No small programs, no puny gifts, no narrow vision and circumscribed effort will satisfy the Christian men who come back from the suffering of the battle-line. We do not dare to make appeals which are trivial. It is a testing time for the church. We must rise to the level of the spirit which pervades the land, or the church will be condemned for not meeting the emergency which it faces.

A Shrunken Dollar

One of the most serious things which the Foreign Missionary enterprise faces is the fact that the American dollar has greatly diminished in its purchasing power since the war began. We cannot buy what we used to for this dollar in the non-Christian lands of the world. If we go to China, our American dollar, while it formerly bought \$2 in Chinese silver, will now only buy \$1.25 in that money. In the mission supplies which we buy, a dollar is now worth about 60 cents instead of its full value. In the

transport of missionaries it is only worth 65 or 70 cents. A dollar in purchasing flour for the use of the missionaries in Africa is only worth 40 cents today. In the paying of the salaries of our missionaries and native evangelists it has shrunken to 75 cents. If we use our dollar for the purchase of medicine in mission lands, for the use of our hospitals, it is only worth from 10 to 25 cents! Because of these startling facts the Foreign Society will be obliged to pay out fully \$50,000 additional this year just because of the war. It is always war time in the mission lands. There our missionaries are constantly undergoing trench warfare. The situation is always intense, the opposition is always great; the strain, the stress and obligation is never set on the same level as it is here at home. Now that the war is on the tragic immediacy of need is beyond the power of description.

What Smaller Gifts Mean

The cutting down of the gifts to Foreign Missions would mean the cutting down of the salaries of our nearly two hundred missionaries at the front. In this time of the high cost of living, when they are suffering far more than we are in America, this cannot be done. It would mean that the native teachers and evangelists and helpers throughout the world would have to have their salaries cut. They are suffering now because of the high prices and their low stipends, and it would mean the above or the call-

ing home of a large number of the missionaries and the closing down of much of the work. Just now the necessity is upon us to hold everything until the war is over. If we do not do this now, what can we do when the great after-war opportunities and obligations are upon us?

Advance, Not Retreat!

We must not only maintain all that we have undertaken in the mission lands, but we must enlarge, for this is the hour in which the church is challenged to take advantage of the opportunities which are so evident.

S. J. COREY, Secretary.

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Vol. XXXV

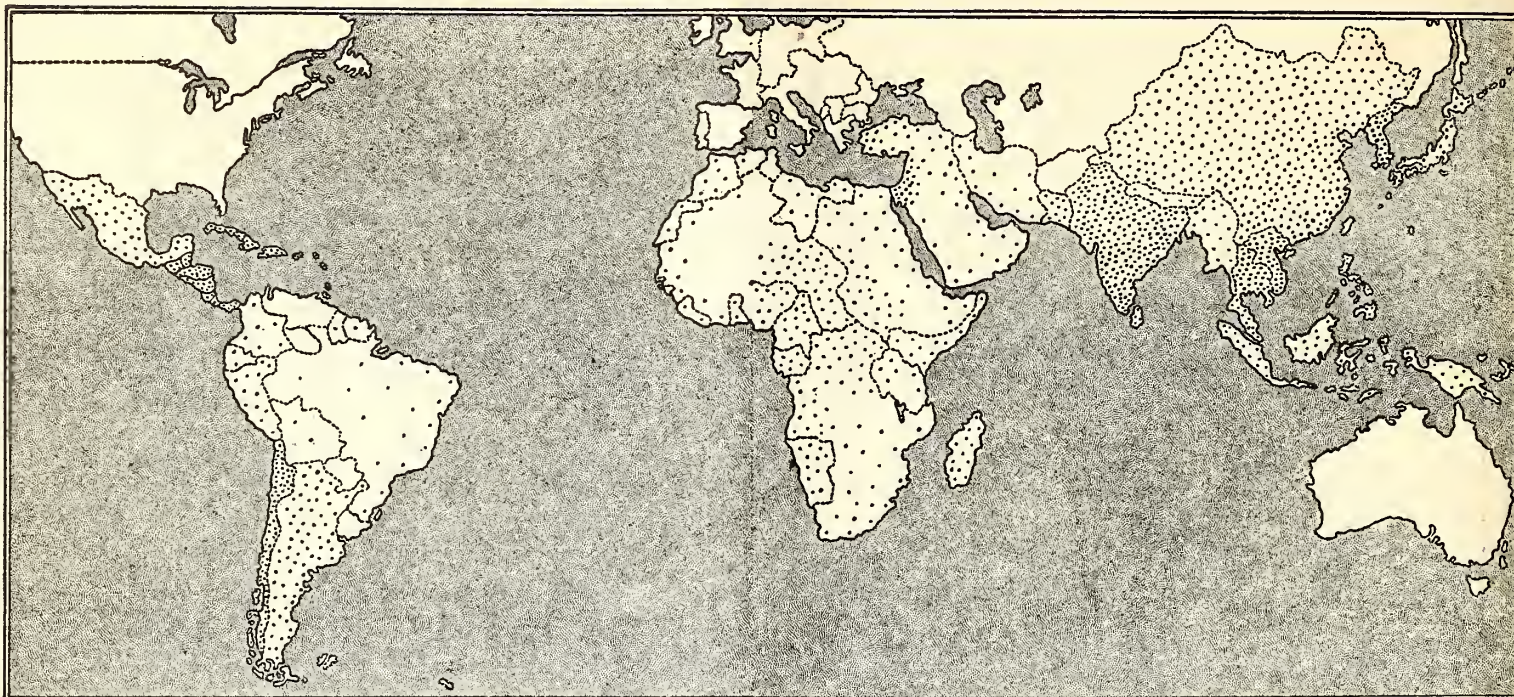
February 7, 1918

Number 6

German Scholarship and the War

The Soldier and Religion

CHICAGO



Courtesy of World Outlook.
There are over 1,460 dots on the map, and every dot represents a mission hospital. Half are Protestant and half Roman Catholic. The Protestant hospitals treat 3,000,000 patients a year and performed 27,787 major operations in 1916.

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The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

German Scholarship and the War

A GOOD deal of loose and foolish talk is uttered in these days regarding biblical studies which have derived important aid from German sources. It is a familiar fact that the first steps in the investigation of texts and documentary sources of biblical literature were taken a century ago by German scholars, whose influence has been significant in directing the attention of workers in other lands, notably England, Scotland, France and the United States, to similar investigations. The results of this movement have been of the highest value in reshaping the sciences of biblical criticism and historical research. Today, because of the disclosures which the war has made possible regarding many phases of German theory and practice, a certain type of superficial thinking has seized the opportunity to classify all products of German scholarship as unsound and mischievous.

A little clear thinking is needed on this point. The war is enabling us to revalue many of the things which Germany has been doing for the past hundred years, and to discriminate between their values and their defects. That which has emerged into clearer view than ever before is the marvelous precision and patience with which the German mind devotes itself to the study of technical details. Within almost any limited field of inquiry in which German scholars have worked, they have placed the world of scientific and literary inquiry under very great obligations to them. There is not a chemical laboratory in the world that does not rely on the methods and results of German experts in that department. The chief effort is to secure the German formulae, which have often been guarded with the greatest care.

In the technical processes of industry the same fact is witnessed. There are no workers in factories more

skilled and competent than the Germans. Their patience and close application to minute problems of mechanical construction and adjustment have given them an assured place in the world of production. And the same thing is true in whatever other lines of activity are deemed worthy of pursuit. The most notable results in the field of archaeological investigation have been won by Germans. In Greece, in Palestine, in Asia Minor and in Assyria and Babylonia they have unearthed materials which have given the world a new knowledge of the remote past. And although they have not been the only workers in these regions, they have easily held their own, and in many instances far outstripped the excavators from other lands.

* * *

In literary inquiry they have been not less successful. That patient scholarship which is willing to devote itself to small areas with the single purpose of adding something to the store of tested fact is peculiarly the gift of the German mind to science. It is for this reason that the activities of German specialists in almost every domain of investigation have proved worthful and trustworthy. The world of scholarship is in no mood to throw away any portion of this incalculable store merely because it believes the Germans are wrong, and fatally wrong, in their theories of world politics.

The strength of the German method is its precision and thoroughness in dealing with details. Its weakness is its inability to generalize from the facts obtained. Upon its ascertained results, laboriously accumulated in the laboratory, the excavation pit, the factory and the study, the world has learned to depend, and will not be minded to throw them away. But its theories, in philosophy, in history, in literature, in

theology and in politics have always been its weakest point, when subjected to the same testing process by the specialists of other lands.

Of this fact nothing is a more luminous illustration than the elaborate German theory of espionage. Probably no people has ever projected such an all-embracing system of secret service as that of which the nations are today learning the details. Germany filled the remotest corners of the earth with her spies. They occupied all stations in life, from the German ambassador at Washington to the grocer on the corner and the maid in the kitchen. There is no question regarding the efficiency of this system. Every fact worth knowing was reported to the central military bureau in Berlin. By processes the intricacy and ingenuity of which are nothing less than astounding this information went regularly to its appointed goal.

The German high command knew the last item of military and economic resource in all the lands that might become involved in the great struggle upon which Berlin had determined. The men available for military service, the amount of munitions on hand or possible of production, the carrying capacity of every ship on all the seven seas, were facts elaborately gathered and scientifically tabulated for instant reference. But the utterly astonishing thing that emerges from this far-reaching and expensive plan of spying was the total inability of the German staff to make any constructive use of it. The facts were all at hand; the conclusions drawn from them were entirely wrong.

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Germany knew to a pound and a man the military resources of Ireland. What she failed to learn was the very much more important fact that Ireland would not join in the war against England, as Berlin had confidently expected she would. Germany knew all about the internal unrest in India, and had ascertained the ultimate fact regarding the native regiments that would revolt against Great Britain all the way from Peshawar to Cape Camorin. The only thing the Prussian military group had failed to learn about India was that when the test came, the rajahs and maharajahs, instead of joining with them, would demand the privilege of fighting under the Union Jack, and would pour their millions of roupees into the war chest of England.

Germany had gathered ample assurance from her secret service all over the world that Great Britain would not fight, that Japan and the United States were on the point of war, that Italy would keep her place in the drei-bund and fight by her side, that Egypt could be taken at a stroke, and that the submarines would make impossible the participation of the United States in the war, and would accomplish the strangling of Great Britain. All the facts on which these expectations were founded were perfectly trustworthy facts, dug up with infinite patience and at incredible cost. The only difficulty with the process was that the conclusions drawn were pathetically wrong. There is something tragically weak about the psychology of a people that contrives

to get itself disliked by three quarters of the world. The lengthening list of the nations at war with the central powers ought to prove at last even to Prussian minds that their judgment of world sentiment is unbelievably fallible.

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The verdict of history will be that the German mind, tireless in its search for facts, in all realms from chemistry to biblical literature, has been amazing in its devotion and exhaustive in its achievements. It has placed all the world under obligation by its accumulation of tested and trustworthy data. But the very precision with which it masters the details incapacitates it to deal with broader generalizations. We shall still, and always, share the comradeship of the invaluable German spirit of research in the ascertaining of truth. But we shall be more than ever careful lest the conclusions reached are vitiated by the fatal Teutonic inability to comprehend more than a limited area of truth in its vision.

The biblical student need not fear that the fruits of scholarship in the field of textual or literary criticism of the Holy Scripture, in the production of which Germany with other nations has had her share, are likely to be cast away. Tested, as they have always been and will continue to be, by the scholarship of the world, and approved as they are increasingly by the most acute and searching scrutiny of biblical specialists everywhere, they are taking their place among the results of the scientific method in all realms. They will be recognized and utilized long after the German doctrines of world politics and militaristic power have been cast back into the abyss of despotism from which they came, and from which the smoke of tyranny and torment has gone up through the ages.

THE DECLINE OF THE COUNTRY CHURCH

THAT conditions in the rural districts are not improving religiously or socially is the deliberate judgment of the most skilled observers of rural life. The moving away of the more thrifty element to the town and the giving over of the farms to the tenant farmer have brought about the decline of the rural church, and in spite of what might seem the greater efficiency of the rural school, there is a steady deterioration in many country communities.

Ohio is probably not very different from any other of the middle west states, and it happens that this state has been given most careful and adequate consideration by expert investigators. Gifford Pinchot is chairman of a commission on the church and rural life of which Rev. Charles O. Gill is the secretary. This commission made a report at a recent church congress in Cincinnati of rural conditions in Ohio. Dr. Gill said:

"The number of foreign born inhabitants in these backward counties is the lowest in the state per unit of population

Moral and social conditions are worst, then, where the old American stock is purest.

"These statistical data, however, fail to give an adequate idea of the urgency of the need for remedies which it is within the power of the church to supply.

"Gross superstition exercises complete control over large numbers of the people. Venereal diseases infect half of the population in some counties, and are increasing rapidly. In some communities practically every family is infected with inherited or infectious diseases. Incestuous relations are frequent and inbreeding is the rule.

"Politics is corrupt. The sale of votes is a regular source of income for males of voting age. Schools are managed badly and poorly attended.

"In this territory there are many churches, but they are small and weak. While they fight with one another the half-heathen cult of the Holy Rollers is growing by leaps and bounds. This cult promotes immorality. It tends to break up families and destroy the peace and harmony of every community where it gains a foothold. Yet hundreds of children in these regions have no institutional religious opportunities except such as are offered by the Holy Rollers and an occasional itinerant evangelist, who perhaps is scarcely better."

There is no other remedy for the low condition of religious life in the country than a courageous fighting of sectarianism. We must have community churches rather than sectarian churches. No sectarian issue over doctrines or ordinances should seem of sufficient moment to be a reason for perpetuating the evil conditions that now prevail in the country. A rural church with a social view of religion is what is needed.

DISCIPLE CHAPLAINS ARE MAKING GOOD

THE new Disciple chaplains in various parts of the country are making good. Chaplain Nance at Camp Funston, Chaplain McQuary at Rockford, and all the others are proving the wisdom of calling men into this work who know our American life.

The Disciples of Christ are the one great evangelical body born on the American continent. This gives to their message an intimacy with the idealism of the country which is most serviceable in a great national emergency.

The typical chaplain is tempted to various kinds of errors. He is sometimes so much concerned with currying favor with officers in order to secure a promotion in rank that he forgets to serve the men he has been called to serve. There have been chaplains to whom the men would not listen except when marched out on church parade under orders.

There is sometimes found a certain type of evangelical who prays long prayers and who lectures the men fulsomely about "the scarlet woman," as if this were the only spiritual danger threatening the soldier. "Does he think we are all beasts?" asked one soldier after the chaplain had finished. The evangelical habit of exhortation on a few sins, with no thorough-going understanding of life, has been the error of this sort of chaplain.

The great chaplain is the man who loves souls, both of officers and men. He loves them enough to take pains to understand them. He goes to the great

laboratory of life and by fellowship in the barracks discovers what the men need and what they are willing to receive.

The work of our Disciple chaplains should be better known. They are too busy to interpret their own work and some one must interpret it for them. Here is an opportunity for some Disciple soldier who is handy with the pen.

THE PROBLEM OF THE DOWNTOWN CHURCH

THE East, with its rapidly changing constituency, was compelled to face, earlier than the West, the problem of the downtown church. Plymouth church, Brooklyn, is a downtown church. It was adjacent to a very aristocratic district in the days of Henry Ward Beecher. It is now surrounded by the immigrant element of the city, especially the Italians. It is reported that Dr. Newell Dwight Hillis has said of his parish, "I will take the people the Lord gives me." The church continues to minister to the community, though the brilliancy of the pulpit ministration brings in many people from the more desirable residential sections of the city.

Shawmut Congregational church, Boston, was once one of the strongest churches in the city. In recent years it fell upon evil days and for a time there was serious thought of closing the church and selling the property. Under a recent ministry with a modern program the church is building up again. The joint Congregational forces of Boston have pledged \$5,000 per year for three years, provided the church raises a similar sum. This insures a sum with which to put on a community program that in some way meets the needs.

In other cities, the members are realizing the need of providing endowment for churches and the needs of the work are being provided for in the wills of the leaders.

It is obvious that the greatest trouble with the downtown church is an economic one; if that problem is solved, there is then no reason for losing hope in the future of most of these institutions.

WATCH THE PICTURE SHOWS

THE indiscriminate way in which parents turn their children over to the moving picture show reveals a kind of carelessness that is disappointing. Two judges recently in investigating the influences which led boys to commit burglaries found that the idea originated in the moving picture theater. The boys had seen the burglar "get away with it," as they said. The picture did not represent the burglar getting caught as usually happens in real life. In this regard there is the same objection to the filming of crime that we found in the old yellowback novel. This sort of film creates a morbid interest in lawlessness and at the same time conveys an impression that it is safer than it really is.

The censorship of the picture shows in the cities has led to a certain kind of discrimination which bars children out of many shows. This practice may be good for the children but it is bad for adults, as it is a covert way of advertising something which just barely passed the board of censorship and which in many cases should never be shown to anybody.

In the smaller cities the censorship of picture shows tends to be looser than in the large cities. There is more than one instance of a film getting by in a county seat town when it had been under the ban in some metropolitan center. This is not because people in small towns have lower ideals than those in the city. But they lack the machinery to control the shows of their city.

A father who is not a church man was complaining the other day. He likes to go to the movies with his young son. They watch wild west pictures with a great deal of interest, but the father always wants to go home when a highly affected love scene with a mushy "spoony" episode is presented. The mind of his boy need not avoid the subject of courtship but this subject should be interpreted to him with the dignity that characterizes the courtship of people who have attained some degree of culture.

To effect changes, religious people have only to complain at the box office when they do not like the pictures. If this does not work, they should not hesitate to blacklist the place among their friends.

THE NEW CHAPLAIN

RECENTLY very much higher standards have come to prevail with regard to the chaplains of army and navy. The "jackies" on board a vessel of the U. S. Navy a few years ago had a chaplain who was the best poker player on board. When the vessel touched port in the South Pacific, the bishop of that section of the world came on board and both men were carried off in a state of helpless intoxication. This was the old chaplain at his worst.

The new chaplain is a better man because first of

all he is chosen differently. All candidates for the office of chaplain must be recommended by the highest authorities in their several denominations and then come before Captain Frazier at Washington for a final examination in the matter of their special fitness for this exacting kind of service. The work of the Y. M. C. A. has also been of great value in introducing new methods of religious work in the army and navy. The new chaplains are going out with equipment and religious enthusiasm such as actuates the missionary. They are not the failures in the regular ministry who have developed a "pull" as was so often the case in the old days.

It is just because everything has been done to make the office of chaplain one of the most dignified in the army that the people should insist upon Congress passing the bill now before the House providing one chaplain for every twelve hundred men. These men are being assigned to the various denominations equitably, even the Christian Scientists being given one appointment recently. With every abuse of the past removed, it should be clear that enough chaplains should be appointed to reach all of the enlisted men with religious service.

One chaplain wished to be called "Captain of Morale." A chaplain is more than that if he understands his task, but he is that, and his services in building up right attitudes in the soldiers justifies his presence in the army even to the man interested only in the arts of war. The rest of us are interested in the kind of men who will come back from the war and we are asking for more chaplains.

GETTING ADJUSTED

MANY unhappy people there are in the world who have never gotten adjusted to the scheme of things. They do not like their daily work. They are out of sorts with people in their own homes. The church folks are sure to irritate them some way. These wretched souls find life always a burden and never a delight.

The Faith of a Soldier

A Canadian soldier on the Somme battlefield in France expresses his perfect faith in God's guidance and loving care in the following poem:

ALTHOUGH I do not know God's wondrous ways,
Yet I believe from our life's puzzling maze
I shall be brought.
He knows.

I do not ask to see the journey's end,
For He walks at my side just like a friend,
So all is well.
He sees.

I would not be my own guide if I might,
But rather trust to His unerring sight
To lead me on.
He guides.

I could not guard myself, for that were vain,
Yet this I know: He faithful will remain,
And keep me safe.
He guards.

I would not live when done my task is here,
For I can heed His summons without fear;
He died for me.
He lives.

So when from scenes of earth He beckons hence
To fairer realms, 'twill be sweet recompense
For evermore
With Him.

In these unadjusted ones is a certain sensitiveness that arises from self-consciousness. They have been too long in the habit of thinking of their own personal problems and have had too little to do in bearing the burdens of others.

Many of these unfortunate people are wrong on the physical habits of their existence. Their self-consciousness has led them to emphasize their ills. They have grown into hypochondriacs who need only to live in the woods and chop trees down to return to sanity and poise.

Others of them have wrong mental habits. It may be that their academic experiences have left them with a wrong point of view. They have been in the habit of reading for self-development and with this selfish point of view have missed development. As soon as they learn to read that they may become missionaries of the higher life they will have a new and more satisfactory mental life.

The frail childless wife who cannot even care for her own house is pitied by her friends when her first child is born, but often enough the child challenges its mother's strength and a woman is saved from morbid fancy to become a servant of others and thereby save her own life.

The morbid church member is usually one that is not working. The hard workers seldom complain. They are too busy to be putting a microscope over the faults of others. The remedy for the hyper-sensitive saints

is to put them to work. In service they will save their own souls and perhaps the souls of those to whom they minister.

WHY NOT BE HAPPY

TOO LONG we have assumed that only certain favored ones might be happy. We have thought in our blindness that there was necessary to the satisfaction and joy of life some such thing as money or education or social position. How fallacious this viewpoint is we can know by looking around us among the people we know.

We all know poor people who have the blessing of unhappiness. A discouraged minister used to go to the home of an aged couple who had been cheated out of their competency when they were in the sixties. The man lost his health and the woman turned to the wash-tub for the bread and butter of this home. Yet they were always saying "God is so good to us!" Some one took them to task one day for what seemed like sanctimonious hypocrisy. "But haven't we each other and all our friends" triumphantly responded these undaunted saints of God.

Happiness is taken by violence. We either claim it or we do not. We elect whether we shall live in heaven or in hell while we are here on earth. The inhabitants of earthly hell build their own prison walls and kindle the fires around their tortured souls.

Church and Labor in History

By Charles Stelzle

THE cathedrals were the lay churches of the thirteenth century. Built by the people for the people, they were originally the true "common house" of our old cities. Museums, granaries, chambers of commerce, halls of justice, depositories of archives, and even labor exchanges—they were all these at once.

The Lollards, an enthusiastic band of religionists of the fourteenth and fifteenth centuries, in spite of much that was narrow in their religious propaganda, nevertheless rendered a valuable service for the people.

The Peasants' War was largely due to the influence of these religionists of the day. The leaders of the Anabaptists and those of the Reformation joined hand in hand with labor in the attempt to destroy the intolerable economic conditions from which they were suffering. It was a terrible conflict. Fifty thousand peasants perished, and the people lost much of the liberty which they had already won. France was baptised in blood, but out of it all there finally came better things to the common people.

With the introduction of machinery and other inventions during the eighteenth century there came the great industrial revolution in the throes of which we are still laboring. The coming of the steam engine and the spinning jenny, the discovery of the various processes in the iron industry, the advances made in the textile trades, in

printing, in pottery, in chemistry—all helped to bring about a rapid change in industrial life. Men could no longer work to advantage in their homes. Great factories were opened, and men, women and children were employed.

THE FACTORY SYSTEM

The factory system has had its uplifting influence, but it was a curse to great numbers of people during the earlier days of its existence. Large fortunes were made by the owners, but the workers' wages rapidly decreased to the bare cost of living. Children of five worked in the mills, and the hours of labor were often increased to sixteen per day. Women and children drove men from the factory to the street, because they could tend machines more cheaply; and it frequently happened that the father remained at home to do the housework while the mother was employed in the factory.

England reaped the harvest of this terrible industrial situation during the Boer War, when the children of these factory operatives, volunteering to go to the front, were discovered to be mere shells of men. The recruiting officers found few to choose from among the undersized, stoop-shouldered, narrow-chested products of the factories of England.

And yet labor was regarded as "free." It had all the privileges of "freedom of contract." The great economists insisted upon the right of individual liberty in making agreements. By law the working people were prohibited from organizing for any purpose whatsoever. If a small group met together to discuss the question of wages or hours, they were imprisoned. Indeed, the law went so far as to limit the wages which a man might earn. This was the condition of labor early in the nineteenth century. Men believed in "the iron law of wages" which meant

the margin of subsistence. Meanwhile, it had become all too evident that the working people were steadily sinking in physique, in mental power and in morals. Parliament's investigation and report on the condition of labor made England gasp.

Deep down in the hearts of the people there is today the hope that the church will help redeem them from whatever physical and economic disaster may have overtaken them. The labor question has not yet been settled. The church must have an important part in its solution.

A Bible Class and the Second Advent

By Arthur Metcalf, in the "Homiletic Review"

RECENTLY the writer attended a Bible class in a tabernacle meeting in the Middle West. The teacher was a woman of attractive personality and marked ability, and her teaching was probably typical of Biblical exposition heard in current tabernacle meetings over the land. This probability is responsible for the present paragraphs. It is time the Church realized the type of Bible teaching which rides in on the crest of the wave of current evangelism. If much of this teaching takes root it will breed trouble for future years.

Of course, the topic was the second coming of Jesus Christ. This time-worn theme is so alluring, it offers such gorgeous prospects to pious imagination that it absorbs the attention of tabernacle expositors to the overshadowing and often to the exclusion of safer and saner topics connected with faith and life. The striking thing in the present instance was that the exposition of the second advent was discovered in and wrested from the Book of Genesis. With seductive smiles and catching enthusiasm the teacher applied a wonderful system of types and shadows to the story of Abraham, Isaac, Abraham's unnamed servant, and Rebecca. Here in detail the teacher found portrayed the doctrines of the Trinity and the second advent, and the miraculous distinctness with which the doctrines were set forth in Genesis proved to the hilt the doctrine of inerrant literal inspiration! Think awhile about the "line of truth" which is here reproduced from the exposition heard that day.

In the Genesis story Abraham was the type of God the Father Almighty. It was all very plain. Was not Abraham the father of racial Israel just as God is the father of spiritual Israel? Is he not still called the father of the faithful? Moreover, did he not offer up his only begotten son? The fact that Abraham did not sacrifice his son, or that Isaac was not his only begotten son, did not count against either the system or the truth being taught. In fact, the exercise of the critical faculty in matters of religion was held to be a grave sin. The teacher seemed to know nothing of the Old Testament revulsion against human sacrifice. She seemed oblivious to the divine commands against human sacrifice, and the prophets' invective against those sensuous Israelites who still practiced the awful rite never seemed to

have reached her mind. The teacher seemed unaware that the chief glory of the Genesis story lay in the fact that the patriarch did not offer his son. She was hunting for types and shadows and ingeniously found them at will.

ISAAC AND JEWS

In this tabernacle exposition Isaac was the prophetic type of Jesus Christ, for was he not the obedient son? The chief point of Isaac's foreshadowing of Christ lay in the fact that Sarah's son was miraculously conceived! Isaac's miraculous conception was openly taught. It was put upon the same plane as the miraculous conception of Jesus. To such absurd lengths does the doctrine of types and shadows lead its devotees! The slightest variation from the doctrine of the virgin birth of Jesus Christ was held to be theologically and spiritually criminal, and yet the New Testament miracle was put in the same class as the conception and birth of Isaac! Of course, Isaac was the prophetic type of our Savior! Did he not walk to his sacrifice and carry the wood? "As a sheep before her shearers is dumb, so he opened not his mouth." His father bound him and laid him on the altar where he lay as good as dead. Could type be plainer or go further?

Now this is more or less familiar ground, but new fields of interpretation were disclosed when it was announced that Abraham's servant in the classic story of Genesis 24 was the type of the Holy Spirit, and that this Oriental love-story was intended to teach the second coming of Jesus Christ. Rebecca was the type of the Church which was to become the bride of the glorified Christ. As the exposition proceeded one could but admire the ingenuity of all of it and wish the talent had been applied to more practical purpose. Note the cleverness of the tabernacle exposition.

A TALE WITHIN A TALE

Abraham wanted a bride for his only begotten son. He sent his faithful servant into a far country in quest of a spouse. Even so has God sent the Holy Spirit from heaven to the foreign earth to pick out for his Son a pure and spotless Church which in the cataclysm of last things shall become the bride of the Lamb. If

you did not know that all this lies, a tale within a tale, in the love-story of Genesis 24, your Biblical education has been neglected.

The servant bore gifts from his master to the bride-to-be. What wonderful gifts the Holy Spirit brings from heaven for the wooing of the Church to her heavenly Bridegroom, and how delighted the Church ought to be with their display. Rebecca showed the right spirit in welcoming the servant. Wonderfully typical of the instant earnestness of the Holy Spirit was the fact that the servant would not eat until he had delivered his message from the father. The servant did not speak of himself. No! Never a word! He simply testified to the glory of the father's house and to the delightful qualities of the son. The servant and the Holy Spirit are successful John Aldens who unselfishly woo and win a bride for another.

In a winsome passage the teacher depicted the lonesomeness of the servant far from his father's house, and how he hurried through the tedious wedding-pact in order that he might convoy the happy bride-to-be to the son in the father's far-away house. The teacher portrayed the lonesomeness of the Holy Spirit away from the Father's house, roaming the foreign earth gathering the members of a pure Church, getting them ready to go out some day and meet the Bridegroom in the air. There was not a thought of the omnipresence of God. She had no idea of the unity of the Godhead even as it is held by her particular school of theology. There was no conception of the Holy Spirit brooding tenderly over the human world, no heart in the work the Holy Spirit was doing among men, nothing but a perfunctory "office work" done with eye and heart upon the Father's house from which he was a sad exile! What a travesty all of it was on New Testament salvation!

THE BRIDE'S GOOD SENSE

The bride showed good sense in going out at once with the servant for the strange land and life. Did it seem strange that she should go forth to meet one she had never seen? Not at all, for that is just like the Church and the Bridegroom. "Whom not having seen we love," was the proof-text here. The Church loves her Spouse whom she has never seen. The Church is anxious to go forth with the Holy Spirit to meet the Bridegroom and will welcome the glad day of the final consummation when she will meet her Spouse in the air, even as Rebecca met Isaac in the field! Then every eye shall see him, and all the universe shall witness the glorious triumph of the bride in her Lord.

Properly enough the climax of this tale within a tale came at the end. When the servant's caravan approached Rebecca's promised land, the impatient lover came out to meet them. The bridegroom met the bride between their two homes. So does the heavenly Bridegroom meet the Church. Jesus is coming! We shall meet him on the borderland of heaven. How happy then will be the Bride and how joyous her Lover. Thus by a miracle of pious ingenuity the entire body of the doctrine of the second advent was discovered in this

matter-of-fact Oriental tale of the mating of two of Israel's ancestors.

WONDERFUL CHARTS USED

Other days this class was taught the Bible by wonderful charts which set forth systems of doctrine more miraculous than the inerrant verbal inspiration of the Bible on which the charts were based. The writers of the Biblical passages quoted would have been astounded at the interpretations put upon their writings. A chart showing the doctrine of the second advent from before Genesis to after Revelation was fearfully and wonderfully made. Hints were frequently dropped that the final consummation was very near, for is not the world now filled with "wars and rumors of wars," and is not superlative wickedness a characteristic of the age?

It need hardly be said that nowhere does the Bible teach the doctrines taught in this tabernacle Bible class. Before these peculiar things can be taken out of the Bible the teacher, or somebody else more clever, has to put all of them in. Many cults which make inroads upon the Church are founded upon this type of Bible exposition. By free use of the imagination one can make the Bible the source of strange teachings. Let these Scriptures tell their own story. "And Judas went out and hanged himself:" "Go thou and do likewise:" "And what thou doest, do quickly." In both these instances the effect is not Biblical but lies wholly in the freak-mind of the one who quotes them. All the peculiar doctrines heard in the tabernacle Bible class had their origin in the mind of the expositor and would have been wholly foreign to the men who wrote the passages on which they were based. The doctrines could not have found a single sponsor among the sacred authors between Genesis and Revelation.

EVANGELISTIC CAMPAIGNS OFTEN A MENACE

A serious menace to reasonable Bible study lies in the fact that tabernacle campaigns usually leave behind them Bible classes for the express purpose of teaching these or similar views of the Book. The specific aim of these classes is to introduce these misleading views of Scripture. Multitudes of converts know no other views, and if pastors introduce real Bible study the converts are apt to feel that they are being led away from the faith once delivered. The problem of the churches is not so much the healthy assimilation of thousands of converts of every social grade (and there is here no disposition to minimize the natural difficulties of this task) as it is to correct the erroneous teaching under which many of the converts have been brought into the Church. A truly converted man may be counted upon to grow in grace and find a place in church-life, but a convert whose mind has been misinformed at the start is only too apt to backslide when anybody well informed tries to set him straight.

And the remedy? Surely not to shut down the tabernacle or any other form of real evangelism. Instead of less we need more and better evangelism. Were it possible to close Bible institutes of a certain type, simple

New Testament religion might have a better chance. Sunday-schools should do more definite evangelistic work and should also teach the Bible more systematically. Few congregations who have graduated from Sunday-schools could make good grades in an examination on the Bible. In the matter of teaching, the Christian Church might well take a lesson of Russellism and Christian Science. These cults teach. Their devotees know their texts, and it is time the average Christian were as well posted.

The pulpit should do more expository preaching. Sermons should teach as well as preach. Interesting, stimulating, and instructive expository preaching is probably more difficult than the topical type of the day, but whoever tries it out of an orderly mind has a constant fruitful reward. Few members of such a church will be apt to be led away by the cults. Such a church will be likely to be proof against the oddities and crudities of the average teaching of the tabernacle Bible class.

The War and Religious Unity

By Charles S. McFarland

MEN have said, with easy-going flippancy, that the war means the failure of Christianity; Christ stands before Pilate. But it is not Christ before Pilate; it is Pilate before Christ, and if we listen we shall hear it again, "This is your hour and the power of darkness; but ye shall see the Son of Man, coming with power."

Christian institutions have failed in so far as they have failed to be Christian. It is not that their ideals have been found wanting; it is not that their message has been untrue; it is because they are human, and it is becoming clear to the leaders of the churches that they have faltered for much the same reason that the allied nations have failed up to this moment—because they have been wretchedly divided.

A UNIFICATION OF RIGHTEOUSNESS

The most hopeful sign of our day and generation is that while at the immediate moment the power of darkness seems to prevail, we may witness the steady, largely unseen, unification of righteousness.

The most terrible thing at this hour is its terrible waste. Indeed, one of the most startling of modern discoveries is that human civilization itself is so sadly wasteful of human life and resources. The wastage of war is the same thing only to a greater degree.

But these are not the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions and our religious enthusiasms, through sectarian divisions, denominational rivalries and unrestrained caprice often deluding itself as a religious loyalty.

The greatest social movement of our day is the effort to stop this wanton destruction by the unifying of our religious forces. One can see it on every hand. The chaplains of France, through their devotion and heroism, have changed the attitude of the French people and the French Government towards religion. The Free Churches of Great Britain, for the first time in their history, have made a movement towards effective and permanent federation. The million Huguenot people of France, who have been extravagantly divided, have come together in a common body and have sent to this

country two of their chaplains as representatives of the entire body of French Christians. A message comes from a representative group in the Netherlands, asking that a delegation be sent to them to render such help as it may in bringing their Christian forces together. A cable from Australia announces the organization of a federal council in that land. While this story is being written, there sit beside the writer delegates from the churches of Great Britain and from the Belgian missions upon errands of mutual fellowship and practical service.

Out in the field, so the French chaplains tell us, Protestant and Catholic chaplains, in the hour of necessity, forget all except that they are ministers of the same God to the same suffering humanity, and our chaplains, as they are all clothed in the same khaki, will be

(Continued on page 14)

A Prayer

By Louis Untermeyer

GOD, though this life is but a wraith,
Although we know not what we use,
Although we grope, with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be;
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit;
But let me always see the dirt
And all that spawn and die in it.

Open my ears to music; let
Me thrill with spring's first flutes and drums:
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done
Keep me, with stern and stubborn pride,
And when at last the fight is won,
God, keep me still unsatisfied.

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THIS is the "psychological moment" for you to win new subscribers to The Christian Century. The religious world is undergoing unparalleled reconstruction due to the new temper produced by the war. Faith is being wrenched and strained. Multitudes have lost their way. Other multitudes are finding their way to a faith that is richer than they ever knew before. In these great serious times thoughtful men and women in all churches will profoundly thank you for calling their attention to a paper that discusses without denominational restriction the urgent matters of the spiritual life. The war is immensely magnifying the importance of a journal that does this. Men's hearts are crying out for fresh reinforcements of faith. The recent response to our announcement of leading features for the year 1918—the editorials on "The War and Religion," and Professor Willett's series of articles on "The Millennium and the Second Coming of Christ"—have quickened so much interest that the publishers have decided to take radical steps to double the circulation of The Christian Century at once. Everybody feels that these articles as well as the inspiring contributions appearing regularly in this journal of religion should reach double the constituency now reached.

The series on the "Millennium" has therefore been postponed to begin in the month of March so as to give publishers and readers time to launch and carry through an intensive and immediate drive for new subscribers before the series begins.

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Here is the proposition we make to our readers:

Send us four new names with \$5 and we will send them the "Century" for the remainder of this crucial year of 1918.

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1918 Is Our Richest Year!

THE discussions we are carrying forward in *The Christian Century* are too rich and too important to enjoy by ourselves. Our readers have the "missionary" spirit and wish to carry the "good news" of the "Century's" message to thousands of others. Note these features that the editors are holding back just now until you have a full chance to give your non-subscribing thoughtful friends a chance to become subscribers:

What the War Is Doing to Religion

This series of editorials will run as a continuous and unifying thread through all the discussions of the coming year. The series is only just begun. As it unfolds it will consider such problems as—

- “The War and Our New Thought About God.
- The War as a Rebuke to the Divided Church.
- The War and the Misuse of the Bible.
- The War and the Inner Life of the Soul.
- The War and Missions.
- The War and Prayer.
- The War and the New Era of Poetry,

and many other themes of which these are but suggestions.

The War is profoundly affecting Religion. These editorials should prove helpful in making the new adjustment which the new day demands.

The Millennium and the Return of Christ

Are we on the verge of the Millennium?

Is Jesus about to return to this earth?

Do the Scriptures prophesy the present war?

These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the counsels of the churches. Professor Herbert L. Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture.

Readers of *The Christian Century* may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

The Millennium Series Begins in March

Billy Sunday and His Meetings in Chicago

Mr. Sunday begins this spring in Chicago what he himself and his supporters the country over believe is to be the crowning meeting of his extraordinary career. It is expected that this city will “go wild” over Billy Sunday. Here he won his fame as a baseball player. Here he was converted. Here he did his first public Christian work. When Billy Sunday comes to Chicago he comes home! Great preparations are being made by the churches for his meetings. It is expected that the “dry” petition filed Jan. 31 will precipitate a local option election in April. It is something to look forward to—a local option election, with both men and women voting, and Billy Sunday in town!

The Christian Century will discuss Mr. Sunday's work with the same candor that marks all its discussions. We expect not only to report the meetings but to make an analysis of the value of such work in the modern church.

Every thoughtful church man and church woman will be grateful to you for introducing them to *The Christian Century* in this unparalleled year of 1918.

The Sooner We Get the New Names the More They Get for Their Money

The Time is Short—Do Not Let It Slip By

The War and Religious Unity

(Continued from page 10)

clothed with the same indistinguishable religious spirit. For three years a constant stream of contributions has gone across the seas, not from Presbyterian here to Presbyterian there, but from the Christians of America to the Huguenot Christians of France. It has not been, to be sure, a conference on Christian unity in faith and polity. It has not been simply mutual service with the sense of a spiritual oneness. Indeed, it may be that a larger resultant service has been given because diversity has been permitted in unity.

During the past quarter of a century this process has been going on, Christian unity being approached through common participation in concrete and common tasks. Its deepening has now come through the mutuality of common suffering. The very day on which

this message is being written there comes a cable from the archbishop of Sweden to the Federal Council of the Churches of Christ in America from a conference of Christians of five neutral nations, and the message is a very simple one; it simply says, "Finland is in a state of famine."

There is little hope for the future in leagues of nations and world courts for political uniformity, unless some institution in human form finds and expresses this unity of spirit and ideal. With all their human limitations, the churches still symbolize those ideals and stand for that spiritual democracy which must underlie the new political democracy. The issue is determined by two processes: First, within each nation the unification of its own spiritual forces, and, second, the rapidly developing fraternity of the churches of one nation with another.

Shall We Celebrate a Re-Discovery of God?

By W. A. Shullenberger

PRAYER, and pulpit voices, and the affirmations of faith from the pews notwithstanding, deism is regnant. The deist says that God exists, but that He guides this world in its course by the lines of law only: there is no modern revelation of the mind of God, and any interposition in the affairs of men or nations is unthinkable. Thus spake the deist! And so long and so far has the deist's voice sounded in the spacious chambers of the world's subconscious soul that our generation has come near to doing obeisance to a God gagged, manacled and impotent. In many minds God is well-nigh ruled out, as a participant-in-power, from the events and history of the time. More and more science, research, and good thinking have been able to announce to us how many things were done; and it has been observed that as soon as we creatures of earth discover how something was done we immediately conclude that God had nothing to do with it. Wouldn't it help us some in this tragic period to rediscover God?

PSYCHOLOGY AND THE WAR

In a recent comprehensive volume on "The Psychology Of The War" the eminent French critic, Gustav LeBon, has an interesting chapter on the German defeat at the Marne. Why did Von Kluck turn back when Paris was within two days' march? Why did he go eastward, and then northward, and then with the wing of his army crumpled and threatened go far to the rear to "dig in" and stop? This today is one of the big, unanswered conundrums of the mighty fray. In speaking of this momentous incident M. LeBon says: "To the devout it seems a veritable miracle, but it may be traced more simply to strategic and psychological factors." Then he elucidates. Paris, he asserts, was

hypothetically divided into seven quarters which were to be blown up, one after another, unless the French came into conference for an immediate peace. And Von Kluck was but two days away from Paris. Right there something occurred. LeBon suggests that the German general considered a captured city too small a prize to crown his triumphal campaign. To be sure, the city was the world-renowned Paris, but why not two feathers instead of one? Why not swing eastward, encompass the nearest exposed French army, and then on to Paris? Hypnotized by that project, so LeBon thinks, Von Kluck turned eastward, when lo! there swept in against his unprotected flank a new army, hastily organized in Paris and sent northward under General Maunoury. While the German struck at the French army whose location on the front he knew well, Maunoury struck at Von Kluck in exposed and vital parts. Then the Teutons trembled, wavered, and gave way. Paris was safe! And it was strategy and psychology that did it!

Of course the man who talks of things done in the world has some apparent advantage—he sees some of those things, hears of others, and gets evidence concerning others. The one who avers that God can and does act, unfortunately cannot look over the window sill into the council chambers of heaven. No "extras" are published from the courts of glory, no prophecy was issued under the Divine seal that Von Kluck would be hypnotized by bloody Mars, there was not even a sound if the God of eternities moved. No one heard a voice whisper to the ruthless German, "Go to the east," and I am not saying there was a whisper. I am simply asking some one who is wise, if there is anything else in this world than what is included under the heads of "strategy and psychology?"

The Soldier and Religion

SHERWOOD EDDY says that about twenty per cent of the soldiers are church members and that one-half of that number are only nominally so and lose their sense of attachment for the church under the strain of camp and field life. Thus the fire-test of grim reality leaves only one man out of ten loyal to the church. Another tenth are "rotters" as the British Tommie calls them; they are out-and-out bad and launch their influence for the shameless on all occasions. The other four-fifths are really religious without knowing it.

Donald Hankey in his "Student in Arms" gives us a searching, reliable analysis of the soul of the man in the trench. Mr. Hankey was a well educated, well-born young man, who had read theology at Oxford and pursued a course at a clergy school, but he refused ordination and entered into the life of the common people in the Australian bush and a London slum as a settlement worker in order that he might search the hearts of men for their needs and apply the religion of a personal Savior to them. He refused a commission in the army in order to be close to the man in the trench and all the while kept himself in conformity with the church. The most striking conclusion he reaches is that the average soldier lad is religious to the depths, but not a conformist to the conventionalities of the church and the codes of piety. He will die for his comrade and his country and he is not afraid to die; he is generous, brave, brotherly, just, and keeps cheerful under the most trying circumstances, but he has never connected these virtues up with religion. He despises cant and pretense, looks upon swearing as a rather superficial and negligible thing that is non-moral rather than immoral and accepts drinking and vice as evils that the semi-barbaric conditions of trench life render unescapable. These evils have always been indigenous to camp and barrack life and the attitude of army officers and of governments has been such and is yet such in European armies as to make a complaisant attitude toward them inevitable. The strict attitude assumed by the American military authorities means the establishing of new camp standards in this regard.

* * *

The Church and the Soldier's Religion

The striking thing in this analysis, and it is sanctioned by most of the writers on life in the camps, is that the soldier lad is religious without recognizing it—this being true because the church and the clergy have emphasized conventionalities of creed and piety as the *sine qua non* of church membership instead of these big ethical realities of moral courage, generosity, service and sacrifice based upon simple belief in God and a faith in the sufficient life and words of Jesus; thus Tommie and the Poilu do not know they are religious because they do know they are not church members. The dangers of trench life bring the men to meditate

upon the realities of God and immortality and the vast majority of them believe in both, and as for The Man of Galilee all observers agree that the soldier will always take off his hat to him, feeling a deep reverence for him. An American chaplain said he could get instant response from any group of soldiers by saying, "Men, the great commander speaks; we should stand at attention," when he wished to read a few verses from the words of the Captain of Our Salvation.

Donald Hankey and Henri Barbeuse in "La Feu" ("Under Fire"—the grimdest piece of trench realism yet written), agree that the man in the trench and the man in the furrow and shop are one and the same; in other words, the private soldier is the workingman (the employing class are officers in the English and French armies). This fact brings another fact into the high lights, and that other fact is that the church does not reach the workingmen as a class. Segregate these so-called "lower classes" (Jesus was one of them) from the mass, and this fact stands out with appalling truthfulness. The testimony of social workers and those few religious leaders who devote themselves to ministering to the working classes as such is strikingly that of these men who have searched the heart and mind of the soldier lads; the great majority of working men are religious and they accept the great Carpenter as worthy of all leadership, but they think the church a class institution and believe it to be more concerned with certain conventions of creed and piety than with the big fundamental realities of brotherhood, sacrifice and the social conscience.

* * *

The Average Soldier and the Preacher

The average man in the trenches meets the average preacher with scepticism; he does not care for official religion or ceremony. The chaplain is an officer, and this tends to fix a barrier between them. The only religion that works with him is that of comradeship and being a "good-fellow"; here the Y. M. C. A. man finds the barriers down, for he does not have to be saluted; he messes with the privates if he wishes and his ministration of religion is not through form or ceremony, but as man to man in the real experiences of every-day life. J. Hodder Williams in his story of "One Young Man," sums it all up through the Tommie who said: "The Y. M. C. A. makes religion interesting." No soldier lad can honor the man who accepts exemption from army service because he is a preacher, nor will he honor a profession that claims such exemption or defends its use by its members; it only confirms all his scepticism regarding the official nature of the ministry and he contrasts cynically the preaching of vicarious sacrifice and the refusal to join him in making it on the battle field.

Donald Hankey says: "I have seen with the eyes of God. I have seen the naked souls of men, stripped

of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, I saw not. I saw the naked souls of men. * * * I have despised comfort and honored pain. I have understood the victory of the cross." This chivalrous soul returned the soldier straps that he had refused only to have them thrust upon him in the thick of battle, and he rejoined the privates in the trenches because he fought for the souls of men while he also battled for civilization. Let no comfortable and cultured clergyman ever speak slightly of his testimony or seek by a casuistry he would fain call reason to answer his appeal to his fellow ministers of religion to not disgrace their vicarious gospel by claiming "clerical exemption" and snugly (and smugly) sitting in their pleasant places while these millions whom the church has missed go uncomplainingly into the trenches to serve humanity vicariously and to vicariously offer their lives for Christianity and civilization. Rather let us accept it as a call of the Cross to unburthen the church of conventions and the ministry of professionalism and restore to both the unconventional and unprofessional spirit of the Master, ministering unto the "least of these."

ALVA W. TAYLOR.

The Sunday School

Four Kinds of Soil*

THIS is the story of four varieties of hearers. Anyone who has had much experience in public speaking will understand this lesson. The sower went forth to sow. That was his purpose. He had a clear understanding of what he wanted to do.



Rev. John R. Ewers

Jesus wanted to plant the seeds of the kingdom. If he could get into a human heart he would trust the result. The harvest would come because the vitality of the seed and the environment of God would produce the harvest. I am writing this in the general office at Camp Hancock, Augusta, Georgia. Typewriters are banging all about me and men are talking over building construction and other things. The telephone is ringing. For more than three weeks I have been talking every night to all sorts of groups—sick men in their beds in the base hospital wards, stable hands in a tent far out at the Remount Station,

an entire regiment of 3,600 men in the open field, a regiment at a Sunday morning service, a group of orderlies eating their evening mess, and big and little crowds at the regular hut Y. M. C. A. religious meeting. One very soon feels the value of this wonderful parable.

THE PATH

Behold, some of the seed fell on the path. Now, the only thing wrong with the soil in this path was that it was hard packed and the seed could not find an entrance. It is a first principle of agriculture that the soil must be mellow. Much labor is bestowed by the farmer in this process. People had trodden across this field until the soil in the path was hard. This is a type of heart.

*This article is based on the International Uniform lesson for February 17, "Jesus Teaching by Parables—Four Kinds of Ground." Scripture, Mark 4:1-23.

Jesus met it. We meet it. Your message does not arrive. The seed is all right but it can't get in. Nothing can be done until that soil is pulverized. This is the value of striking speech. Sensationalism is almost justified as a means of breaking up this hardened condition. The heart must be changed. Some sorrow, some disaster, some big experience may come along that will shatter this crust—then the way will be opened. Attention may wisely be given to that which hardens the heart. What are these absorbing interests that make men impervious to the gospel? I do not consider it necessary to indicate what these are.

THE ROCK

Another type of heart is that known as the rocky soil. This is the superficial kind of person. This does not mean that the field was strewn with cobble-stones, but that under a thin layer of earth was a large flat rock. This rock had disintegrated on top, leaving a very thin, rich, stratum of soil. It warmed with the first sun, chilled with the first cold, moistened with the first shower, dried out with the first breath of air. It was superficial soil. I do not hesitate to say that such people are the plague of my life. I would rather deal with an out-and-out sinner than with this very promising type. I say "promising" because he is always saying, "Oh, yes, yes; I surely will do that." And then he never does it. Or, if he does it for awhile, he soon ceases. He is unreliable. He has no lasting qualities. Jesus had his number. He quickly responded and as quickly desponded. He was in the front seat at the "revival" and the back seat at the missionary meeting. He was very noisy in the evangelistic campaign and mighty silent in the building campaign. He shouted "Amen" when the evangelist insulted the minister. He was silent as death when the money for the Y. M. C. A. was solicited. This is the shallow man or woman. There is no depth, no brains, no endurance, no real ability—nothing but a volatile emotion which soon cools. Jesus had him right. When the sun came out, he withered. When the real job was on, you could not find him.

THE THORNY SOIL

Did you ever see the old fence-rows at the farm plowed up? The old rows where the blackberry vines flourished and the weeds grew tall? Why did they grow luxuriantly? Because there was substance, strength to that soil. I no longer despair when I find a real bad man, for I know that if he can be changed he will make a powerfully good man. Soil that can grow big weeds can grow big corn. Ground that can grow blackberry thorns can grow great wheat. If a man has gumption enough to be intelligently bad, he has the stuff to be intelligently good. I do not refer to the stupidly bad. I talked to a doctor recently who told me that it seemed to him that the men in a certain venereal ward were below normal mentally. I am not talking about blank fools. I am talking about people who have brains enough to be intelligently bad and who, when converted, can be intelligently good. The thorns must be gotten out and the good seed given a chance. The only trouble with the soil was that it was pre-occupied. The man was after money. The woman was after society. The young person was after a good time. Something, anything, except the seed of God's word had a chance. The pre-occupation must be overcome. Again and again we have seen these capable people interested in the gospel with the result that an abundant harvest has resulted.

THE GOOD GROUND

Any teacher or preacher soon comes to know and be encouraged by the good responsive listener. There is the man or the woman who wholeheartedly gives attention to the word. All the resources of their rich minds and hearts are devoted to this one thing, and the harvest is an hundred fold. After all, these are the persons who really make the church what it is. Only those who enter this class can be of any value to the Kingdom. The pre-occupied can be changed, the shallow can be deepened, the hardened can be softened and then all will be good ground.

ATTENTION

The parable may be called one of attention as the new psychology gives it to us. To give and hold attention upon the worthwhile thing is the secret of good results.

JOHN R. EWERS.

Books

THE MANUAL OF INTER-CHURCH WORK. Edited by Rev. Roy B. Guild. During the month of October last there was held in the city of Pittsburgh a congress on the Purpose and Methods of Inter-Church Federation. For a year previous to that time a number of important commissions had been at work preparing elaborate and constructive reports on such phases of interdenominational work as Church Comity, Community Evangelism, Home and Foreign Missions, Social Service, Religious Education, Religious Publicity, International Justice and Good Will, and Principles and Methods of Inter-Church Organization. During the three days of the Congress these reports were read by the chairmen of the various commissions, and submitted to searching criticism by the Congress. These reports, after revision in the light of those sessions, are now presented in the form of a manual upon the entire subject. They are preceded by an introduction by Fred B. Smith, and the report of the Committee on Observation and Recommendations, which sat continuously through the Congress and prepared this summary of its leading ideals. An appendix provides a model constitution for a Church Federation in a town, city or district. The volume is an indispensable textbook for all those who are interested in the local realization of Christian union. (The Commission on Inter-Church Federations, of the Federal Council of the Churches of Christ in America. \$1.00.)

WHAT JESUS CHRIST THOUGHT OF HIMSELF. By Anson Phelps Stokes. The consciousness of Jesus must ever prove a fascinating theme for the reverent student of the New Testament. We know but little of our own psychology, and it is not likely that with the meagre apparatus at our disposal we can penetrate deeply into the psychology of Jesus. Nevertheless, innumerable efforts have been made to interpret the mind of Christ to the world, and to fathom something of the mystery of what he thought concerning himself. The present volume is a direct and worthwhile study, based immediately on the testimony of the New Testament. It deals with both the human and the divine sides of Jesus Christ, and yet does not puzzle the reader by the categories of formal theology. The interpretation is rational and satisfactory. Jesus is understood to be neither God nor a mere human genius, but the highest human manifestation of the Father's life, worthy to be called both the Son of Man and the Son of God. (Macmillan. \$1.00.)

THE DAWN OF A NEW RELIGIOUS ERA. By Dr. Paul Carus. The author of this volume of essays was for many years editor of the "Open Court" and "The Monist," two Chicago publications which have performed a notable service in the interest of the science of religion and a broader interpretation of Christianity. The essays were written at various times during a considerable period, as is shown by the fact that the first and title essay is a review of some of the outstanding features of the World's Congress of Religions. Other essays deal with the New Orthodoxy, Romanes' Thoughts on Religion, Liberty and Dogma, and a final chapter on the work of the Open Court Publishing Company. The spirit of the essays is informed and catholic. (The Open Court Publishing Co. \$1.00.)

THE MILLENNIAL HOPE. By Shirley Jackson Case. One of the phases of war-time thinking is deeply concerned with this subject. A large amount of sensational and uninformed material is being circulated both in journalistic and book form on the subject of the second coming of Christ and the end of the world. All times of suffering and world disturbance have produced this kind of literature. Jewish history and the early Christian Church shared this interest. The utterances of the Old and New Testament which insisted upon an early realization of Messianic and millennial hopes need to be studied in the light of religious history in general. Professor Case in this volume has rendered a valuable service to biblical students. He traces the story of the belief in a golden age from early times in Egyptian and Babylonian tradition, through Hebrew and Jewish periods, through the life of the New Testament church, and on through later days in which

from time to time the belief in an imminent end of the world has been revived. A careful reading of this book will remove the ground from under the hysterical millennialist propaganda which the war has stimulated. (The University of Chicago Press. \$1.25.)

AN INTRODUCTION TO THE OLD TESTAMENT. By Harlan Creelman, Ph.D., DD. It might seem at first that the field of Old Testament Introduction has been sufficiently covered by such works as Driver, Bennett, McFadyen and Cornell. But Professor Creelman, who occupies the chair of the Hebrew Language and Literature in Auburn Theological Seminary, has proceeded upon a plan which combines the values of a critical examination of the sources and character of the various portions of the Old Testament, with their chronological order. This is a distinct advantage over the introductions previously issued, in spite of the fact that it breaks up the material of some of the books, e. g., Isaiah, Zechariah and the like, into various portions, which appear at considerable intervals in the work. But the student is afforded a much more constructive view of the literature of the Old Testament, and is permitted to approach the problem from the historical point of view, which in these days is the only satisfactory one. In a half dozen sections the work reviews the literature of primitive times to the conquest, of the period of the Judges, of the united kingdom, of the divided kingdom, of the exile, of the Persian period, and of the Greek period. Each of these sections provides a chronological outline of the biblical material relating to it. Full bibliographical notes are supplied at all points. Appendices deal with biblical chronology and other matters of interest. There is a foreword by Dr. Frank K. Sanders. (Macmillan. \$2.00.)

THE EVOLUTION OF THE HEBREW PEOPLE. By Laura H. Wild. This admirable volume will prove of distinct value to students who are beginning the study of Old Testament literature and history. The title is only partially appropriate. It would be more in keeping with the subject matter to call the book "Contributions to the Study of Hebrew Civilization." The materials contained in the volume are exceedingly various. The first part is a rather elaborate survey of the anthropological background of Hebrew life. The remaining portion is devoted to the familiar fields of Palestinian geography, economic and social development, and the leading ideas of the great prophetic teachings. There is lack of continuity and coherence, but the various parts are suggestive for the student of the Old Testament. The writer is a member of the faculty of Mt. Holyoke College. (Scribner. \$1.50.)

THE MAJOR. By Ralph Connor. The story of a young Canadian who was snatched from peaceful pursuits by the challenge of war to service in the trenches. The author knows whereof he speaks in this volume, he having served as a chaplain on the western front for several months—a Sky Pilot of No Man's Land. In this capacity he was with the 43d Cameron Highlanders of Canada. This is a worthy successor of "The Sky Pilot," "The Doctor," and other attractive tales of "Ralph Connor." (Doran, New York. \$1.40 net.)

POEMS. By John Masefield. Here are gathered together some of the masterpieces of this leader of modern English poets. Among the poems included are the longer ones, "The Everlasting Mercy," "Dauber," and "Biography," and such brief selections as "Spanish Waters," and the wonderful "August, 1914." One of the unhappy results of the war is that many of the real personages of modern literature are compelled to shoot guns and drive ambulances rather than wield magic pens. Among these victims of circumstances is John Masefield. (Macmillan, New York. \$1.60.)

PLAYS OF HENRIK IBSEN. Including "A Doll's House," "Ghosts" and "An Enemy of the People." The author of these plays "inaugurated a golden era of drama in Europe." A reformer, he is first of all an artist. When the works of Ibsen can be had in such attractive form as this for the sum of sixty cents net, there is no excuse for all readers not being acquainted with this "Norwegian giant" of literature. The binding is limp croft leather. (Boni & Liveright, New York.)

The Larger Christian World

A Department of Interdenominational Acquaintance

Signs of a New Day in Religious Fellowship

IT WAS a spectacle at which England stood aghast that a leading dignitary of the Church of England should enter a non-conformist pulpit and preach at the regular service. The preacher was Canon Henly Henson and the place was Dr.



Rev. O. F. Jordan

Joseph Parker's pulpit, City Temple. Such a spectacle a few years back would have been simply incredible. There were signs of dissent now. But the learned and eloquent Canon of Durham braved it—and the heavens did not fall. His sermon was a vindication of the Reformation and the spiritual unity of believers. The sermon, as well as the circumstances, produced a wave of feeling. The temper of the age was lately seen in Brookline, Mass., when the pastor of every church in the community, except the Roman Catholic, was present and assisted in the administration of the Lord's Supper.

Rev. Dr. Willis P. Odell, pastor of St. Mark's, had been invited by the other clergymen to conduct this service according to the ritual of the Methodist Episcopal Church, all participating as communicants. Nearly five hundred persons were in attendance, including Protestant Episcopalians, Congregationalists, Presbyterians, Baptists, Unitarians and Universalists, and the service, says *Zion's Herald*, was one of much tenderness and spiritual import.

Japan Contributes to American Y. M. C. A.

One of the significant acts indicating the true attitude of the Japanese people toward the United States is the recent arrival of Major General Hibiki with a gift of ten thousand dollars for the American Y. M. C. A. from the Japanese Y. M. C. A. Of this amount one-half was contributed by the emperor and empress in grateful recognition of the services of the Y. M. C. A. during the Russo-Japanese war. Major General Hibiki in an address in New York City recently declared "If we win Japan for Christ, we win Asia."

Dr. Conwell Has a Remarkable Record

The Boston Transcript reports the lifework in Philadelphia of Dr. Russell H. Conwell as follows: "Thirty-five years ago the Rev. Dr. Russell H. Conwell began his ministry in the unfinished basement of Grace Baptist Church, Philadelphia. During the years since, 6,200 members have been added to the Church, of whom 4,400 were baptized. More than 1,900 of the additions came from the Bible school. About 1,500 members have been dismissed to other Churches, and 600 have died. The Church has raised \$1,600,000. The Church property is worth \$310,000. The present membership is beyond 3,000."

Methodists Will Build New City Church

The Methodists are the only Protestant denomination owning real estate in the business section of Chicago. After twenty years of litigation they are now ready to proceed with a million dollar building which will provide offices for the church, a book store and an auditorium for the First Methodist Church. A million dollar building will stand upon a million dollar lot. The First Methodist Church will receive ten thousand dollars a year from the income; the remainder will go to the building of Methodist churches in various sections of Chicago.

Sherwood Eddy Goes Round the World for Christ

Mr. Sherwood Eddy has recently returned to this country from a trip to the trenches in Europe, which he has described in a popular book. He is now leaving for a trip in the other direction for service in China. Mr. Eddy will speak for three months in Chinese cities and it is hoped that fifteen cities may be thoroughly aroused. It is said that the last trip Mr. Eddy made to China was more successful in reaching men of large influence than any previous effort.

Dr. Gladden Not Defeated

The spirit of Dr. Washington Gladden is not to be conquered by the infirmities of age. He is now in his eighties, but is possessed of all his old desires for activity. Recently he was stricken with an illness which has left the right side of his body paralyzed. He is now learning to write with his left hand, as he is able to be up again. Dr. Gladden's pulpit in Columbus, Ohio, is now occupied by Rev. Irving Maurer.

New York Calls "Quiet Talks" Man

S. D. Gordon, who is known widely throughout the Christian world for his books entitled "Quiet Talks," has been called to New York for a series of noon-day Lenten meditations. They will be given in Marble Collegiate Church. The services will be under the auspices of the union ministers' association.

Millionaire Sells Stamps

John D. Rockefeller, Jr., is an ardent religious worker, if not always orthodox according to Baptist standards. He has been working recently in connection with the Y. M. C. A. and one afternoon sold stamps in the Y. M. C. A. building at Camp Dix. He declares that the best things he has gotten out of life have come through Bible study and teaching.

Seminary Heads Go in for War Work

The notion of the theological professors being the modern continuation of the ancient order of monks has its refutation in the activities of these men in the war emergency. Dean Shailer Mathews of Chicago has taken a year's absence and is serving as Illinois secretary for the War Savings committee.

Drifts Do Not Stop This Bishop

When Bishop Stuntz of the Methodist Episcopal Church makes an engagement to speak he tries to keep it. He arrived in Rockford during the recent blizzard and found transportation out to Camp Grant at a standstill. It looked like missing his engagement at the Y. M. C. A. at Camp Grant. In a blizzard blowing forty miles an hour he drove out to the camp in a bob-sled. Once there, the bishop faced large audiences in the Y. M. C. A. houses. He preached nine times in seven hours, which is pretty strenuous even for a Methodist bishop. Bishop Stuntz is in charge of Methodist work in South America.

Noted Hymn Writer Is Dead

Mrs. Annie Sherwood Hawks died recently at her home in Bennington, Vt., at the age of 83. She is known to the public as the author of the hymn, "I Need Thee Every Hour." She was educated in Troy Seminary.

Woman Religious Editor Retires

The Christian Register has been edited for many years by a woman, Mrs. Emma E. Marean, who has recently resigned. Though the Unitarians are not devoid of interest in theological

debating the paper has been conducted in fine spirit and much of its material would have been useful anywhere in the Christian world. Recently a group of Unitarian ministers and laymen took the paper over and it will now be edited by Rev. Albert C. Diffenbach. Mr. Diffenbach was bred in the Reformed church and more recently has been pastor of a Unitarian church in Hartford.

Protest Anti-Catholic Utterance

A recent issue of a denominational journal prints a protest from two native Porto Ricans against the utterance of certain Protestant missionaries. In the light of the principles adopted at the Panama Congress, the protest needs to be heeded by all missionary leaders. These natives say:

"The lecture by the pastor was 'Winning the Islands for Christ.' This is absurd, for it is a well-known fact that the inhabitants of those islands are and always have been Christians. The Hon. Regis H. Post, who for many years was governor of Porto Rico and who was well acquainted with our customs, our social life and our education, referring to the Protestant ministers who go down there, said: 'They are responsible for the anti-Americanism in the Island.' And this noble American, who is a Protestant, was right. It is not by insulting our forefathers that those ministers will win our countries for their church. This will only prevent better relations between the noble American people and the people of Porto Rico, who feel proud of having been granted the citizenship of the greatest republic in the world, with freedom and liberty to all."

The War

A Weekly Analysis

OUR newspaper headlines have had the German empire hanging on the verge of revolution for a week. Sensational stories of industrial troubles, of working class organization, of riots, seditious propaganda and other symptoms of a disintegrating autocracy have quickened the hopes of Americans that an end to kaiserdom is at hand.

We fear these hopes are to be disappointed.

Kaiserdom is not so easily overthrown. Other countries at war have suffered from labor troubles and survived to fight on. Great Britain has had miners' strikes involving hundreds of thousands of men, but they have not prevented her holding her own in France and Flanders, and they have yielded to a gentler persuasion than is likely to be used in Germany.

It is impossible to say with certainty how serious the disturbances within the enemy's borders really are. Rumor grows like a snowball, and there is always the possibility that German authorities are permitting a much worse picture to be painted for the benefit of the outside world than conditions justify. Germany loses nothing through encouraging an illusion of weakness in the minds of her enemies.

Vigorous measures are said to have been adopted for the suppression of the strikes. The threat of the machine gun has been made, and reduction of food rations for the men who refuse to work is decreed. Hunger is a potent argument. It either drives to desperate deeds, or compels submission. In this case the latter result seems likely, since the means for desperate deeds are probably not available.

German socialist and labor leaders organized a council of workmen, after the fashion of the Russians; but the German council lacked the decisive element of strength possessed by its Slavic proto-type—the cooperation of the soldiers. No revolution is possible in Germany until the armies revolt. The fighting strength of the country is mobilized. Only men who are not fit to fight in the trenches are left at home—such men and the women and children.

Prussia has never lacked soldiers who were willing to shoot

By Sherwood Eddy

"With Our Soldiers in France"

Serious, Vivid, Readable

You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

READ THIS BOOK!

Christian Century Press

700 E. 40th Street, Chicago

down their kinsmen if they raised voice and hand against the Lord's anointed. The poison of sedition will have to work powerfully before it destroys the inbred docility of the Prussian soldier.

However, there is little doubt that some germs of Russian bolshevism have spread over the frontier and infected the Teutons. The day may come when revolutionary fever will break out violently among both soldiers and civilians—but it is not here yet. There will be more fighting in France and Flanders and on the Italian front, and this is the thing upon which our thought and effort must be concentrated.

The strikes may militate against the enemy plans for a great offensive. At the same time it should be borne in mind that dissatisfaction at home makes absolutely vital a formidable display of military power. The military chieftains, having refused to yield, must now demonstrate their ability to "carry on."

A big Italian success on the mountain front is the main fighting feature of the past week. It was gained on a sector of greatest importance to the security of the Piave line. The Asiago plateau is a key position to the valley passes leading into the plains. Three mountain strongholds were taken from the enemy, 2,600 Austrians were captured, and additional casualties in killed and wounded numbered 6,000. Two enemy divisions were wiped out. The Latins lost less than the number of prisoners they captured.

Our own boys have been in a sharp brush with the foe, and have proved their courage and fighting quality. The listening post incident, in which we lost two killed, four wounded and one prisoner, accounting for all seven occupants, contained in the compass of a minor happening every element required to assure us that our faith in America's soldiers is well founded.

S. J. DUNCAN-CLARK.

FIFES AND DRUMS. This little volume of war poems is a collection of the early productions of the Vigilantes, the band of poets and authors who organized upon the entrance of the United States into the war for the arousing of the nation to its responsibilities and perils. Some of the poems included are excellent. (Doran, New York. \$1.00 net.)

A STUDENT IN ARMS. Second series. By Donald Hankey. No book growing out of the war has more illuminated the darkness of the conflict than Mr. Hankey's first series of papers included in the earlier book of this same title. These books will live much longer than "Over the Top," being of greater depth and seriousness. The present volume contains an interesting sketch of the career of the author. (Dutton, New York. \$1.50.)

WHERE TO SELL MANUSCRIPTS. By W. L. Gordon. An invaluable hand-book of information for the writer who writes "good stuff" but who hasn't yet found the market which is anxious to get just such material. (Standard Publishing Company, Cincinnati. \$1.00 postpaid.)

Disciples Table Talk

Widely Loved Minister Passes to His Reward

A death that comes home to The Christian Century with particular intimacy is that of Thomas J. Clark, the widely beloved and efficient minister who passed away at his home in Bloomington, Ind., on January 23, at the age of seventy-two years. His ministry was divided into three pastorates: Vincennes, Ind., where he served twenty-two years; Bloomington, Ind., where he served fourteen years, and Albion, Ill., where he served nine years, having resigned there a few months ago and removed to Bloomington to spend the remainder of his days there. The funeral service was conducted by Joseph C. Todd, head of the Indiana School of Religion at the State University, and who succeeded Mr. Clark at the Bloomington church when he moved to Albion. A tribute was brought by Edgar F. Daugherty, pastor at First church, Vincennes, who told of the abiding effects of Mr. Clark's long ministry in that city. Mr. Todd told of his work in the Bloomington community, and a letter of high appreciation came from C. W. Longman, who now leads the church at Albion. Tributes were also given by President W. L. Bryan and Professor James A. Woodburn of the State University. Mr. Clark served his country during three years of the Civil War, having enlisted at the age of seventeen. Returning after his war experience, he at once entered the University of Indiana, where he graduated in 1872. Mrs. Clark and five children also are graduates of that institution. Mrs. Clark will continue to make her home in Bloomington. It is understood that a memorial volume will be issued under the auspices of the three churches which Mr. Clark loved and shepherded. Like Paul, it was his pleasure, in the last few weeks of his life, to visit the churches of his long ministry. Mr. Clark was the father of Thomas Curtis Clark of the Christian Century staff.

C. C. M.

Atlanta, Ga., Church Ministers to War Camps

L. O. Bricker, minister at First church, Atlanta, Ga., suggested to some of the directors of the war camps in Georgia a religious program which has now been adopted at Camp Gordon, Atlanta, and used with great effectiveness. The suggestion was that each building of the Y. M. C. A. be sponsored by some strong church or churches. First church took over the first building and indicated the pattern of service. Mr. Bricker organized his entire congregation into committees and distributed work to be done as follows: Decorations and furnishings; books and magazines; entertainment and social features, etc. The Christian Endeavor Society furnished a fine Victrola and keeps it supplied with new records. The ladies of the church have one visiting day each week and a sewing day on Saturdays. An entertainment is arranged for one evening a week. Mr. Bricker spends every Thursday at Camp Gordon, meeting the boys and speaking at night. In addition to this "open house" is held at the church every Sunday evening from 6 to 7:30 for the soldiers. From one to two hundred boys are present at these socials and luncheons. Most of the visitors remain for evening services. An

effort is made first to get in touch with boys of the Disciples, then of other churches and no churches. There are about 700 young men of the Disciples at Camp Gordon and about half that number at Fort McPherson. Mr. Bricker writes that every Sunday evening finds at the church representatives of almost "every nation under heaven." There are always many Catholics and Jews. The little booklet on "The Christian Life" prepared by Mr. Bricker with a view to instruction for boys and girls, is reported very popular. Requests are continually coming in for copies, which are furnished at five cents.

Men and Millions Teams in California

California bids fair to exceed all other parts of the country in its hospitality to the Men and Millions teams. Heretofore from 500 to 700 has been the usual attendance at the meetings held in such centers as Pittsburgh, Cleveland and Cincinnati. The campaign in southern California is reported to have opened in Los Angeles with 2,200 persons present. The men and women of the movement now in that state will organize into four or five teams of four or five persons each, and will visit the leading churches on the Pacific coast. While these teams are in California, others will be at work in sections of Ohio, Indiana, Kentucky, Iowa, Kansas and other states—parts that have not yet been visited. All efforts are being made to complete the financial aim of the movement by June 1, and there is every reason to believe that this will be accomplished.

Disciples Select War Pastor for Kentucky Camp.

Isaac Errett Reid, of Russellville, Ky., has been selected as war pastor for the Disciples of Christ at Camp Zachary Taylor. A committee of Louisville preachers, headed by W. N. Briney, tendered Mr. Reid the task. His father, I. K. Reid, has agreed to furnish him an automobile and he will have an office at Broadway church, Louisville. This is the fruition of a plan proposed at a meeting of Disciple leaders in Louisville a few weeks ago looking toward more active co-operation on the part of the churches in the religious tasks imposed by war conditions, especially in the national camps.

Transylvania Boards Give Faculty Vote of Confidence

Early in January a joint meeting was held of the curators of Transylvania College and the trustees of the College of the Bible, at which meeting all members, with very few exceptions, were present. Several resolutions of importance were passed. Most important of these was a vote of confidence in the faculty of the College of the Bible. After very full consideration, the joint boards, by a vote of 31 to 3, two members not voting, passed the following resolutions regarding the faculty which were afterwards ratified by the trustees of the College of the Bible meeting separately: "Resolved by the Board of Curators of Transylvania College and the Trustees of the College of the Bible, in joint conference assembled, that we express our continued confidence in the faculty of the

College of the Bible and in the administration of President Crossfield. Be it further resolved that we express our conviction that a campaign of positive, constructive publicity be conducted by the President and Faculty, in order that the Brotherhood generally may know the situation in our institutions."

Two Transylvania Leaders Refuse Calls to Other Fields

Professor A. W. Fortune of Transylvania College, Lexington, received an unanimous call to First church, Los Angeles, Cal., but the bid was refused. Professor Fortune maintaining that his life work lay with the College of the Bible. President R. H. Crossfield also declined an offer from the International Y. M. C. A. organization to serve in Europe.

A. R. Liverett Will Go to Walla Walla, Wash.

During the seven years of the ministry of A. R. Liverett at First church, Jefferson City, Mo., over 750 persons have been added to the membership. A big debt has been wiped out. The Sunday school has been trebled in average attendance. Mr. Liverett reports that he will leave his present charge on March 1, to assume the pastorate at Walla Walla, Wash. Mr. Liverett has served as president of the Second District of Missouri, including seventeen counties, for three years. He was chaplain of the House in 1913, and of the State Senate in 1915. The Jefferson City congregation and the community protested losing their leader, but the opportunities of the northwest appeal strongly to Mr. Liverett. Governor Frederick D. Gardner wrote a letter to Mr. Liverett urging that he remain in his present field.

Two Hundred Living Links Reported

There are now 175 Living-link churches, eight Living-link Sunday-schools and twenty-five individual Living Links, making a total of 208 Living Links, each giving \$600 or more for the work of the Foreign Society.

H. E. Stafford Accepts Post at Huntington, W. Va.

H. E. Stafford, minister of the church at Massillon, has accepted a call to First church, Parkersburg, W. Va., to begin work in his new field on the second Sunday in March. He has been with the Massillon church nearly nine years. Previous to his going to Massillon the average length of his pastorates for the last fifteen years had been three and one-third years. The Massillon church is putting across a \$7,000 budget for current expenses, missions and a small debt. This is for 1918. For the first time the church has tried a purely democratic plan of electing officers. It worked well Mr. Stafford reports, and the church was delighted with the results. Mr. Stafford filled a short season of Lyceum dates in Ohio under the management of the Allen Lyceum Bureau of Lima, O., and the Auditorium Lyceum and Chautauqua of Chicago, under their Michigan management. His subjects are "Good Birth and Child Right," "The Tragedy of the Unfit," "The Church Efficient," and a lecture recital on "Songs of a Sourdough," by Robert W. Service, who has been at the front in Red Cross service.

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

—Calvin N. Root, pastor at Rockwell City, Ia., has tendered his resignation from the work there. The Marshalltown (Ia.) Reporter makes the statement that "accusations against his loyalty were made by certain persons and the preacher made a spirited defense in the Rockwell City newspapers."

—On account of war conditions, the church at Forest Grove, Ore., has united with the local Methodist and Congregational churches during the period of the war. But one pastor will be employed by the united church.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) CHICAGO Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—Union Avenue church, St. Louis, recently joined two Congregational churches of the community in evening services, both for fuel conservation purposes and to promote fellowship. George A. Campbell began his service as minister at Union Avenue on last Sunday.

—Henry Mahon, of First church, Bradock, Pa., has enlisted for war work. He has within the last few months received calls from the Associated Churches of Christ in Great Britain to come and conduct evangelistic meetings for the training camps in England, Wales and Ireland. Mr. Mahon is a native of Goldsmith's "Deserted Village," Auburn, in Ireland.

—Independence Boulevard church, Kansas City, has united its services with those of three other churches of the neighborhood with a view to fuel conservation. Wabash Avenue and Linwood Boulevard are in other groups for purposes of united worship.

—W. J. Lockhart, recently of the Urbandale, Des Moines, union church, has been holding a series of revival services at Highland Park, Des Moines, Ia.

—J. F. Ghormley, formerly pastor at First church, Portland, Ore., has succeeded his son J. C. Ghormley as leader at Rodney Avenue church, Portland. J. C. Ghormley has assumed the pastorate at Wasco, Ore.

—During 1917 the congregation at Waukegan, Ill., increased in membership about forty-four per cent. W. C. McDougall still leads at Waukegan, but will resume his missionary service in India at the end of this year.

—M. H. Garrard has resigned the work at First church, Battle Creek, Mich., after a pastorate of eight years.

—Frank L. Bowen, of the Kansas City Christian Missionary Society, recently addressed a union meeting of the Christian churches of Dallas, Tex., at which were present the official boards of the nine Disciple churches of the city, and also a mass meeting of the churches. Mr. Bowen discussed church unification, his plea being for a united work among the Disciples of Dallas rather than separate and often conflicting campaigns of work. A plan for a union of the Dallas churches is being promoted.

—The Texas Christian Lectureship, the last meeting of which was held at Fort Worth the middle of January, has been abandoned in favor of an organization more in keeping with modern needs and demands, one in which experts will give lectures and conduct classes in definite subjects. Only about one-fourth of the persons on the program were present at the recent Fort Worth meeting. Among those present and speaking

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AMERICA'S EASTER GUEST:—"The Cross Beside the Flag." Characters:—America, Christianity, Liberty, Hope, Peace, Mercy, Daughters of Freedom, Loyal Sons and Chorus. This is a Service of rare merit, written for the comfort and encouragement of Christians in these disconcerting war times. It is sound Christian teaching, graphically presented. See it by all means before adopting a service. Sample copy sent for a two-cent stamp. Orchestrated. Fillmore Music House, 528 Elm St., Cincinnati, O.

were Dr. Clinton Lockhart, Randolph Clark, Alva W. Taylor, T. H. Mathieson, J. T. McKissick, H. C. Garrison and Chas. M. Ashmore.

—Graham Frank, of Central church, Dallas, Tex., was called to Paris, Mo., to conduct the funeral services of Mrs. William S. Woods, wife of the deceased Missouri philanthropist, who has made possible the William Woods College at Columbia, Mo.

—A. L. Clinkinbeard is now in charge of the work at First church, Palestine, Texas.

—Burris A. Jenkins, of Kansas City, gave a lecture on his war experiences in Europe at the Lexington, Ky., opera house, on January 31. This was for the benefit of the Red Cross work, and was promoted by the Workers' Bible Class of Central church, Lexington.

—First church, Pomona, Cal., ministered to by C. R. Hudson, gave \$1,200 for foreign missions last year and \$600 for the work of the Southern California Missionary Society, besides gifts to the other branches of the national work. This church is promoting a campaign of "Standards of Efficiency for the Christian Home," among which standards are "Father, mother and children over twelve all Christians," "Daily family worship and grace at meals," and "Religious papers and missionary literature in the home."

—The church at Stockton, Calif., has purchased one of the best building lots in the city as a site for a new building. E. V. Stivers leads at Stockton.

—C. H. Hilton has received and accepted a call to Roseburg, Ore.

—East Side church, Portland, Ore., organized by A. L. Crim in November, 1915, now has a membership of over three hundred.

—The Milton, Ore., church dedicated its new \$31,000 building in January, George L. Snively and pastor F. A. Ross leading.

—J. Quincy Biggs is leaving the pastorate of Dean Avenue church, Spokane, Wash., to accept a call to First church, Great Falls, Mont.

—Granville Snell, mission superintendent of seventh district, Missouri, reports that the mid-winter meeting of the county presidents of the district will not be held at this season, as is usual.

—There were 163 accessions to the membership of First church, Chattanooga, Tenn., during 1917. This church became a living link jointly under the Foreign Society and the Christian Women's Board of Missions, supporting Fdcar P. Johnson at Longa, Africa.

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—J. A. Burns has left the work at Fort Madison, Ia., and is now leading at Woodbine, Ia.

—Leon V. Stiles, recently of Crookston, Minn., has entered upon a ministry at Cohasset.

—G. E. Prewitt, of Winchester, Ill., has accepted a call to Warrensburg, Mo., and will begin in his new field the middle of February.

—The ministers' union of Hannibal, Mo., gave a luncheon complimentary to George A. Campbell upon his leaving for St. Louis. Mr. Campbell was the oldest minister in point of service in the protestant churches of the city.

—Edgar D. Jones, of First church, Bloomington, Ill., will spend a month preaching in the Texas cantonments, beginning late in February.

—The Winfield, Kan., church has four "aims" for the next two years: An every member weekly pledge, a church paper in a hundred homes, the church a living link and supporting a minister or missionary.

—Central church, Lexington, Ky., led by Mark Collis, is planning to complete its \$125,000 building by the end of this year.

—Four churches of Madison county, Ind., are ministered to by young men who have gone out from Central church, Anderson, to which John W. Underwood ministers. This church now has four living links.

—W. F. Turner, of the northwest district, is with the Men and Millions Team in their two months' campaign through California, Oregon and Washington.

—E. F. Daugherty, for several very fruitful years pastor at First church, Vincennes, Ind., has accepted a call to First church, Los Angeles, Cal.

—Jacksonville, Tex., church recently lost its building by fire.

—Ford A. Ellis, recently of Travers City, Mich., is beginning his new work with the church at South Omaha, Neb., formerly ministered to by George L. Peters.

—At University church, Champaign, Ill., there were 354 accessions to the membership during 1917. S. E. Fisher is now in his sixteenth year at Champaign.

—E. J. Teagarden, after a twenty-eight years' ministry at Danbury, Conn., has resigned.

—J. T. Boone, leader at First church, Jacksonville, Fla., for the last nineteen years, has seen this church grow during that time from a membership of seventy-five to one of 1,200. The church property is now worth \$125,000.

—J. T. Watson, of Euclid Avenue church, Lynchburg, Va., will soon go to France for service under the Y. M. C. A.

—W. T. Fisher, of First church, Mason City, Ia., recently suffered a nervous breakdown, due partly to Mr. Fisher's labors in connection with the building of the magnificent new church home now under construction.

—N. H. Robertson reports that the Tuscola, Ill., congregation was donated a tract of timber for fuel use by a benevolent citizen of the town.

—Burris A. Jenkins, of Kansas City, Mo., addressed the joint session of the General Assembly of Kentucky, at the

state capitol, in Frankfort. Governor A. O. Stanley gave an address on "Old Glory" at First Church, Frankfort, on the evening of January 27. The pastor, Roger T. Nooe, spoke on "New Glory." A Father and Son banquet will be featured by the Frankfort church on February 12.

—E. B. Bourland, now of Carlisle, Ky., church, will begin his new service at Harrodsburg about March 1.

—C. A. Burton, of Ashland, Ill., recently called to Roanoke, Va., upon the insistence of the Ashland church has decided to remain in that field.

—The men's Bible class of the Downey Avenue church, Indianapolis, Ind., has contributed over \$600 to the work of the Red Cross, the Y. M. C. A. and similar philanthropies.

—Grandview church, Des Moines, has lifted its indebtedness and has money in the treasury.

—Jackson Street church, Muncie, Ind., led by F. E. Smith, contributed nearly \$5,000 to mission and benevolences during the past year. The church membership was increased by 238.

—Frank C. Huston, of Indianapolis, has been appointed to serve as chaplain of the 150th Field Artillery, U. S. A., and is now awaiting orders to join his regiment now in France—a part of the Rainbow Division. Mr. Huston has written a very effective "Soldiers' Hymn" dedicated "to all defenders of liberty everywhere."

—Stephen J. Corey, of the Foreign Society, reports that one of the encouraging features of the March offering campaign is that many ministers are volunteering to enlist every church in their counties for an offering to foreign missions. This plan was suggested by George A. Campbell at the Kansas City convention.

—H. J. Reynolds, of Boise City, Idaho, is engaged in a remarkable financial campaign—for that difficult territory. The church has been terribly handicapped by indebtedness of many thousands of dollars. In the current campaign Mr. Reynolds has easily raised over \$6,000 to be applied on this indebtedness and the mortgage.

—At the close of last year the Organ-Mell evangelistic company held a successful series of meetings at Jerome, in South Idaho, with 115 additions to the church there. This congregation had closed its doors several years ago. There is now a Sunday school of a hundred, and \$1,200 has been raised on the salary of the minister. The congregation has invited Mrs. Gertrude S. Harman to lead them.

—Charles E. Evans, of Edmonton, Alberta, Can., will begin a ministry at Idaho Falls, Ida., on February 20.

—B. O. Aylesworth, of Springfield, Ill., is preaching for the churches at Roodhouse, Independence and Glasgow, Illinois.

—W. H. Cannon, who is living on an Illinois farm in order to be near his aged mother, is preaching for the churches at Pleasant Hill and Nebo.

—O. C. Bolman, one of the Illinois dis-

trict evangelists, has recently stumbled upon four abandoned church buildings. Mr. Bolman writes that the convention of his district will be held this year at Jacksonville, the date being May 9, 10, instead of May 21, 22, as at first announced.

—The educational building of the church at Butler, Pa., has been completed and dedicated, and Miss Mabel O. McCurdy has been called as directress of religious education, reports Frank M. Field, pastor.

—E. H. Clifford, the new leader at Santa Clara Avenue, Dayton, O., reports an average contribution to missions for this new church of \$1.91 per member. Over \$600 has recently been pledged toward the indebtedness under which this church is laboring.

—Miss Ada L. Forster is supplying the pulpit of Portland Avenue church, Minneapolis, during the few months' absence of the pastor, S. G. Fisher, at Camp Kelly, San Antonio, Tex., in Y. M. C. A. work.

—Shirley R. Shaw reports eighty accessions to the membership at Red Bluff, Cal., church during the past four months. The active membership is now 347 as against 146 just eighteen months ago. Six of the high school girls of this membership have dedicated their lives to Christian service at home or abroad. The Red Bluff church is giving over twice as much money for benevolent purposes as last year.

—The Warsaw (Ind.) Daily Union uses each week an article on the week's Sunday school lesson written by Thos. Penn Ullom, Disciple union evangelist, living at Warsaw. Mr. Ullom believes that ministers should avail themselves of every opportunity to speak in behalf of religious education in the local press.

—G. N. Harness is now well established as pastor at First church, Loveland, Colo., having come to this field from Fort Morgan, Colo.

—Among the speakers on the program of dedication week—last week—at First church, Philadelphia, Pa., were Peter Ainslie, of Baltimore; Earle Wilfley, of Washington, D. C.; T. E. Winter, of Third church, Philadelphia, and the pastor at First, Irving S. Chenoweth. The new building is one of the most attractive homes among the Disciples of Pennsylvania.

—The Federal Council of Churches has prepared a pamphlet outlining "A Wartime Program for Local Churches." This may be obtained from the Council at 105 East 22d street, New York City.

—Central church, Spokane, Wash., where G. W. Knepper is pastor is styled in its weekly calendar "The Church of the Friendly Spirit."

—Claude J. Miller is giving a series of ten sermons on eschatology at Windsor, Colo.

—During the ten years' service of Clay Trusty at Seventh Street church, Indianapolis, there have been 1,318 accessions to the membership. Mr. Trusty has held eight of the evangelistic meetings during this period. A church college is an interesting feature of the work of this church.

—Charles M. Forster, of the Vacaville, Cal., church reports that his young people have organized a "Home Fires Young People's Society," with the purposes of "keeping the home fires burning" in the church and its organizations. They keep in touch with all the boys who have gone out to the camps and battle-lines from

the community. They also receive many letters from the enlisted men, and read books that have come out of the war, such as Hankey's "Student in Arms."

—Although without a minister for many months, Webber Street church, Urbana, Ill., reports 68 accessions to the membership during the last year. Among this number was C. M. Wright, who is the state evangelist for the district in which Urbana is included. A \$10,000 building has been dedicated and Guy L. Zerby secured as permanent pastor.

—Oren Orahoad reports the close of a two weeks' meeting at Manzanola, Colo., with 39 accessions.

—M. C. Hutchinson, of First church, Fulton, Mo., left on January 15 for Y. M. C. A. work at Camp Doniphan, Fort Sill, Okla. His church granted him leave of absence.

—R. L. Cartwright has accepted a call to the work at Clinton, Ill., where he expects to begin his labors April 1. During his recent four years' labors at Chandlerville there have been nearly 100 additions. Missionary offerings have been increased four-fold and the church debt has been reduced from \$7,000 to \$2,000.

—The congregation at Winfield, Kan., to which R. W. Gentry ministers, plans to build a parsonage as soon as the price of materials is reduced. A campaign at Winfield for an "every member pledge" was almost won, and a living link will probably be established in March.

—President Crossfield of Transylvania has been asked to hold a meeting at Ninth Street church, Washington, D. C., at the close of the Billy Sunday meeting in that city. George A. Miller leads at Ninth Street.

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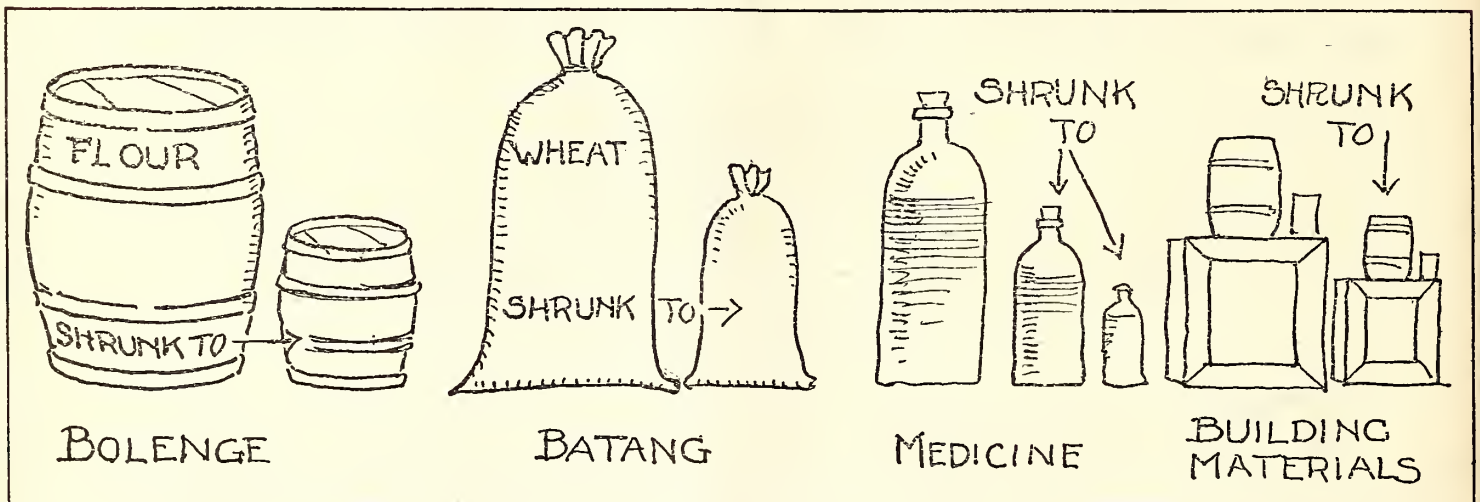
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The Dollar Which the Missionary Uses Has Shrunk Also



Flour at Bolenge, Africa, is \$40 a barrel when the missionaries can get it through the submarine zone.

Tibet is a long way from the battleline in France, but wheat has doubled in price there.

Germany formerly produced most of our medicines and hospital supplies. Now they cost from 100 per cent to 1000 per cent more.

Building materials have doubled in price on most of the mission fields.

Transport of supplies and travel of missionaries have gone up from 40 to 100 per cent.

The missionaries already on meager salaries are suffering severely but uncomplainingly.

It is necessary that the small stipends of some of the native evangelists be raised in order that they may live.

At the beginning of the war a dollar in our money would purchase two and one-half dollars of Chinese silver. Recently the exchange has gone as low as \$1.17. The difference in Chinese exchange alone will cost the Foreign Society \$25,000 this year.

The extra war expenditures of the Foreign Society this year will be more than \$50,000.

And besides the missionaries out of aching hearts are asking for an increase of \$140,000 over what they received last year, in order that they may hold the gains and make a little advance in the face of the most wonderful opportunities Christianity has ever experienced!

What Does This Mean?

It means that we must put the war time spirit into our missionary offerings, just as we have into army, Y. M. C. A. and Red Cross.

**Every circumstance compels us.
We must outdo every former record.**

**MAKE THE FIRST
SUNDAY IN MARCH A
GREAT DAY.**

The Foreign Christian Missionary Society,

**STEPHEN J. COREY,
BERT WILSON,**
Secretaries.

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrangling—no address.

A. S. BURLESON, Postmaster-general.

Vol. XXXV

February 14, 1918

Number 7

The White Comrade

By Joseph Fort Newton

Why a Church Board?

CHICAGO

The Gospel of the Gospel



TIMOTHY ISO

Famous Evangelist of the Congo

The one supreme purpose of the Church of Christ in any land is to preach the Gospel. Every patient in the hospital must hear the word; every girl or boy in the school must be taught of Christ; every child in the orphanage must be brought up in the fear and admonition of the Lord; the kindergartens are conducted with the distinct understanding that there are no heathen babies, and that these flowers of infancy must think of themselves as objects of Christ's love and children of His Father.

But the missionaries are not satisfied to let the strong grown men and women of the present generation die without God. They are enlarging their efforts and multiplying their success, especially through native evangelists, in the immediate conversion of the people that knew not God. The past century has been the time of sowing with tears; in all the great mission lands the time of

reaping with joy has arrived, and the results are being multiplied amazingly.

And—

It is no time to abandon or abate victorious evangelism in America.

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\$50 a year in Africa, \$100 in China or India, \$200 or \$300 in Japan or the Philippines, supports a native evangelist.

Why can't you do this?

Men and Millions Movement

222 W. Fourth St., Cincinnati, Ohio

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

FEBRUARY 14, 1918

Number 7

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Dr. Rauschenbusch's Service to Laymen

A STUDY of the question of a possible theology for laymen brought us in these pages two weeks ago to the place where we introduced to our readers the new book by Walter Rauschenbusch, "A Theology for the Social Gospel." This book, we said, is an interpretation of religion which is bound to be of interest to all intelligent Christian laymen of our generation. There is no greater service that a journal of religion can render its readers than to guide them to the great constructive books that are moulding the thought of tomorrow. While in these anxious days we are thinking about little else than our terrible, our glorious, war, we must make room in our thought for some consideration of the problems of reconstruction that must be faced by us all when the war is done. A destructive convulsion has seized the earth, but even in the midst of the travail of nations programs of reconstruction are being put forth by prophetic minds. Old things are passing away.

"The world is being made anew.

Great reconstructive ideas are now arising from a disillusioned diplomacy and a humiliated church. A book like Professor Dewey's "German Philosophy and Politics" gives the clue to a thorough-going revolution in philosophic thought. A book like Dr. Orchard's "The Outlook for Religion," challenges the church to its very foundations. And to these we now add Professor Rauschenbusch's work, fresh from the press, as a book destined to be one of the most fruitful and influential in the new era. This volume does not deal directly with the war; in that respect it is somewhat restful to the mind engaged, as our minds necessarily are, mostly with war reading. But it does deal with the problems society, and especially the church, will have to face immediately our fighting task is done.

Without doubt the war is profoundly shaking many things belonging to religious institutions and beliefs.

Christianity is more fluid today than it has been at any time since the Reformation. The whole church is in a state for remaking. Men's sense of values is being retuned. New ideas are going to find a place in the religion of tomorrow and some old ideas that have been lost will no doubt be restored. It is a thrilling time in which to live, to work, and to think one's way through the issues that destiny is thrusting upon us.

* * *

There is one thing to which we may make up our mind without either dogmatism or doubt. It is that the social interpretation of Christianity will be greatly magnified in importance in the church of the new age. The individualistic type of religion will not be slurred over on account of this increased emphasis on the social gospel, but the church will see with a clearness greatly increased by the revelations of the war that the Kingdom of God can be realized on the earth only by the direct evangelization and conversion of those social forces and institutions which constitute the very structure of the human world within which each individual of us has to live. The full blessings of Christ's gospel cannot be brought to individual souls direct—though the blessings that can be so brought are innumerable—but must be brought through the remaking of the corporate life of mankind as a whole.

Social forces and institutions must be converted to Christ!

There is nothing new in such a declaration. For a generation something like this has been growingly said in enlightened pulpits and in Christian books. For a generation, too, the church has been groping after a method by which it could bring its resources and power to bear in an effective impact upon established corporate institutions to bring them under the law of Christ. There has not been

so much social preaching in the church in centuries as our generation has heard. And this preaching has borne fruit. Great reforms have been wrought out, of which the present impending fall of the liquor traffic is a conspicuous and vivid instance.

* * *

But up to this date the advocates of a socialization of religious endeavor have labored under this handicap: they have seemed to be dragging something into religion which did not really belong there, or if it belonged there it was more in the nature of an after-thought, a kind of appendix to religion, but not of its essence. Preachers of the social gospel have been confronted with the criticism that they were not preaching religion, that they had abandoned the "old gospel," that they were "preaching politics" and "mere morality." In some cases where the preacher was conspicuously brilliant or commanding he has been able to make a success of a ministry distinguished for its social interpretation and leadership. But in a majority of instances those ministries which have sought to serve the Kingdom of God through social preaching and service have broken down. The churches have wearied of the social emphasis as a thing good enough in its place, but exotic to their religious programs, and have pined for "spiritual" preaching and the warmth of traditional evangelicalism.

There is nothing more pathetic in the modern church than this fact. From all the seminaries each year a new crop of young ministers comes forth trained to think of religion's task in social terms, and aflame with a passion to make their congregations a power for social reconstruction, only to be chilled and disillusioned with the reception given to their glowing ideals by the established order of things in their churches. One of two results has always followed: First, the minister, souring on his task, has gone into some other form of Christian service than that to which the church was hospitable. Or, secondly, disobedient to his heavenly vision, he has turned back to the traditional form of preaching, though in his heart he knows it is at best but a "partial gospel," in the hope that thereby he can save his professional standing and galvanize his church into a sort of institutional life that will be satisfactory to its lay supporters.

* * *

This, we repeat, is a most pathetic situation. The essential pathos of it lies in the fact that between the trained ministry of the present generation and the laity of the churches there is a great gulf fixed. A dualism of ideals, of standards by which to measure success, of goals to be gained, of truth itself, obtains in the church, with the present generation of ministers on one side and the generality of the laity on the other. As a consequence there cannot be that frankness and mutuality between laymen and minister which is essential in this sacred relationship. There is a subconscious tension constantly existing which inevitably becomes conscious and ominous when the church confronts crucial difficulties.

Who is to blame for this condition? Is it the minister with his social gospel or the layman with his practical interest in the success of the church as an institution? Here is

a chance for much violent recrimination. And as a matter of fact there has been a lot of it. But discerning students of the situation should be able to see that neither side is to be blamed as the primary offender. We are suffering the wrenches and aches of a growing period. Religion is in a transition state; it is going from a partial gospel to a whole gospel, from a gospel for individual souls to a gospel for the social order, a social order in which the gospel for individual souls may run its full course and be glorified. What we need to recognize is the fact that our statement of the social gospel has been, so far, fragmentary, half-baked, immature and justly enough liable to the suspicion of being secular, non-religious and chilling to evangelical devotion. That is why it has been more or less irritating to the churches and often ineffective in producing deep religious conviction.

The social gospel has, so far, lacked the power to make itself feel religious to the average layman.

Merely to say that the social gospel is religious, that it is of the very essence of religion, will not do. To discuss concrete matters of social reform in the pulpit—questions of sewerage, labor, pure milk, good government, international peace—will continue to leave unsatisfied the religious emotions of the layman, if not to irritate him, unless there shall arise some prophet who can show us *how* all this is vitally related to our religion—to our evangelical Christianity—some prophet who can invest the whole social task of religion with the very concepts which have established themselves in our evangelical Christian experience. When some one shows us how to treat the great task of transforming the forces and institutions of the social order not merely as a task of *reform*, but as a task of *evangelization*, the same kind of religious conviction and fervor will go into the doing of it that now goes into the evangelization of individual souls.

This service Dr. Rauschenbusch does for us.

* * *

In this book, "A Theology for the Social Gospel," he makes the social gospel seem to be as warmly and evangelically religious as is the gospel for the salvation of our own personal souls. He shows us how sin is embodied in the community, in the same sense that sin is embodied in the individual soul. Building on the modern scientific conception of society, he sees that the social order is not merely the sum total of the individual persons in it, but is made up of a vast community of social organisms, corporate or collective groups, which have their own life and character and are as truly entities as the individual person is an entity. These collective entities—the state, the home, the lodge, a corporation, a city, a village, the church, an alumni association, a club, an army, a gang, a political party, and what not—are shot through with virtues and vices, just as is an individual person. No salvation can come to the world until these innumerable corporate entities are saved. And they are to be saved by the same laws of the spiritual life as Christianity has historically applied to the salvation of personal individuals. Dr. Rauschenbusch then takes up the great theological ideas of our faith and translates them into terms applicable to the evangelization of this

system of social entities whose conversion to the will and law of Christ will usher in the Kingdom of God.

To the preacher this will, of course, be a thrilling and luminous interpretation. But it is to the layman that we are now commending it. Every layman who can read, who can read earnest, vital writing, who has any taste at all for understanding his own religion and who wants to make himself intelligent in his service to Christ and the Kingdom, should read and reread the noble chapters of this not difficult book. As we write there troop before our editorial mind's eye the great laymen leaders of our Disciples' fellowship, men like those at a General Convention whose gifts and counsels are becoming increasingly indispensable in all our enterprises, and we could wish for them no greater enrichment of mind and vision than would come from a reading of this illuminating little book. If even so few as a thousand of our laymen of light and leading should read it the petty troubles and wretched discords of our people would be swallowed up in the gigantic task of social redemption which this interpretation of the Christian gospel by Dr. Rauschenbusch would surely lay upon their hearts.

If You Mean "Immersion" Don't Say "Baptism"

HOW radically the immersion dogma has corrupted the speech habit of multitudes of Disciples and Baptists is disclosed in the way nine out of every ten of us who know that "immersion" and "baptism" are not equivalent words, do, nevertheless, in our talk fall back upon an interchangeable use of them. This results not only in confusion to the hearer, but often in embarrassment to the speaker.

We were listening not long since to an address by a prominent minister with whom we have discussed many times the question of the meaning of baptism and who thoroughly accepts the position that baptism is a much larger concept than immersion and that its meaning cannot be rendered by the word immersion at all. (This is the view of *The Christian Century*, and of such Disciple writers as F. D. Kershner, of the "Christian Standard," and the late N. J. Aylsworth in his helpful volume, "The Moral and Spiritual Aspects of Baptism.") The speaker to whom we refer was laying stress on the folly and sin in these enlightened days of keeping the church divided over any matter of form whatsoever. His thesis and his purpose were sound and good. But he kept referring to baptism as a "mere form," a physical act, etc. Once he said, "It is inconsistent with the essence of a spiritual religion that there should be any saving value attaching to baptism."

This, of course, brought up to the minds of all his informed hearers such great texts as "Repent and be baptized for the remission of your sins"; "—even baptism doth also now save us"; "Baptized into Christ"; "He that believeth and is baptized shall be saved," etc. His talk was altogether unconvincing to those of us whose intelligence has to keep on comfortable terms with the Scriptures. What the speaker really referred to was immersion, the

mode of administering baptism, not baptism itself. But he should have said so and not created confusion and hostile reaction in our minds.

It was through this careless interchange of baptism and immersion that Mr. John D. Rockefeller, Jr., allowed himself to be tripped up by his Baptist critics. In his now famous speech he used in the main the expression "baptism by immersion," which was exactly what he meant. But occasionally the very Baptist tradition which he was condemning reasserted itself in his vocabulary and he fell into the use of the term "baptism" itself. Of course, this gave the conservative Baptist press a chance to mobilize all the passages of Scripture on baptism and to lay a barrage fire of high explosive texts right down before Mr. Rockefeller's front line trench. If he had clearly discriminated between baptism, which he was not opposing or discounting, and immersion, whose mandatory importance he was discounting, he would have been in an impregnable position.

Sometimes this confusion of terminology finds expression even in more deliberative formulations, and here it is even more regrettable than in casual speech. There lies before us at this moment a booklet prepared by the pastor of a large city church for the purpose of giving instruction to the children and young people of his parish on the substantial truths of Christian faith and life. Its materials are arranged in the form of a catechism. Under the question "What is baptism?" this pastor lets himself say, "Baptism is the immersion in water of a penitent believer in the name of the Father, Son and Holy Spirit." This, of course, is an execrable caricature of the New Testament conception of baptism, and when his attention is called to it no one will be readier to acknowledge that it is so than will the greatly esteemed author of this catechism himself. Such a definition misses the essential point of baptism altogether. Baptism is not the immersion in water of the penitent believer, it is the induction of the penitent believer into the body of Christ, which is the Church, and it is this act, not the physical plunging in water, that is performed in the name of the holy Trinity and by the authority of the Lord Jesus himself.

Baptism, most of us now see, is not a physical act. It is a social-spiritual act, the organic function of incorporating a penitent believer into the fellowship of the body of Christ. Nobody can discount the saving importance of such an act. It is performed by various modes—immersion, pouring, sprinkling, trine immersion. Of these modes we Disciples believe there are good and strong reasons why immersion is preferable, and why it should be practiced exclusively, but the reasons for preferring immersion are not the same as the reasons for accepting baptism, nor are the two classes of reasons equal in importance.

Our speech habits on the baptism theme need to be reorganized to conform to the more enlightened conception of baptism that is at last coming to obtain among immersionists as well as among pedit-baptists. The way to begin this correction of your speech habit is to make yourself clearly conscious of the distinction between baptism and immersion and then see carefully to it that your speech does not confuse the two words.

If you mean "immersion" do not say "baptism"!

KEEP THE REGULAR ORGANIZATIONS GOING

THERE is no lack of interest in the Red Cross or the Navy Auxiliary League or in other organizations that have grown up in response to war needs. The danger today is that the older organizations of proved merit shall be neglected for the sake of the more spectacular and urgent needs of the war. We must make bandages, but shall we not continue the work of the Ladies' Aid Society? We need Food Conservation lectures, but should not our women continue their loyalty to the C. W. B. M.? Because our town now calls on us for subscriptions to the Y. M. C. A., shall we discontinue our help to the Drama League or to the social betterment agencies?

One of the useful slogans for the war time is, "Keep the Home Fires Burning." There is a deeper truth in the suggestion, "Business as Usual." If the war breaks up our organizations for accomplishing the every-day tasks of the kingdom, we shall find ourselves poor indeed when it is over.

The maintenance of all the regular religious and philanthropic organizations in a time when there is so much in the way of special calls will seem to call for great sacrifices. The high prices, the decreased incomes of many people, the burden of taxation, all contribute to our financial bewilderment. Life must be reconstructed to meet the new situation. We shall have to find simpler pleasures in our homes instead of the excitement of the great white ways. We must learn the meaning of sacrifice where once we thought only of prodigality. With this reconstruction of life, we can indeed keep alive the splendidly serviceable organizations which we highly appreciated before the outbreak of the war.

IS RELIGION DEAD?

THE death of the church has been proclaimed by gloomy prophets of secularism in every age of the church's history. Voltaire expected to see the day when the Bible must be found in museums. He would be surprised were he to revisit the earth today and find that every plate from which Bibles are printed is being used night and day on great presses, and that there is keen competition to secure these plates to supply the enormous present demand for the scriptures.

At the out-break of the war a writer in the Century Magazine proclaimed the death of the church. Yet the bulk of Christian philanthropy last year, in a time of war, far exceeded former figures. The Y. M. C. A. has no members who are not members of the church, and that great organization raised fifty millions of dollars last year. Seventy millions was given to the cause of Christian education. In the military camps men are enrolling in large numbers for Bible study and more than a thousand men are kept busy in this kind of teaching service on every Sunday morning.

The constant appeal of the government to the churches for co-operation is a recognition of their vitality and their place in the national life. The government has not sought its aid from fraternal societies or from the

public schools, but has found in the church the best medium for arousing community consciousness. It is the church that must make the public conscience sensitive on new questions.

FATHER AND SON

SO MANY readers of The Christian Century have come to regard the poems of Thomas Curtis Clark as a sort of established institution in each issue of the paper that they will naturally be waiting with sympathetic interest for the first expressions of his heart following the death of his honored father, Rev. T. J. Clark, of whose life-work we wrote appreciative words last week. Father Clark was one of the gentlest of souls, beautifully unselfish, a man whose life as minister and citizen showed by a thousand demonstrations that he really believed love to be the greatest thing in the world. It was this warmth of character that explained the three long pastorates he held—one of twenty-two years, another of fourteen and the last, before his retirement, of nine. Naturally, such a father will find his best interpretation not in editorial eulogy, but in the intuitions and love of his poet son. Two bits of verse, one written on the return from the burial, the other at another time of reflection on his father's work as a minister, have come to our hand and we have asked consent of the author to publish them here:

AT THE TOMB

ALL about us is death;
Peril lurks in the sod;
Shortened our mortal breath—
And yet, my soul, there is God!

Is our life but a day,
Born of a flickering light?
Is this the end of the way,
Here in the murk and the night?

Lo! on the frosted tomb
Falls a gleam of the dawn:
Death is no final doom;
Life marches on—and on.

Shall we lament our dead?
Will He not safely keep,
Who unto Mary said,
"Lazarus does but sleep"?

All about us is death;
Peril lurks in the sod;
Shortened our mortal breath—
And yet, my soul, there is God!

WINGED WORDS

(In Memory)

HIS was not the speech that sings;
Naught was his of eloquence;
But his every word had wings—
With the truth his thought was tense.

His was not a poet's dower;
He had naught of skill or art;
But his quiet words had power
To uplift the common heart.

AFTER PROHIBITION—WHAT?

IN A recent number of the *New Republic* a writer in a semi-facetious vein tells of some directors of a mine located in a district into which prohibition has recently come. These men worked for prohibition in order to secure more efficiency in the mine. This efficiency has come, and with it a growth in sanity which leads the men to demand other social reforms which the mine owners are not willing to grant. The suggestion of this article is full of solemn warning to the church. If prohibition comes, are we through with reform?

The reaction of the church against liquor has arisen quite as much out of the puritanical spirit as out of genuine social spirit. The same kind of man who used to feel a thrill of horror at the sight of two men playing cards on a railway train, had the same kind of a thrill when they pulled out a bottle. The opposition to drink arose out of a suspicion of the mirthful attitudes that accompany the flowing bowl or the playhouse. In recent years intelligent churchmen has been opposing the drink business because it is a social evil. They conceive it as the chief cause of poverty and the mother of crime. When national prohibition comes will this nascent social interest lead the churchmen to champion other reforms, and put conscience into them, as has been done in the war against drink?

It will require time for the sentiment of the church to crystallize and become unified around a new reform. It took time with the liquor business. This unity the church never knew with regard to slavery. A unified conscience in other matters of human uplift can only come with careful study. Will we sometime in the future have in the churches classes in economics which will be at once scientific and religious? Will the poverty and injustice of our modern world come to challenge the churches as has the evil of the open saloon?

Life in Spidertown

A Parable of Safed the Sage

NOW I rose very early in the morning, before the sun had risen, and the Dews of the Night were yet upon the Earth. And I walked in my garden, and behold, the Web of a Spider. And I stood and looked thereon. And the Web of the Spider was half a cubit long, and half a cubit broad. And the spider had builded it close to the ground. And it shone white in the early morning. And nigh unto it was another Web like unto it, and nigh unto the second a third. Yea, I looked about me, and all about in my Garden were there webs of spiders, all of them white in the mist, on every hill of potatoes a spider web, and each a Silken Tent. And I lifted one of them with my staff, and looked at it Closely, and behold, nothing that I had ever seen was half so delicate. And the little drops of Dew upon it were like unto Pearls.

And I thought as I looked around me how here, within the space of my Garden, were Ten Thousand homes of Spiders, in each one of which dwelt a Spider and his Wife,

and in some of them certain Little Spiders. And in my neighbor's Garden another Ten Thousand, even a City or a Nation in each Garden. And I wondered by what Name my Garden was called in the Language of Spiders. For I remembered that to them this was not the Garden of a Man, but a Kingdom of the Spiders, and that they doubtless believed that for them God created the garden, yea, and the Earth, and the Sun and the Stars.

And I wondered what they thought of Me, and of my Walking abroad among their Tents, and lifting one of them to its Destruction with my staff, and Rending many others with my Foot. And I wondered whether they thought me Good or Bad, and whether they called me God or the Devil.

Yea, I thought of all the theologies of Man, and I said, Are they not the Intellectual Spider Webs of those who live close to the Ground, and whose filmy tents endure but for a Night?

And I remembered the word of a Wise man, who said, Go to the Ant, thou sluggard; consider her ways and be wise. And I said, Go to the Spider, thou Theologian; consider her ways, and be humble.

There is nothing that the hand of man hath made that is half so wonderful as the Web of the Spider. And there is nothing that Man createth that can endure much longer than a Spider web. For a Day and a Thousand Years are alike to the God who made both Man and the Spider.

And I thought of all these things, yea, and of many more. And I picked my way among the Spider Webs, and was careful not to walk upon them. For how can I tell whether the same God that made both me and the Spider loveth not the Spider as much as He loveth me?

And this I said to myself, that whatever the Spiders think about God and Me and my Neighbor, and by whatever names they call our Respective Potato Patches, whether in the Language of Spiders they call mine Germania and my neighbor's Britannia, or my neighbor's Austria and mine Italia, I hope they live in peace, each in its own Potato Patch which they think to be a nation, and that they are far more wise and not so sinful and stupid as men.

For whether theologies be true or false, it is better to love than hate.

This truth was revealed to me anew when I considered the spider.

In Next Issue

IN NEXT week's issue of The Christian Century the leading editorial will be an earnest call to the forward-tending forces of the Disciples of Christ to undertake a more aggressive program of progress, to unify their resources, and to bring to practical realization their convictions as to the character the Disciples' movement was divinely intended to take on. This article will be one of the most important we have published in years. Their will be a special demand for extra copies. Orders should be sent in promptly.

The White Comrade

By Joseph Fort Newton

HARDLY any scene in the Bible stirs me more deeply than the story of the two disciples trudging homeward toward Emmaus along a twilight road, as the darkness deepened into the night. They were disappointed and sad. Their hearts were heavy with the weight of unfulfilled hopes, as human hearts so often are in this world. They reasoned together in the gloaming of the day, sharing their common sorrow—what a picture of the life of man as we know it! Slowly they became aware of Another who walked with them along the shadowy way, answering their questions and healing their loneliness—that, too, is like our human life in its higher fellowships, if only we could see its other side!

Yes, that twilight road to Emmaus is a symbol of our human way, strewn with blighted hopes and broken dreams, and unless we learn to know who it is that journeys in our company the path will become more dim toward the end. No soul is left alone, and it is when the way is darkest and his guidance is most needed that the great Companion draws near. He is ever with us, even when we know it not, most near, often, when the way is most lonely and he seems so far away. The words of Godet in a letter to a friend, recalling the spiritual solitude of his student days in Berlin, are typical of many a man, especially in our day when men are so lonely and baffled of soul:

I remember a whole year, and later on some months, long months, during which not one gleam of peace consoled my heart. The Lord was there but I did not know it. It was he, and I was mourning over his absence. I walked sorrowfully and wept as I went, but I was on the road to Emmaus. It was only later that I knew who that companion was with whom I had walked amid such anguish on that road, and who had often seemed no other than my poor sad self or some brother who was powerless to deliver me.

A FALSE INTERPRETATION OF CHRIST

No doubt you have followed the efforts of our literary artists to rewrite the Gospel story of late, portraying Christ as if he were a poor, baffled fellow pilgrim powerless to help us. Their petty rationalism makes them blind to the wonder of a white flame kindled in the soul of a village Carpenter which all the blasts of the centuries have not extinguished. It is pitiful. Mary Austin tells us that the Man Jesus was a small-town man who knew not the big world, as if life were not as deep and the sky as high in a village as in a metropolis. So! Homer was a small-town man, so was Burns, so was Kant, so was Lincoln, to name but a few who are citizens of the world for all time. If Jesus was such a poor deluded dreamer as these artists paint him, one wonders why they trouble to tell his story. Yet they come back to him again and again, unable to explain him, but forever trying to do so, because they can in no wise escape him.

Deny it, who may or will, the Eternal Christ still lives with us, and the world is full of his presence, if the world were only wise enough to know it. Aye, he is with us in these dark and terrible days, when Mars seems

supreme; a White Comrade fighting us while fighting with us, the keen edge of his sword felt in our innermost hearts; the enemy of the evil within us, the ally of the good; more real than many with whom we shake hands. And around him, as he predicted, is gathered a strange, sad, weary, heart-broken company of those whom life has defeated, those who have learned the failure of success, those who have culture without faith—the sick of soul, the palsied of will, the demon-haunted—seeking as of old that healing touch, that forgiving whisper, that revealing word, that hand stretched out in the darkness, which makes them know that they may still hope, for the impossible is true!

Argument is unnecessary; the fact proves it. Restless we are, weary and worn with our heavy load of fear and care, until we learn of him whose burden is light and whose way is easy compared with the hard way of the world. Nor is there peace of heart until we know him who walks with us. Even Newman, noble as he was, lofty and pure of heart, leaves one with the impression of a great and troubled mind, afraid of its own analysis, dreading its own subtle questionings. How much more are men troubled who have not his awful sense of the Unseen.

THE WORLD IS LONELY OF HEART

The passion of men to get together, so strong in our time, is in one way a confession of a great loneliness of heart, of a hunger for God which they seek to satisfy in a closer human fellowship. And when we come together we learn that our fellow souls are as weak, as wandering, and as lonely as our own. Yet evermore he walks with us making our hearts burn within us along the way, and even from red fields of war come strange hauntings of a White Comrade moving among the wounded and dying, himself wounded more than any other by the sorrow and sin of humanity.

How can we come to know him who haunts us, who dwells in us, and whose fellowship is our only hope of purity and peace of soul? First of all, if you come seeking the White Comrade, leave behind you all envy, vanity and pride, those old grudges that mar your life and cloud your faith, those poor, self-centered seekings which lead us so far astray. If you have been obsessed with trifles, or fixing your heart on hopes that vanish with the event, as those Emmaus pilgrims did, have done with it. Such errors are paid for in disillusionment and woe. Above all, do not let anything shake your faith in what is best and highest and truest in your heart, for what is noblest in us is akin to him whom we seek, else we can never find him. It is possible, it is pardonable, for a man who is sore beset to lose trust for a time, but he must never say what the fool hath said in his heart. That way lies a darker and more lonely road. Know of a truth that the soul—the “in-man,” as the mystics call it,—is little brother to him who came to seek and to save

it. Know also that he is trying to express himself in us, despite our sin and sorrow, if not because of it. Let him do it, remove all impediments of will and passion; let him have his way, and you will find the path becoming a shining way.

FELLOW SOULS THE BEST INTERPRETERS

Also, those Emmaus pilgrims walked together, and he it was who said that where two or three commune in his name, he will meet with them. None can arrive alone; never think otherwise. One Christ dwells in us all, and takes possession of every one, just in proportion as we reach forth to one another and try to help and cheer those who journey with us. It is in fellowship that he is found, in service that he is revealed. When we forget ourselves and seek to help another in his need, lo! the Master is there, though we heard not his step when he drew near. If you are isolated by a great sorrow, go find some one who walks the same dark path, and Another will join you along the way. The great apologetic for faith is found, not in high argument, but in loving souls that serve their fellows in simplicity and truth. They bear witness to his living presence:

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like theirs
Is more than books and scrolls.

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

How like those twilight pilgrims we are in our disappointment and sorrow! They had worked it out in their minds that he it was who should deliver their land from the tyranny of Rome, and set the people free. But it was not to be so. They had misunderstood his spirit and mission, and because he did not do what they wanted him to do their hearts were full of woe. Much of our grief comes in the same way. We work out a plan as we want things to be, and because they go awry we are crushed and cast down. Only yesterday a good man told me how he had planned for his only son to step into his shoes, take his task, and lift the load from his back. Suddenly his son was killed in an accident, and his hope was shattered. It was hard, unspeakably hard! Alas, he was not only broken but bitter of heart, and therein he was unwise.

THE SOURCE OF ANXIETY

When we put our judgment in place of providence, life becomes heavy with foreboding and care and a happy child is changed into an anxious man. Long ago the Attic Philosopher learned that trustfulness prevents sorrow, if not from coming, at least from staying. O my soul, remember!

"How else but through a broken heart
May Lord Christ enter in?"

Those two pilgrims reasoned together in the twilight,

but they came to no clear conclusion of truth. They were at the end of their wits. Their little system of thought had been shaken down by the shock of a great tragedy. Such an experience is profoundly painful, as some of us can testify. When our house of thought falls with a crash, we are left shelterless and shivering in the chill air that breathes from off the awful spaces. Yet such a sorrow may be for our saving, if it shows us that life is larger than our creed and that truth is deeper than our dogma. One thing is sure: the highest truth is not reached by analysis but by insight, not by the intellect but by the heart. Just as to know and love nature is a higher and simpler thing than to know the geology of the rocks and the chemistry of the flowers, so to know the living Christ is sweeter and more revealing than all the theories of theology. At best our dogmas are like the sand-house which the Indian baby built on the shore and which the tide overflowed. Even our theories about Christ may hide him from us. Let us lay it to heart that our duty is not to explain Christ, but to follow him who is the White Comrade of our pilgrim souls.

"Not for one single day
Can I discern my way,
But this I surely know—
Who gives the day
Will show the way,
So I securely go."

"A PATH OF VISION"

While they communed together and reasoned, Jesus himself drew near, and the twilight road became a Path of Vision. With that strange warming of the heart their reasonings ceased, and the Bible became a dearer, deeper book as he opened to them its meanings unguessed before. What a Bible class! Would to God that when their little dogmas are shattered by the terrible blows of sorrow, men might learn to go to that wise old Book and let it tell its story to their hearts. As it is, they take up with poor scribblers who teach the thin guesses of odd and eccentric cults, and feed their souls on husks. How can we know the Comrade of our souls unless we read the little Book of the Eternal Life which tells the story of his life and the romance of his grace? Alas and alack, that the one Book that is most true, most tender, most wise, whose pages are for the healing of human hearts, should lie in neglect.

Every journey has an end, and when our fellow pilgrims reached the village whither they went he who never intrudes made as though he would go further. But they detained him, offering him their humble hospitality in words that have become a part of the sacred music of the ages. He sat down with them to the evening meal, and as he blessed the loaf and broke it something in his familiar gesture, mayhap, some little habit of his, made them know who it was who had walked with them along the road. They err who wait for some blinding vision to amaze, some incredible wonder to startle and confound. No, the finest of all arts is the recognition of the Divine in the commonplace, in the little things of life, in the nearby duty, in the simplest acts. Once we have found the Master the evening meal becomes a sacrament of revelation, an out-

ward and visible token of a Presence ineffable and full of grace.

"O Master, let me walk with Thee
In lowly path of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

Why a Church Board?

By David M. Jones

A FEW days ago I was an accidental but I think not an unwelcome visitor at an official board meeting of one of the strong churches of our communion. Never having been a member of an official board, and thus enabled to pass judgment upon its procedures from conclusions derived through personal observation, I listened with considerable interest to the discussions pro and con on the questions of the evening. Having been connected more or less intimately with a minister's family for twenty years, I had grown to look upon such an august assembly with something of the same night-marish dread as that with which I had met the bugaboos of my childhood. Some of the revelations which came to me that night were illuminating—that is the wrong word, however, for it was the oppressiveness of a shadow which I felt, rather than the radiance of a bright light.

I do not think there ever was a man who had for his profession higher ideals or a more conscientious purpose than has had the man in our family, who is a minister. A man who could have made a success of half a dozen other professions; who has an education far above the ordinary; who has, to an unusual degree, the power to win and to hold the confidence of people, particularly those needing help; who has always been recognized as absolutely sincere, by his enemies as well as by his friends; who has never had anything to hide, but has always been frank and square in all his dealings with his fellowmen; and whose spiritual and devotional life has been an outstanding characteristic; such, I think, would be the verdict of multitudes of people in the churches and cities where he has labored. Inevitably a man of such capacities would be a man of vision. The place of the church in the lives of men would be most jealously watched, and the failures of the church to meet the needs of the life of today would be a matter of grave concern. Yet, time and again, issues which seemed to him vital to the life and standing of the church and the kingdom, and which had called from him the most prayerful consideration with resulting vision of constructive work, would be met with the utmost indifference by his official board, which would checkmate all his efforts after a casual half-hearted discussion of a few minutes' duration.

Other ministers, broken-hearted over conditions which

had paralyzed their best endeavors, have come to our home to seek counsel and sympathy, or perhaps advice as to the choice of a better field for their activities. They have invariably gone forth with a new vision of service, a fresh determination, and perhaps some suggestions which might help them in pursuing that will-o-the-wisp, a church morally capable of making a worthy response to sincere efforts made in its behalf. A study of the causes of these various ministerial heartaches is suggestive of the problem, for invariably these men have found their Waterloo in an unsympathetic church board.

Is it true, then, that the first concern of an official board is that it shall act as a spiritual or temporal brake upon its pastor? Is its only other important function the performance of those tasks which come with handling the finances of the church? Of course, we all agree that, biblically speaking, the elders have most important duties. Yet, aside from presiding at the communion service and sitting with the church board, they usually delegate most of their other duties to the minister. Does some one need spiritual advice? Has some one gone astray, and does he or she need the church's care? The elders may meet and decide upon the matter, but the pastor is usually asked to undertake whatever task their decision may involve. Especially is this true if the job is a disagreeable one. I know one overworked pastor who recently approached, without success, four elders in an effort to have present with him some one to act as a witness, if necessary, in a particularly unpleasant piece of work which he never should have been asked to do; for it was clearly the elder's duty. Finally he took his wife with him. Another elder, when approached by his pastor and asked if he were willing to undertake a certain difficult task for the church, refused, putting the burden back on the minister. When asked why he refused he replied, "I have to live here and the pastor doesn't!" Perhaps if some of our church officials would become less selfish in meeting the needs of the congregations, Jesus Christ would dwell more abundantly in our churches. The first concern should be that Jesus Christ live in the church, at whatever cost to its individual members. The deacons also have biblical duties, yet this same shifting of responsibility usually takes place with them, also.

A GOOD COUNSELOR

When these holy purposes, for which our elders and deacons are set apart, are lost to sight, it is no wonder that the official board has too often become merely an organization to handle the finances of the church and to put brakes on the pastor. I have been told that in the days when elders and deacons were ordained to their calling just as a minister was ordained to his, the spiritual atmosphere of the church was far better than it is today. Many of our church officials are elected because they happen to be popular, or have money, or can make a good speech, or are shrewd financiers. Spiritual qualification does not often enough enter into the choice. Yet is it not as important that those who transact the business of Jesus Christ should be as spiritually minded as the pastor who stands in the pulpit is supposed to be? Is

it not just as necessary—even more so, in fact—that churches should consider God's will in their financial business as that they should consider methods of raising the money?

"UP AGAINST IT"

This brings me back to the board meeting of the other night. The issue was big with possibilities, involving as it did a reform which would make for the spiritual and social betterment of millions of people. The pastor had prayed over it for months. A few others to whom the vision had been opened had joined him in prayer for the results. His plan had been carried before groups of national and state leaders, at considerable personal outlay of time and money, until the magnitude of the undertaking had already caught the sympathetic support of the officers of the various organizations. Before going to this board meeting, he expressed himself as feeling that he would be "up against it" and he spent an hour or more in prayerfully considering how best to present this matter, which he knew would bring no hardship to any member of his church and which he felt had in it much of blessing and power. The board came together—thirty or more men, supposed to represent the best spiritual life of the church. When the pastor presented his plan—which one of the men afterwards said was the biggest task to which any man had ever challenged them—they took their little business hammers and began picking away at the plan to see if it was sound from a *business* point of view and could be easily carried out. All agreed that it was practicable, but many seemed unwilling to undertake the task if a difficult one. Finally, after discussing the business side of the matter at some length, the board half-heartedly put it to vote. It was of course wise that

the practical side of the plan be considered—no one questions that; but the cold, mercenary method which the board leaders pursued—finally putting this wonderful opportunity to the test of a vote without so much as once engaging in prayer—was a real shock to me. One member of the board sat and read a newspaper throughout the whole proceeding!

This may be an unusual experience, and yet I fear that it is not. To me it explains something of the difficulties which often arise between ministers and their official boards. People who are seriously considering the world situation in the light of spiritual responsibility tell us that before the war is over Christian people must be brought to their knees. God will not bless us with peace until we have been humbled. If this is true—and ministers are preaching it—how can we hope to have results from our churches until we have a more spiritually minded officary?

Perhaps if men would pray for the pastor and for the interests which he so zealously tries to represent, some of the grouches which sooner or later militate for his removal would not seem so important. All honor to the godly men in every church who prayerfully seek to serve their Maker. All honor to those who accept official responsibility as a sacrament. Would that they were more numerous! The right kind of official board would be a help and inspiration to its pastor, holding up his hands in his unequal battle with sin and indifference. A church with the wrong kind of board might do well to dispense with it, providing only a finance committee to care for its business. The cause of Jesus Christ has small need of any official group which serves merely as a board to make the cross upon which so much that is holiest and best in our ministry is crucified.

The Fear of Fear

By Norman Maclean

The death-in-life experiences of the trenches are bringing to the world many a strange tale of spiritual travail and revelation. Donald Hankey's adventures of the spirit narrated in his "Student in Arms" have gone 'round the world. The following story, tense with human interest and brimming with spiritual significance, appeared originally in the *British Weekly*.

"Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
'Ah, fondest, blindest, weakest,
I am He Whom thou seekest!'"

It was just as if he had died suddenly. A fall, a return to consciousness, the quick coming of the doctor, the feet of the orderlies on the stair, the lifting on the stretcher, the easy movement of the car—and then the cool ward with its double row of beds, the quiet men stretched on them, and the casements wide-open to the sea! The sounds of tumult and of legions marshalling for war died into silence; the ceaseless activity of many

thousands was as if it were no more; no butchery or devilry devastated any more the world. The sisters who came and wove around him an atmosphere of tenderness as a healing balm, seemed to him, in their white waving caps, as if they were celestial ministrants. The sun sank into the sea, swimming in a golden shimmering bath of apocalyptic splendor. The night fell, and the moon shone on the wavering sea. Now and again the door opened, and heavy-footed men came limping to vacant beds and the white-robed gathered round them. They, too, no doubt, had left the world of strife and come to the land of bliss! And then came sleep. . . .

The Padre lay there a week, with his eyes on the

sea, and on the bed beside him, separated only by a little cupboard, lay a young lieutenant, whose foot was curled up by the splinter of a shell. It seemed that for a quarter of an hour every day the world's healing science concentrated on straightening out that foot. And day by day it slowly straightened. As the terror of a crippled life gradually lifted, the young soldier talked more and more to his neighbor. For though there were many in the ward, yet the two beds were in an alcove, and two square pillars isolated the Padre and the lieutenant from all the rest. They were yoked together by these pillars. And day by day their words became more near. To speak of friends and kindred, even to strange ears, is to summon them to the bedside and to gloriously people the ward.

It was not merely the geographical proximity from which there was no escape that brought intimacy of speech, but on that evening of which I now write there was in the very air a vibrant sense of the hidden mystery. It was Sunday evening, and the soft notes of a hymn came echoing along the corridor and through the door. The sun caressed the western sky until it blushed and glowed. The patients whose wounds were healing lounged at the open windows and watched the brown-sailed ships cross the pathway of light. It was wholly natural for words to pass into a realm whose doors, thrice locked and barred, but rarely turn on their hinges, however insistent the knocking outside. But the circumstances under which he spoke matter very little. What really matters is what the young soldier said about the hidden things as the shadows gathered in the corners of the ward. I only insist on the circumstances as showing that there was through it all the vivid sense of reality.

* * *

"The only virtue in which the soldier has much stock is courage," said the lieutenant, softly patting his curled-up leg. "Many are haunted by the fear that their courage may not prove equal to the strain. They dread lest the crisis come and find not in their hearts the courage to meet it; lest in the hour of extremity, through cowardice, they should fail their fellows. It is the thought of proving a craven that sends a shiver down the spine."

He ceased patting the damaged leg, and adjusting his head on his hand so that without discomfort he might look around the corner of the cupboard, he settled down to the luxury of speech.

"Every man knows his own experience best," he went on softly. "When my time came, I was in a blue funk. We were to go over the parapet in an hour. The guns rent the air into shreds, and the earth into shards. The world was convulsed with crumbling earth and splintered shell. But on the men in the trench there fell a stillness. Through the roar as of a world passing away, two or three slept peacefully. Their accounts with the Unseen were perhaps already balanced, or they did not know of any account. But the rest were still. When the barrage lifted in front and went on, they must leap into the open and follow. . . . Each man knew what his chance was worth, and each in the secret of his soul called upon his God."

"Do they always do that?" asked the Padre.

"You bet," replied the lieutenant curtly, for he did not love interruptions.

"And you?" queried the Padre.

"I prayed," went on the lieutenant, "and, though I am not a religious man, I tried hard to visualize God. I did not ask for safety or for my life, for that struck me as unfair. One must play the game. When death is in the air, one must not pray for oneself in that way. But I prayed for what I needed most. I prayed for courage. I looked at the men, for it gripped my soul that I might fail them. I could hear the word 'coward' on their lips. I had only one word rising in the stillness of the soul: 'Courage: Lord! Give me courage.'

"But my lips were ashen, and the courage I longed for came not. The minutes were passing, and I quailed. Was fear to conquer me? And my heart cowered with the fear of fear.

"Then, like a pistol-shot, sudden and sharp, a thought came to me. I changed my prayer. I asked no longer for courage: I asked only to be delivered from the fear of fear. If only I were set free from the terror of becoming a coward I might prove my manhood. 'Save me from the fear of being afraid' was now my prayer.

"And a wonderful thing happened. I felt all at once a sense of an Unseen Power, in whose hand I was. There rang in my ears words which I once knew, but had forgotten: 'My grace is sufficient for thee.' Like the snapping of a string that opens a door I was set free—as a bird from the snare of the fowler. The barrage, continuing or lifting, was nothing to me. Suddenly the guns ceased; there was a silence as of death, and we went over the parapet. But it wasn't the man of an hour ago, but a new and different man, that went over the parapet in my person."

The lieutenant fell silent. The shadows were deeper in the ward.

"Your experience can be explained," began the Padre, breaking the silence. "The unavailing prayer in one's own name passes into the prevailing prayer in Christ's name when . . ."

"I don't know anything about that," interrupted the lieutenant quickly, pushing back the dark-curly hair from his brow. "You'll excuse my saying so, but, to be candid, I am not a religious man."

"That is why I am so keenly interested," rejoined the Padre.

* * *

"Interested in that!" exclaimed the lieutenant; "If I were a religious man I could understand better your being interested."

"The interest lies in that you are not," replied the Padre.

The night had now fallen. The soft electric light irradiated the ward. The quick intake of breath which marked the spasms of the Devonshire man behind had passed into the soft, regular breathing of sleep.

"As you are interested in spite of my not being a religious man, you may like to hear of another experience," resumed the lieutenant. "We were moving up a communication trench to support another regiment. The trench had

been pounded by our artillery and then by the Boche—so that it was scarcely a trench at all. In it were many dead, both theirs and ours. Everybody was too busy to bury them, almost too busy to notice them. In time you get callous—you've got to. The Boche began to shell heavily with a high explosive—'whizbangs' (a most annoying shell)—and machine guns from various points swept the trench. You can stand anything if you are on the move, but a stoppage occurred in front, and we were ordered to halt. The trench was overcrowded. Death was everywhere—under the feet the putrefying dead and in the air and all around, death. There was no going forward and no going back possible. And then the barrage settled down on that part of the trench where I was. It was horrible. It wasn't my first experience—but it was by far the worst. And you never get used to that hell.

* * *

"Then my queer experience came. I happened to look into the face of a brother officer (a white man, if ever there was one), and with more bravado than merriment I screwed my mouth into what I hoped was a smile. And in that act there arose within me an unconscious appeal to the Highest. That appeal was urgent: Though I am not a religious man I believe certain things—the things that matter. My appeal was that the Power over all should back me up in the effort that made the lips smile. Instantly something happened. . . . Shells still burst all around, with smoke and an incredible roar everywhere. The crack, crack of machine guns, until the air was a sheet of bullets; the earth blasted and thrown high into the air; the moans of the stricken—that's what girt me round. But these things were no longer real. As a dreamer awakes from a ghastly nightmare, and, while the horror is still upon him, is suddenly comforted by the knowledge that it was only a dream, so, all at once, the danger and the horror of that trench became unreal. I was the reality. I could not be destroyed. I was filled with a great comfort. During these few moments (that probably did not last longer than I smiled) I was raised above destruction."

The lieutenant stopped and groped for a matchbox on the cupboard.

"How much longer did the feeling last?" eagerly asked the Padre.

"If I were spinning a yarn," went on the soldier, his cigarette alit, "I would say that the feeling of unreality and of comfort remained all through the attack, and that under its influence I did great deeds of valor. But there was nothing of that sort. In a few moments we moved on, and during the attack I was too busy to think of anything. . . . But that experience was comforting. It made a great difference at the time."

"There is an explanation of your experience," explained the Padre. "It came from your will to smile. You know the theory that if you meet a lion and don't run away you won't be afraid. It is the running away that causes the fear. Use your will and you won't fear."

"Whose theory is that, about the lion?" asked the lieutenant.

"That's the theory of William James," answered the Padre.

"I don't know about him," said the soldier, settling himself back on the pillows for the night; "for, you see, I am not a religious man."

* * *

One by one the lights were switched off. The cool wind came in through the open casements and filled the ward with the freshness of the sea. The man with the shattered foot in the corner, who, in the stupor of semi-consciousness moaned softly, "Oh, my foot! Oh, my foot!" fell quietly asleep. The night sister walked softly to the casement and stood in white looking out to sea. Over her shoulder a bright star shone into the ward. She sighed gently, and turning, walked to the bed in the corner, where an airman lay with shattered limbs. Doubtless for her, too, that was a great moment in the open casement as the soft murmur of the waves crooned in her ears—singing of home and loved ones far away. If she cared to speak of it, perhaps, she also would say of that and of many a moment in whose strength she faces the saving of men: "I was greatly comforted; it made a great difference to me."

But the lieutenant was sleeping like a child, with a smile on his lips, when the night sister came softly up the ward and flashed her torch on his curled-up foot.

The War

A Weekly Analysis

THE war may be 3,000 miles away, but it can reach out and touch American homes and hearts. This truth has been poignantly impressed upon us during the past week in the loss of the *Tuscania*.

The death of so many of our brave men on the very threshold of their great adventure in behalf of flag and country will stimulate the fighting purpose of the nation. Throughout the navy the word has gone, "We will make them pay for this!" and the men of the army will be no less eager to exact just penalty for the sacrifice of their comrades.

The lesson of the extreme importance of our long line of sea communications has also been driven in upon consciousness and understanding. We must expect a desperate effort on the part of the enemy to break this line. In no way can he so effectively hamper our war plans; by no other means can he hope to cause us injury and delay at so small a risk to himself. The whole of our military enterprise in France depends upon keeping the sea lanes clear, and the vital necessity of maintaining the navy at the highest point of efficiency, and of speeding the construction of ships for transport is emphasized in high lights against the dark background of the *Tuscania's* tragic sinking.

We hear less about the navy than about any other branch of our war service. Correspondents do not travel with our battleships and destroyers, and the stories of their deeds are few and far between; but the service they render is constant, perilous and marked by a devoted heroism unexcelled on land or in the air.

Events of the week have justified our warning not to build hope upon Germany's labor troubles. The strikes are at an end. The government had little difficulty in breaking the spirit of its half-starved workers once it began the serious exercise of its restraining power. Leaders in agitation have been arrested, convicted of treason and sentenced to prison terms. The military party

is firmly in the saddle. The names of Ludendorff and Von Hindenburg have won new prestige and authority.

Inflated by the collapse of the politico-industrial protest, the chaotic condition of his former Russian enemy, and the consciousness that his armies hold their ground undefeated in the countries of his foes, the Kaiser is again talking with all the arrogance of a Prussian and a Hohenzollern. The fanatical assumption that Prussia has a great world mission, for the execution of which he is responsible to God, has reappeared in his utterances. He calls upon the empire to strengthen itself for its great tasks in an "altered world."

There is no mistaking these signs. They mean that Pan-Germanism is in full control, reassured of its position, and that the madly ambitious plans of its unscrupulous visionaries are to be pushed by every weapon of arms and intrigue.

The fighting fronts have undergone no significant change in the past week. Enemy raids have been more frequent on the western front; on the other hand the allies have shown extraordinary activity in the air, and the work of reconnaissance has made good progress.

The conference of the interallied war council at Paris took a determined stand for the vigorous prosecution of the war, declaring that there was no evidence of honest desire for a just peace in the utterances of the Teutonic statesmen. The note of courage and confidence sounded at this conference has given rise to the theory that the expected great drive of the enemy in France and Flanders may be anticipated by an allied offensive. Allied leaders speak hopefully of the outlook, and the evidence of better co-ordination of resources is full of promise. It is suggested that Italy, restored in morale and military efficiency, may send troops to France.

We are assured that America will have 500,000 men in France early in the year and a million or more before the year ends.

If these things be true there is a big job ahead of the enemy. He must win the war this year or all chance of winning it by force of arms is lost to him.

S. J. DUNCAN-CLARK.

Books

TROTSKY'S MESSAGE: THE BOLSHIEVIKI AND WORLD PEACE. With an introduction by Lincoln Steffens. Six months ago Leon Trotsky lived in a tenement of the Bronx, in New York, as a newspaper reporter. Today he is believed by such thinkers as Steffens to be "the foremost statesman in Europe." Steffens holds that the Russian leader is anti-Prussian, anti-Hohenzollern, anti-Hapsburg. This book was written looking toward the great future after the war's close, and with the idea of the new international union which the author believes must come. (Boni & Liveright, New York. \$1.50 net.)

THE RED LILY. By Anatole France. Among literary artists of France there is none more skillful than the author of "The Red Lily." This masterpiece of his is included in the "Modern Library of the World's Best Books," published by Boni & Liveright, New York, and sold for sixty cents. This library brings into reach of people of small means the great books of the world, and the form in which they are given forth is unusually pleasing.

FATHERS AND SONS. By I. Turgenev. In these days when all eyes are upon Russia, it is of value to look into the heart of the great people of the steppes of northeastern Europe. There is no safer guide in making this bit of exploration than Turgenev, who was at once a recorder of his age and a prophet of future developments. "Fathers and Sons" is one of his greatest creations. (Boni & Liveright, New York. 60c net.)

MADAMOISELLE FIFI. By Guy de Maupassant. The volume, also of the Modern Library, includes thirteen of the short stories of the classic French author, including the famous "A Piece of String." (Boni & Liveright, New York. 60 cents net.)

A HAZARD OF NEW FORTUNES. By William Dean Howells. The Dean of American Letters did some of his most outstanding

work in writing this book, which is an effort to break entirely away from romanticism and sentiment and to picture life as it was in the America of a score or more of years ago. (Boni & Liveright, New York., 60 cents net.)

THE DANCE OF YOUTH. Poems by Julia Cooley. The title poem of this volume is pure music, and there are many other charming verses in the book. Miss Cooley has a philosophy of life, imagination and the gift of musical utterance. (Sherman, French & Company, Boston. \$1.25 net.)

The Sunday School

The Growth of the Kingdom*

HOW does the Kingdom grow? No one knows. We know something of the process of planting, something of the process of reaping, but little of the process of actual growing. I talked with an army chaplain here who told me that practically the only men whom he had been able to reach had come from religious homes. He said there were scores of men who seemed to have no spiritual apperception mass. There was no foundation laid. Somebody had failed. What a frightful thing for fathers or mothers not to train their children in things religious! We ought to stress that idea more. What a sin for a Sunday school teacher to come before his or her class and waste the time talking about anything other than the very things of the spirit! Often this occurs. A teacher talks so much about dress and social things that her girls rebel and will not come to the class. These children seem to know what they need. Here in the camp we have the War Rolls signed and if we knew the story of the lives of these men we should find in each case that the boy was but fulfilling the injunctions of his early training in home and church. This gives the greatest encouragement to the faithful Sunday school teacher. While her boys are trading knives they are getting the real lessons—they are not lost on those little knaves. The faithful teaching of the lesson, the faithful preaching of the word, the faithful living of the life must and will have results in the growth of the kingdom.



Rev. John R. Ewers

NOT HAPHAZARD SOWING

There is nothing in this story that would indicate that this sower threw his seed about carelessly. Verse 26 might seem to indicate that, but it does not. There is no excuse for unsystematic religious work. The military life is teaching a lot of us the value of getting up at a regular time, of exercising regularly, of eating regularly, of retiring early, of being disciplined in all things. Often you meet a kind of pious fraud who, trusting in the magic of this gospel seed, goes about indiscriminately to preach and teach. It will not do. Regular times, regular courses of study, regular hours of preparation, definite objectives in view are imperative. If the war teaches us nothing else it teaches us the value of discipline. There is a mystery about the process of growth that God Almighty attends to, but the sowing must be attended to in season and in regular fashion.

THE REAL SATISFACTION

Often a teacher or a preacher goes home from the day's work feeling that the time has been utterly wasted. The hard, faithful work seems not to have gotten anywhere and one is filled with despair. Long, long afterward the fruit appears. One rainy night

*This article is based on the International Uniform Lesson for February 24, "Jesus Teaching by Parables—The Growth of the Kingdom." Scripture, Mark 4:21-34.

one of our ministers, who has a large Sunday school and a strong church, started for church in a blinding rain-storm. On the way he told himself over and over again that his going was in vain. "No one will come out in such a night as this—my good sermon will be wasted." Entering the church he found only a few lights burning and apparently no one there. It was a few minutes before time for the service to begin. Finally he saw one young man near the front of the large auditorium. He made his way to him and this is what he learned: The young fellow had been away from home for years, he had not written home in many months, he had been somewhat successful in business, his parents had brought him up in the Christian church in a western state. That afternoon he had been alone in his room at a nearby hotel. The rain had made him homesick and he had brooded over his unhappy past. Earlier in the day he had noticed the sign on the "Christian Church." He resolved to go to church that night and if the opportunity offered to confess his sins, to be baptized and to begin a new life.

A few other people straggled in and the minister, cheered by the story of the young man before him, preached his sermon with power and afterward baptized the lonesome boy. He returned to his home, gladdened the hearts of his parents, entered into business and became successful. In the home town he is a pillar of the church and a supporter of the Men and Millions movement. The sowing had been faithfully done and the harvest was and is great.

IDEALISM BECOMING REAL

For years in our schools the social doctrines have been taught. Idealism has been drilled into our American children. The great group of Y. M. C. A. workers, the host of men called into service by our government at this time encourages us to see how the ideal becomes real. Silently, slowly, steadily through the years the kingdom comes with might. It is ours to do the quiet, persistent sowing, knowing that in due season we shall reap.

JOHN R. EWERS.

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodists Solve Vexing Problem of Loyalty and Religious Journalism

THERE are very few religious journals in this country of whose loyalty there has been any complaint. The Methodists have been going through an embarrassing experience, however, with their journal, *Der Christliche Apologete*. The publishers in a signed statement say: "Since the United States declared war on Germany, the Publishing Agents have felt that the policy of the editor of *Der Christliche Apologete* was not in full harmony with the spirit of the country. * * * The Agents have therefore felt obliged to make such arrangements for the editorial conduct of the paper as will relieve it of all criticism of its patriotism. Henceforth it will sound forth a clear note for the utter defeat of Germany, and its despotic military system and rulers, together with the other Central Powers, and for the complete victory of the United States and France and Italy and Great Britain and the other nations joined with them. There shall be no half-hearted or divided allegiance." The course adopted was not to discharge the former editors but the employment of a special editor who shall write all material which has reference to the war. Presumably there will be no more trouble, for the old editors say over their signature that they "agree to abide by the policy as here set forth by the terms which are to govern *Der Christliche Apologete* in the future."



Rev. O. F. Jordan

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Campbell-Morgan Will Not Come to Canada

The Rev. Campbell Morgan was recently called to the Bond Street Congregational church of Toronto, but gave the call but little consideration as he is not willing to leave Great Britain at this time. He cabled back the laconic answer, "Impossible." His son, Rev. Percival C. Morgan, is now lecturing in America.

Says American Churches Do Not Support the War

Professor Deissmann of Berlin, who used to favor the American churches with a weekly letter interpreting the offenses of Germany against civilization in the most favorable light, has recently told the Germans that the American churches are not supporting the government in time of war. The Federal Council is meeting this assertion with vigorous denial and calls attention to the fact that within twenty-four hours of the time war broke out, the Council sent to the President assurances of the whole-hearted support of the American churches. Rev. Charles S. Macfarland, secretary of the Federal Council, says: "Indeed, in

the main, the preachers who have been the most ardent pacifists are, in a large measure, the most earnest supporters of the war, in the feeling that victory of the Allies is not only the surest, but the only way of securing an enduring peace." Dr. Macfarland is an advisory member of the Speakers' Bureau of the Committee on Public Information.

Special Prayer During March

The General War-Time Commission of the Federal Council is calling the churches to a time of special prayer during the month of March, which finishes with Holy Week. The commission has prepared a booklet called "New Ventures in Faith," for the use of churches or groups of individuals. The War-Time Commission suggests community services where a minister is leaving to be a war chaplain. The churches are also urged to arrange where possible union communion services and to keep a church open every day where the people may come in for prayer.

Gives Lectures on Church History

Dr. Henry C. Vedder, professor of church history in Crozier Theological Seminary (Baptist), lectured recently in McCormick Theological Seminary of Chicago (Presbyterian) on "The Reformation and its Setting." The course of lectures included a study of the reformation in non-German lands.

Dr. Chapman Speaks to Students

Twenty universities of the middle west have invited Dr. Wilbur Chapman, moderator of the Presbyterian church, in the U. S. A., to address their students, and Dr. Chapman has accepted nine of these invitations and starts out on the tour this week.

Churches Warned of Big Graft

The biggest graft in the field of Christian philanthropy today is said to be the work done by certain Assyrians from northwestern Persia and eastern Turkey. They carry forged credentials from a Nestorian bishop and walk into prayer meetings where their carefully prepared story nearly always produces results. The federal secret service men have been compelled to give this matter attention and the men are being trailed across the country.

Archbishop of York to Visit America

The Most Rev. Cosmo Gordon Lang, Archbishop of York, will visit America this spring. His itinerary will take him to leading eastern cities and he is announced to speak in St. Luke's Episcopal Church in Evanston at the time of his visit to Chicago. The archbishop is a son of a Presbyterian clergyman of Scotland. Only three men in Great Britain outrank him.

ORVIS F. JORDAN.

News of the Churches

Chicago Disciples Rally Around City Mission Cause

ONE of the outstanding occasions of Chicago Disciplesdom in recent years was a dinner of ministers and laymen at the Stevens Restaurant on February 5. The attendance was but once before eclipsed and the personnel included the most consecrated workers of the various churches. The larger churches of the city were represented by substantial delegations. Mr. E. M. Bowman, of New York, happened to be in Chicago and was in attendance, to the joy of his host of Chicago friends. Dr. H. L. Willett acted as toastmaster. Dr. E. S. Ames spoke with great earnestness about the future of the Disciples in Chicago, insisting that the Disciples' plea is of such a character that it could be made a successful cause in the city. Austin Hunter, pastor of the Jackson Boulevard church, gave his impressions of Perry J. Rice, who comes March 1 to be the new city secretary. Mr. Hunter declared that he could think of no one in the entire brotherhood whom he would rather see in this position. W. G. Winn, of the Irving Park church, spoke of the action that very day on the part of the Illinois state board in loaning Ward Hall, district superintendent, to serve as war pastor at Waukegan to help look after the "Jackies" of the Great Lakes Naval Training station, in which Chicago Disciples are so vitally interested. Mr. Hall will work under the direction of the Chicago Christian Missionary Society. W. C. Pearce, of the Englewood church, Sunday school expert, spoke of his earnest desire for the success of Mr. Rice in his new work. The prime purpose of the meeting was to consider the financial needs of the society. O. F. Jordan, president of the society, was introduced to speak on "the brass tacks of the proposition." After outlining the development of the society's program through the years, he asked for subscriptions and almost one-half of the annual budget was joyfully subscribed by the men present, arrangements also being made for a canvass of the churches and the larger constituency about the city. The men present at the luncheon even surpassed the committee's expectation in the amount they subscribed. Short speeches were made by a number of the people present. Every word voiced the prevailing spirit of unity, enthusiasm and enterprise which characterizes Chicago Disciples this year. Announcement was made that on the evening of March 4 a Social Union dinner of both men and women would be held at a downtown hotel, Mr. Rice being formally introduced to the Chicago constituency on this occasion. It is planned to have all financial solicitation completed by that time that the meeting may be given over entirely to the celebration of the successful undertaking of the great task that Chicago Disciples have dreamed of for many years.

Transylvania Students Adopt Significant Resolutions

The following resolutions have been recently adopted by the students of Transylvania College and the College of the Bible: "We, the students of Transylvania College and the College of the Bible, believe that these colleges are served by administrators and faculties whose abilities, preparation for their

work and unselfish devotion to their duties are not surpassed in any similar institution. We are aware that these persons can command positions more advantageous from the standpoint of remuneration and professional preferment. We know definitely that a number of them have at tremendous sacrifice declined specific calls to other positions. Therefore, be it resolved: That we hereby express our appreciation of the administration and faculties of these colleges, and our confidence in their ability and integrity; That we hereby acknowledge the invaluable contribution which they have made and are making to our lives; That we hereby express to the authorities of these colleges our high estimation of their policy of accepting only the most capable administrators and instructors for service in these institutions; That we hereby declare that this action is taken by us as a student body entirely on our own initiative and responsibility, and for no other purpose than to give expression to our gratitude and appreciation for what our college officials and teachers are doing for us."

New York Community Building Selected

Secretary Muckley and President Cowherd, of the Church Extension Board, recently spent a number of days in New York seeking a location for the new community house, which it is the purpose of the board to establish there soon. A building at 147 Second avenue was decided upon, this to be remodeled to meet the needs of the proposed work. The Disciples Missionary Union of New York and the American Society will co-operate and have a superintendent in charge of the work as soon as the building is ready. When the building is remodeled the property will be worth about \$60,000.

Charles M. Sharpe to Go to France

Dr. Charles M. Sharpe, of the Disciples Divinity House of the University of Chicago, has been called to Y. M. C. A. service overseas and is preparing to go in the near future. His work will probably be with the French army. He will still continue his connection with the Divinity House, simply taking a leave of absence for a year.

Missionary Feast at Amarillo, Tex.

Ernest C. Mobley reports a veritable feast of missions at the Amarillo, Tex., church where he ministers. T. Newton Hill and wife spent a week with relatives in Amarillo, just before going to San Francisco, where they were to take ship for India. Mr. and Mrs. Hill will take up missionary work under the C. W. B. M., Mr. Hill being the representative of the C. W. B. M., and Christian Endeavor Society of the Amarillo church. January 18th was observed as a missionary rally day, there being present, besides Mr. and Mrs. Hill, C. M. Yocum, of Kansas City, Dr. Pickett, of the Philippines and Dr. Louis Jaggard, of Africa. Mr. Hill spoke on the morning of the 20th on the subject, "Why I want to Give My Life for India." Mr. Hill is a graduate of two colleges, and in addition has taken a two years' course at the College of Missions, Indianapolis

During the Amarillo visit addresses were given by the missionaries before the Christian Endeavor Society, the C. W. B. M., the prayer meeting service and at church services. At the close of the week the C. W. B. M., the Endeavorers and the Home Mission Society presented the departing ones with a purse of money and other personal tokens.

Double-Header Dedications Favored by Indiana Leader

T. J. Legg, superintendent of evangelism of the Indiana Disciples, writes of two successful dedications in that state in which a double-header program was successfully followed. At Seymour, Ind., Z. T. Sweeney, of Columbus, preached the sermon, then C. W. Cauble, corresponding secretary of Indiana, raised the money needed. At Brookville, Ind., J. H. O. Smith, of Chicago, preached the sermon and Mr. Cauble had charge of the money raising. At Seymour, \$27,500 was raised, though the day was a bad one, and at Brookville \$11,400. Mr. Legg believes greater success in dedications can be achieved if the sermon and the money-raising are cared for by different men. "The money-getter," he says, "is thus left fresh and full of 'pep' for the main task of the day."

Iowa Man Comes to Chicago Church

C. S. Linkletter, of the church at Exira, Ia., has been called to the pastorate at Austin, Chicago, to succeed A. R. McQueen, recently called to Somerset, Pa. Mr. Linkletter preached at Austin on last Sunday and was heartily approved by the entire congregation. He will begin his service at Austin as soon as he can be released at Exira, which will probably be in about six weeks. Mr. Linkletter is a Canadian by birth, a graduate of Drake and is 29 years of age. He comes to his new work highly recommended by Dean J. C. Caldwell of Drake.

Plans of First Church, Kansas City, Mo.

For the support of the elaborate plans made for the new First church, Kansas City, Mo., \$250,000 will be asked for this year. James E. Davis, the new leader, tells of some of the lines of work which the church expects to do as soon as the new building is ready for use. This, Mr. Davis thinks, will be early in the autumn. The building is being erected and furnished with view to doing conservation work among the 10,000 students who live within a radius of a mile of the church. In order to do this, a young man will be supported of college training and Y. M. C. A. experience, who will give his entire time to the spiritual welfare of the young men in the dental, medical, business, and other professional schools of the vicinity. Likewise will be called to service an experienced Y. W. C. A. leader, who will work among the young women of the vicinity. A Kansas City Boys' Club, similar to the Chicago Boys' Club, will be organized for Junior boys, and a work will also be done for Junior girls, superintended by an experienced juvenile court worker among girls. A large music department, known as the Music Institute, has already been inaugurated, where will be taught vocal and instrumental music; lessons will also be given on stringed instruments. The great community chorus of 1,000 voices, conducted by John R. Jones, will be a feature of the music department. In addition to all this, a dispensary will be provided after a little while, and other

public welfare work will be done. The contract for the new building has been let and the structure will be completed by July 15. First church now has a larger membership than at any other period in its history, and it has during the past year given more for current expenses and missions than ever before, although much of the wealth of the congregation has been removed to other parts of the city. Mr. Davis writes in high praise of the generosity of W. F. Richardson, who preceded Mr. Davis at First, and of R. B. Briney, who turned over his flourishing church—Forest Avenue—to form a union with First church. There have been no unpleasant features in connection with the uniting of the churches. Mr. Briney, though preaching outside the city, serves as president of First church board. Mr. Richardson has spent much time with Mr. Davis in getting the work started under the new leadership and will return to dedicate the new building. Sufficient eulogy is given Mr. Richardson in these words of Mr. Davis: "Every friend he had while here he was anxious should be a friend to the man who succeeded him, and no step was left untaken that could bring about such friendship."

Men and Millions Leaders to Launch Emergency Drive

The war has created an emergency with missionary and educational organizations that is unprecedented. To save the organizations of the church from staggering deficits, the Men and Millions leaders have been asked to carry through a special drive for a million dollars, payable in cash or pledges of ninety days. It is proposed that during the month of April an every member canvass shall be held in every church in the brotherhood and pledges of five dollars or more be taken, in order that this emergency may be met. I. J. Cahill, of Ohio, will serve as special campaign secretary. Counties will be organized for the campaign and all churches will be organized. Special emphasis will be put on the week of prayer preceding Easter, March 24 to 31, inclusive.

Disciples of Illinois to Give Religious Ministration to Soldier Boys at Great Lakes Station

One of the most interesting features of the luncheon program of the Chicago Disciples reported in another column of this department was the report of the secretary of the Chicago Christian Missionary Society, W. G. Winn, of a plan whereby the religious welfare of the Disciple men in training at the Great Lakes Training Station will be provided for. There are over a thousand of these boys at the station. The church at Waukegan, nearby, has already done much to make the lot of these soldiers more pleasant by affording Christian fellowship in every way possible. The Chicago Christian Missionary Society is furnishing speakers each week for the camps at the station. All this is important and good, but it is felt that there is a much larger work to be done for the men by the churches of their fellowship. The Baptists, Congregationalists and Presbyterians have already installed "war pastors," whose task is primarily to minister to the needs of the men of their communions in training at the station. The Disciples, through the Chicago Christian Missionary Society, have been appealed to by the Waukegan churches to put them on an equal basis with the other communions in meeting the exigencies of this unparalleled situation. To his appeal the Chicago society listened

AN OPPORTUNE EASTER SERVICE

For Young People's Societies, Sunday Schools and Red Cross Organizations

AMERICA'S EASTER GUEST:—"The Cross Beside the Flag." Characters:—America, Christianity, Liberty, Hope, Peace, Mercy, Daughters of Freedom, Loyal Sons and Chorus. This is a Service of rare merit, written for the comfort and encouragement of Christians in these disconcerting war times. It is sound Christian teaching, graphically presented. See it by all means before adopting a service. Sample copy sent for a two-cent stamp. Orchestrated. **Fillmore Music House, 528 Elm St., Cincinnati, O.**

with intense interest, but in view of its present financial obligations could not see its way clear to finance a program adequate to the needs of the occasion. The War Emergency Committee of the Chicago society, to whom this appeal came, promised to present the matter to the state board and to urge that organization to take care of the immediate needs at the station. When the matter was presented to the state board resolutions were unanimously adopted providing that the state society loan, for this work, Ward E. Hall, evangelist of the northwestern district for at least three months, during which time his salary to be paid by the society and his expenses also to be guaranteed by the same organization. The Chicago Christian Missionary Society is asked to have supervision of the work and to take care of a part of Mr. Hall's expenses. It is also provided by the resolutions that a movement be inaugurated at once to raise \$500 for this work in twenty pledges of \$25 each. The American Society is asked to approve this enterprise with the understanding that at the end of three months they be conferred with in the matter of a new arrangement for this work. Mr. Hall will begin his service at the station at once.

Missionaries' Arrival in America Disperses Anxiety of Friends

The friends of the Holder family of missionaries and Dr. Frymire were much relieved at their arrival in New York City on January 16. They were due to arrive early in December, and the suspense was very great, as it was known they would have to encounter the perils of the war zone in their journey from Longa, Africa, to America. The party, consisting of Mr. and Mrs. Holder and baby and Dr. Frymire, left Monieka, Africa, on September 27, and sailed on the mission steamer Oregon to Longa. At Longa Beach the steamer was sunk on the night of October 1. After raising the vessel, the party sailed on to Bolenge, which station they left on October 18. They finally left Africa on a French steamer for Bordeaux, France, on December 3, sailing from that city for New York on January 7. Their journey across the Atlantic was filled with anxiety, for many steamers have been sunk near the course which the missionaries followed.

At Central Church, Indianapolis, Ind.

Central church, Indianapolis, led by Allan B. Philputt, surpassed all other years in its record for 1917. For missions and benevolences there was raised during the year a total of \$5,184.24. The amount raised for all purposes was \$16,045.61. The membership of the congregation was increased by 201 members, there being a net increase of 138. The total local resident membership of the church is now 1,579. The Sunday school averaged 720 per Sunday throughout the year. The men's Bible class averaged 91. This church contributes liberally to all general interests of the brotherhood and supports three living link missionaries.

—Harry Munroe, of Alaska missionary fame, is now at Petersburg, Alaska. A hundred people have petitioned him to start a church and Sunday school in this prosperous town.

—The new year book of the Disciples shows that there are in the United States and Canada 8,847 Disciple Sunday schools with an enrollment of 1,115,215. There are but 1,304 schools listed as "unanimous" in responding to all calls for missions.

—M. L. Pontius, of Jacksonville, Ill., church, has been sent to Camp Logan, at Houston, Tex., for one month as camp pastor. He wishes Illinois ministers to send him names of Disciples boys having gone to this camp from their towns, giving full name, number of company, regiment, etc., the communication being addressed to Mr. Pontius at Bender Hotel, Houston, Tex.

—After a service of seven years as general manager of the Christian Board of Publication, St. Louis, A. C. Smither has resigned. W. P. Shelton, who has served as assistant manager, has been elected to succeed Mr. Smither. The retiring manager will return to California.

—W. H. Smith, now of Bloomington, Ind., has accepted a call to the pastorate at Danville, Ky.

—Edgar DeWitt Jones, of Bloomington, Ill., gave the chief address at the annual meeting of the church boards of the Kansas City, Mo., Disciples churches, held at Linwood boulevard on the evening of February 8. Over four hundred Disciples of the city were present.

—A service flag containing thirty-two stars was unveiled at First church, Centralia, Wash., on February 3, with about 1,000 people present to witness the ceremonies. Dr. Buxton, of First church, gave a patriotic address.

—Seventh Street church, Richmond, Va., has a Red Cross Auxiliary of about 100 women. The organization is divided into eight groups, each having its own leader. The Seventh Street church and Sunday school have provided a special room called "A Home Away From Home," for the use of the soldiers and sailors of the community. This room affords access to the best literature and writing materials.

—I. E. Reid, recently selected by the Louisville, Ky., Disciples as war pastor at Camp Zachary Taylor, Louisville, writes that he will be glad to hear from parents, relatives or friends of any of the men there gathered. Correspondence may be mailed him at the Broadway Christian church, 324 E. Broadway, Louisville. Information in regard to any of the enlisted men of the Disciples communion will be appreciated, and such men will receive the war pastor's immediate attention.

—Elmer Ward Cole, of Central church, Huntington, Ind., celebrated the twenty-fifth anniversary of his entrance upon the ministry the last Sunday of January. At the close of his sermon, the congregation presented him with a silver tea service. Early in his career Mr. Cole

NEW YORK

CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

ministered to Methodist churches, being a student in a Methodist college at that time.

—L. A. Chapman, formerly of Fourth church, St. Louis, but now leader at Portage la Prairie, Manitoba, reports "splendid audiences" on January 27, when the thermometer stood at 20 below zero; also a fine Sunday school, with an offering of \$14.93. The mercury has gone as low this winter as 43 below at Portage la Prairie. Mr. Chapman has been promised a Ford in the spring.

—Magnolia Avenue church, Los Angeles, Cal., J. N. Jessup, leader, gave nearly \$1,500 for missions and benevolences last year. Seventy-three members were added to the congregation. Mr. Jessup gave an address on "The Adequate Support of the Ministry" at the mid-year Southern California convention held at Pasadena, Cal., this year.

—Since A. R. Adams has been leading at Forest Avenue church, Buffalo, N. Y., all old debts have been paid in full and a mortgage on the property provided in cash and pledges. There have been 68 accessions to the church during the past ten months.

—Over 150 of the students of Hiram College are with the colors in some form of service. Sixty men who were in school during the year 1916-17 are doing their part for world democracy. It is expected that by June 1 the service flag of the school will carry 200 stars. President Miner Lee Bates is now on the coast with the Men and Millions team.

—Graham Frank, of Central church, Dallas, Tex., announces that the minutes of the last session of the general convention are ready for distribution. Copies may be had by applying to Mr. Frank in care of his church. The pamphlet contains the constitution of the new International Convention of the Disciples of Christ.

—During John Ray Ewers' month's ministry in the southern cantonments, Dean Vernon Stauffer, of Hiram College, is supplying his pulpit at East End, Pittsburgh, Pa.

—John P. Sala, New York state man, reports interestingly a recent prayer meeting at Central church, New York, which he had the pleasure of attending. About 125 people were present. First was held a dinner, after which the pastor, Finis Idleman, introduced every stranger and visitor present. Then came a semi-business meeting, followed by scripture and prayer, with a talk from the state secretary. During all this program, Mr. Sala reports "not a soul left."

—The National Benevolent Association reports that it has received a number of good annuities recently, one of them being the fourteenth gift by the donor, completing an annuity of \$5,000. J. H. Mohorter, secretary of the organization, states that an Easter offering of \$50,000 from the Sunday schools and of \$100,000 from the churches will be required to maintain the work in the barest comfort for the year. It is hoped to complete the children's building of the Juliette Fowler Home, at Dallas, Tex., in

a very short time. Boyd Keith, treasurer of the home, has this matter in charge.

—B. W. Tate has resigned at Mt. Vernon, Ill., and Mr. Kirchner, a returned missionary, will supply the pulpit for a time.

—R. F. Brown has accepted the pastorate at Kinmundy, Ill., reports R. H. Robertson, district secretary.

—Walter E. Harman, corresponding secretary of Idaho, recently handed in his resignation at Twin Falls, Ida., but the congregation refused to accept it. The pastor's decision is unannounced to date.

—F. E. Russell, of Windsor, Ida., has gone to southern Idaho, and will preach for one of the churches of that district.

—The mountain Sunday school at Big Creek, Ida., meeting in a log school house nestled under the giant Lemhi mountains, made an offering of \$25 for Armenian relief and on the same day gave \$10 for American missions. There were but twenty-eight persons present on the day of the offerings.

—A series of statements on the situation in Transylvania College is being published by the college, the first including a brief word from President Crossfield and a "statement" by Professor A. W. Fortune, professor of Christian history and doctrine. Copies will be sent upon request.

—P. F. Jerome, a leader at Central church, New York, is director of the equipment and supplies of the National War Work Council of the Y. M. C. A. An interesting feature of his work recently has been the manufacture of thousands of linoleum checker boards and checkers for the use of the boys in France. The supply of checker boards of the usual sort has been cut off, most of these having been imported from Germany.

—A campaign for funds is being promoted at Cotner University, Bethany, Neb., the plan being to supplement the income of the school for the next three years to the amount of \$10,000 a year by special gifts. At the end of that period the Men and Millions fund will be available and the school's future will be assured.

—The new building of the church at Enid, Okla., was dedicated recently, the services being in charge of G. L. Snively. During the day \$31,000 in contributions was pledged; this will more than wipe out the obligation. A. G. Smith leads at Enid.

—The Disciples Union of Des Moines recently held a meeting at which it was planned to employ a leader to look after the religious interests of the soldiers of the Disciples located at the Des Moines cantonment. It was also determined to give more attention to the missionary interests of the city and county. The new officers of the union are: W. A. Shulzenberger, president; Dean J. C. Caldwell, vice-president; A. J. Small, secretary, and F. W. Mutchler, treasurer.

—The latest issue of the Christian Union Quarterly contains, among other articles, one by F. D. Kershner on "Historic Efforts in Behalf of Conciliation and Present Status of Christian Unity."

—At Wellington, Kan., church last year \$1,692 was raised for missions and benevolences. One of the goals set by the congregation for the current year is a membership increase of at least 10 per

cent. An Each-One-Win-One campaign will be inaugurated February 17.

—A salary increase of \$400 per year is reported for William Dunn Ryan, leader at Central church, Youngstown, Ohio.

—Miss Gretchen Garst, missionary to Japan, is attending a school of missions until June, and in the autumn will return to her field of work in the Orient.

—A. N. Julian recently of Henryetta, Tex., has begun his new task as leader at Quanah, Tex.

—Chancellor H. W. Carpenter and Dean T. B. McCartney, of Transylvania College of the Bible, have recently declined alluring offers to serve elsewhere.

—A. D. Harmon, of Cotner University, is spending two months with the Men and Millions team on the Pacific coast.

—Byron Hester, minister at Chickasha, Okla., was recently presented with a thirty-second degree Scottish Rite Masonic ring by the Masons of Chickasha, who surprised Mr. Hester by appearing at one of his services in a body.

—C. M. Chilton, of St. Joseph, Mo., will be the chief speaker at this year's institute of the Disciples ministers of Kansas, which will be held at Newton, March 5-7.

—L. N. D. Wells, of High street, Akron, O., is giving a series of war talks based on Fosdick's "The Challenge of the Present Crisis," at his February prayer meeting services. During this month the prayer service is being stressed by the church; in March the Sunday school will be featured; in April,

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the evening preaching service, and in May the morning preaching service. In June all services will be stressed, and an effort will be made to make the month the greatest in the church's history.

—The men of Richmond Avenue church, Buffalo, N. Y., have arranged a banquet for February 15, at which the speakers will be Shin Chen Lee, of Hankow, China, on "The Awakening of China," and the local Chief of Police, on "Troubles of a Policeman."

—First church school, Windsor, Colo., now has two high school credit classes, the second having been recently organized. The teacher of these classes must have an A. B. degree.

—East Grand Boulevard church, Detroit, Mich., observed "Robert Hopkins day" on January 20, with Secretary R. M. Hopkins, the national Sunday school leader, present to speak and lead in a workers' conference.

—The marriage is reported of Miss Lois Willis, only daughter of S. T. Willis, minister at First church, St. Paul, Minn. The groom is Mr. Sheldon Fruetal, of Winona, Minn.

—There is a total membership at University Place church, Des Moines, of 3,057, of these 2,238 being on the resident roll and the remainder in student and non-resident relationships. Over \$6,000 was raised for missions by this church and its organizations during the past year. It is on the honor roll of all the boards.

—W. F. Turner will be the representative of the following boards in the Northwest—Montana, Idaho, Oregon and Washington: The Foreign Society, the Home Society, the Board of Church Extension, the National Benevolent Association, the Ministerial Relief Board, the Temperance Board and the C. W. B. M. This united program for the great northwest district is significant for the future among the Disciples.

—Roland A. Nichols, of Hiram, O., former Disciple pastor, but now devoting most of his time to the chautauqua platform, preached at the Petersburg, Ill., church last Sunday.

—Ernest H. Reed, of the Pontiac, Ill., church, is in receipt of word from Washington that the committee representing the Federal Council of the Churches has placed his name in the next group of sixteen Disciple ministers for recommendation to the war department to serve as chaplain in the army.

—At the largest annual meeting in the history of First church, Portland, Ore., report was made that all deficits of the church and its organizations had been cleared, with money left in the treasury, that 100 members had been added to the congregation, and that over \$2,000 had been contributed to missions and benevolences during the past year. H. H. Griffis leads at the Portland church.

—William V. Nelson, of First church, Grand Rapids, Mich., has declined an offer extended to him by the American Society to serve as teacher-training secretary of the Bible school department of that organization.

—In spite of the fact that scores of students have gone out to war service, Transylvania College, Lexington, Ky., is reported to have had 95 per cent of last year's enrollment during the first semester just closed. Attendance the present semester indicates that the college will maintain for the year the high percentage it held during the first half.

—George H. Bassett has resigned at Missoula, Mont., and is now at work at Pueblo, Colo.

—A school of methods was held for the northwest district at Butte, Mont., with Roy K. Roadruck in charge.

—J. E. Emanuel, of the Iowa Falls, Ia., church, is now on leave of absence doing Y. M. C. A. work in France.

—The chief speaker at the Iowa Ministerial Institute, to be held at Des Moines, February 25-28, will be Prof. Hugh Black, of New York.

—The Loyal Men's class of the church at Longview, Tex., gave over \$600 for benevolences last year.

—James Small, of Kansas City, expects to sail soon for France, and will be accompanied by his wife, who will visit with relatives in Ireland until Mr. Small returns from the war.

—East Market church, Akron, O., E. P. Wise, minister, is now in a meeting, with Mr. Wise preaching and the Tuckermans leading in the singing.

—Harry Eicher, who has spent seven years as a teacher in India, is unable to return to work because of war conditions. He recently occupied the pulpit at Niles, O.

—M. M. Amunson, of Sterling Place church, Brooklyn, N. Y., is a busy man. He has served this church as pastor for nine years, and in addition to this responsible post has for five years served as Missionary superintendent for the Disciples Missionary Union of the city, and for three years as president of the New York State Missionary Society. For five years also he has been "shop speaker" for the Central branch of the Y. M. C. A. There were thirty-three accessions to the church membership at Sterling Place during 1917, and \$1,100 was raised for missions and benevolences.

—Prof. A. W. Fortune, of the College of the Bible, Lexington, Ky., is to deliver a course of eight lectures at the Kentucky State University under the auspices of the Y. M. and Y. W. C. A. These lectures will be given one each

In Foreign Mission Fields

Many of the adventures of our missionaries are never known until they are brought out in private conversation. Since Dr. Frymire returned from Africa it has been revealed that he and Mr. Johnston, while out on the long journey of survey last year, found themselves in several dangerous situations. Once while passing through a strange country where the natives had been embittered by war with the State soldiers, they had a very narrow escape. While their caravan was passing through a hostile town where the path was lined with warriors, through a little misunderstanding they came near losing their lives. The savages were at the point where they were standing over the missionaries with drawn spears and taut bow strings when friendly natives who were with them interfered and they were able to pass on through the dangerous section. In nearly all places, however, they were welcomed and urged to send back teachers.

The India Mission is planning to open a new station very soon at Pandariya, India, Mungeli district. This is where a mass movement toward Christianity is in promise and the opening for new work is very encouraging. David Rioch will be sent to open this new station, Mrs. Rioch and the children are in America because of educational problems, and Mr. Rioch has returned alone to his work.

Encouraging news comes from C. M. Yocum and F. M. Rains, who are doing field work. Mr. Rains is speaking continuously in the South and reports deep interest among the churches. Mr. Yocum, with Dr. Pickett of the Philippines, and Dr. Jaggard of Africa, is conducting a series of rallies through Oklahoma and Texas. They have encountered bitter blizzards and have had some difficulty with frozen ears and frostbitten fingers, but they report good audiences and deep interest.

W. H. Erskine, who is in charge of the new Christian Institute at Osaka, Japan, states that this school has just closed a fine term of work. The Kindergarten, the boys' night school, and the girls' afternoon school have been running at full capacity and there have been recent baptisms.

An urgent letter from Herbert Smith of Lotumbe, Africa, urges the two societies to rapidly advance and open new stations, although he and Mrs. Smith have been obliged to be alone during the larger part of their service in Africa, because of the meager force of missionaries. He writes that new outposts be taken in spite of the sacrifice it will mean. He has recently made a three-hundred-mile journey through the forest, most of the time into strange regions, and has baptized fifty-six converts.

S. J. COREY, Sec'y

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week and will cover the general theme, "Christian Principles and the World of Today."

—A. W. Kokendoffer, who leads at Sedalia, Mo., has been active in the plan of putting on a lecture course for this year at Sedalia. The chief attractions will be Burriss A. Jenkins of Kansas City and Bishop W. A. Quayle of the Methodist church. Over 500 season tickets have been sold. Mr. Kokendoffer is nearing the end of his tenth year as leader of the Sedalia church, and reports satisfactory conditions in church and other organizations. He teaches a fine class of about sixty-five men. Ninety-one members have been added to the congregation during the past year, and with no special evangelistic effort except an unsuccessful union series.

—Roy L. Brown, new leader at Central church, Shreveport, La., will conduct his own revival series this year. This church is said to stand first among the Disciples churches of the south in the number of tithers. Over seventy members have been added to the congregation during the past ten months.

—Paul B. Rains, the newly appointed Sunday school superintendent of the Northern District, is getting in some effective work. He reports a most successful school of methods held at North Platte, Neb., January 28 to February 1. Although in this section of the country churches are few and far between, there were forty enrollments, representing eight schools. Thirty of these completed the course laid out and received diplomas. On the faculty of the school were Garry L. Cook of Indiana, Mrs. Katherine Hodgdon and Miss Ida Irvin of St. Louis, and R. C. Harding of Nebraska, in addition to Superintendent Rains.

—The church at Stockton, Cal., has mortgaged its building for \$11,000, and with this will complete payment on the new lot selected for the proposed new building.

—The Foreign Society reports that the German government has proclaimed

Dakar, on the west coast of Africa, in the war submarine zone. This will make it impossible for the missionaries to get to and from the African fields unless they go direct from America to Cape Town and then back up the African coast, or sail to some South American point and then across the Atlantic. C. P. Hedges and wife, Emory Ross and wife and Dr. Pearson, who sailed from New Orleans to Cape Town the latter part of December, will take a coastwise vessel up the coast from Cape Town to the mouth of the Congo.

—John Hewitson, pastor at Kidder, Mo., delivered a patriotic address on the morning of January 6 and preached a special sermon to Christian Endeavorers in the evening, in celebration of "Endeavor Day."

—University Place church, Champaign, Ill., was to have had a series of revival services during February, led by W. T. Brooks, but the pastor, Stephen E. Fisher, reports that because of shortage of coal all plans have been cancelled. During the fifteen years of service of Mr. Fisher at Champaign, five of the ten revivals held have been led by the pastor. In these evangelistic meetings 1,541 persons have been added to the membership of the church.

—C. J. Robertson, of the church at Gibson City, Ill., speaks in high praise of the messages delivered by Edgar D. Jones, of Bloomington, during the two weeks' union evangelistic series closed there recently. "It is the general comment," Mr. Robertson writes, "that his series was the most helpful the community has ever enjoyed." A fine spirit of unity prevailed.

—John P. Sala, secretary of the New York Missionary Society, writes that Central church, Syracuse, has sold its old down town building and is establishing itself in a beautiful pressed brick home in one of the best residence districts of the city. Charles W. Clark leads this church. The New York State Board is raising a special fund of \$10,000 for the establishing of new churches in the open

fields of the state. Nearly \$7,000 of this amount has already been given or subscribed.

—A year ago John H. LeGrand went to Morris, Okla., and organized the church. On December 16, 1917, a new \$10,000 building was dedicated, with I. N. McCash in charge. Mr. McCash asked for \$3,500 and secured \$3,600. In addition, a movement was started by the men of the town to build a parsonage, and within two days more than half the money needed was pledged. Wallace Tuttle, who assisted recently in a meeting at Morris, writes enthusiastically of Mr. LeGrand as a leader. There were 57 additions to the church, 40 of them being of married people. The new members pledged \$750 to the current expense fund of the church.

—The church at Dunkirk, N. Y., was destroyed by fire on January 19. O. E. McHargue, pastor, says a new building will soon arise from the ashes.

APPLIED DEMOCRACY

The Democracy of the Kingdom of God is finely demonstrated in the new pension system of the Board of Ministerial Relief.

The churches that are agreeing to contribute to the fund six per cent on what they pay for preaching, range from the large city churches, like Euclid Avenue church, Cleveland, whose portion will be \$450 per year on the two men it employs, to mission churches, whose annual payments will be only \$30 to \$50, and country congregations with part-time preaching that will need to pay only from \$24 to \$36 each. This is equality, according to ability, as nearly as it can be ascertained. The preachers also stand on an equal footing by making the same payments according to age, and receive the same pension according to years of service. Two hundred and sixty ministers have now enrolled, leaving only forty to complete the charter membership.

W. R. WARREN.

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* * *

Men may alter anything if they have motive enough and faith enough.—*H. G. Wells.*

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[See Next Pages for Particulars]

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THIS is the "psychological moment" for you to win new subscribers to The Christian Century. The religious world is undergoing unparalleled reconstruction due to the new temper produced by the war. Faith is being wrenched and strained. Multitudes have lost their way. Other multitudes are finding their way to a faith that is richer than they ever knew before. In these great serious times thoughtful men and women in all churches will profoundly thank you for calling their attention to a paper that discusses without denominational restriction the urgent matters of the spiritual life. The war is immensely magnifying the importance of a journal that does this. Men's hearts are crying out for fresh reinforcements of faith. The recent response to our announcement of leading features for the year 1918—the editorials on "The War and Religion," and Professor Willett's series of articles on "The Millennium and the Second Coming of Christ"—have quickened so much interest that the publishers have decided to take radical steps to double the circulation of The Christian Century at once. Everybody feels that these articles as well as the inspiring contributions appearing regularly in this journal of religion should reach double the constituency now reached.

The series on the "Millennium" has therefore been postponed to begin in the month of March so as to give publishers and readers time to launch and carry through an intensive and immediate drive for new subscribers before the series begins.

Our Hope: **"Every Reader a Cooperator"**

Here is the proposition we make to our readers:

Send us four new names with \$5 and we will send them the "Century" for the remainder of this crucial year of 1918.

This offer, of course, does not apply to renewals, but to new names only.

It is not an offer made directly to the new subscriber, but to our present readers. If a non-subscriber wishes to become a subscriber at this special rate, he must send his name through a present subscriber.

And it does not apply except in clusters of four or more. If you send more than four, add to your \$5 one dollar for each additional new subscription above the first four. Thus, for five new subscriptions send \$6, for six send \$7, etc.

Now, with such an offer as this, let every reader seek out his thoughtful acquaintances and get their subscriptions. No doubt many readers will wish to make gift subscriptions to their friends at this extraordinary rate.

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1918 Is Our Richest Year!

THE discussions we are carrying forward in The Christian Century are too rich and too important to enjoy by ourselves. Our readers have the "missionary" spirit and wish to carry the "good news" of the "Century's" message to thousands of others. Note these features that the editors are holding back just now until you have a full chance to give your non-subscribing thoughtful friends a chance to become subscribers:

What the War Is Doing to Religion

This series of editorials will run as a continuous and unifying thread through all the discussions of the coming year. The series is only just begun. As it unfolds it will consider such problems as—

The War and Our New Thought About God.

The War as a Rebuke to the Divided Church.

The War and the Misuse of the Bible.

The War and the Inner Life of the Soul.

The War and Missions.

The War and Prayer.

The War and the New Era of Poetry,

and many other themes of which these are but suggestions.

The War is profoundly affecting Religion. These editorials should prove helpful in making the new adjustment which the new day demands.

The Millennium and the Return of Christ

Are we on the verge of the Millennium?

Is Jesus about to return to this earth?

Do the Scriptures prophesy the present war?

These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the counsels of the churches. Professor Herbert L. Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture.

Readers of The Christian Century may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

The Millennium Series Begins in March

Billy Sunday and His Meetings in Chicago

Mr. Sunday begins this spring in Chicago what he himself and his supporters the country over believe is to be the crowning meeting of his extraordinary career. It is expected that this city will "go wild" over Billy Sunday. Here he won his fame as a baseball player. Here he was converted. Here he did his first public Christian work. When Billy Sunday comes to Chicago he comes home! Great preparations are being made by the churches for his meetings. It is expected that the "dry" petition filed Jan. 31 will precipitate a local option election in April. It is something to look forward to—a local option election, with both men and women voting, and Billy Sunday in town!

The Christian Century will discuss Mr. Sunday's work with the same candor that marks all its discussions. We expect not only to report the meetings but to make an analysis of the value of such work in the modern church.

Every thoughtful church man and church woman will be grateful to you for introducing them to The Christian Century in this unparalleled year of 1918.

The Sooner We Get the New Names the More They Get for Their Money

The Time is Short—Do Not Let It Slip By

When the War Ends this Book will provide the Key-note of Religious Reconstruction.

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With this as his viewpoint, Dr. Rauschenbusch takes up the old doctrines of the Christian faith, such as Original Sin, The Atonement, Inspiration, The Sacraments, and shows how they can be re-interpreted from the modern social point of view and expanded in their scope so that they will make room for the salvation of society as well as for the salvation of individuals.

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A. S. BURLERSON, Postmaster-general.

Vol. XXXV

February 21, 1918

Number 8

America and the World Crisis

By Albion W. Small

Aggressive Progress

Editorial

CHICAGO

The Supreme Battlefront

Not Western or Eastern, "Neither in this mountain, nor yet at Jerusalem," the supreme battlefront of the great war is in the hearts of the people.

It is not merely a question of courage, sacrifice and efficiency. "Our wrestling (in the last analysis) is not against flesh and blood." We might send 10,000,000 men to Europe, support them amply and see them completely overwhelm the Germans, and then find ourselves defeated by Prussianism in our own hearts!

It is not enough that we resist every suggestion of closing churches, doing without preaching, retrenching or curtailing Christian activities of any sort. All Christian efforts must be doubled or quadrupled. We have seen this and done it for the Red Cross and the Y. M. C. A. because they are "at the front."

But the supreme battlefront is here, not there. The battle between autocracy and democracy is real and fierce, but underneath it is the age-long and irrepressible conflict between Paganism and Christianity.

Christ Over All

At best, Christ has had too little place in our lives. He must be put first in our time—given the first seventh of it absolutely, and as much more as He wants; first in our money—paid the first tenth of it faithfully, and as much more as necessary. "What will your money be worth, if we lose the War?"

For the Disciples of Christ, the Men and Millions Movement, with its three great comprehensive aims: consecration of life, dedication of money, and universal co-operation, is the answer to the call of Christ in this supreme hour.

Not in abstract and subjective terms, but in concrete and objective form, the issue is joined for us. Not remotely and eventually, but here and now the crisis must be met. The particulars appear on this page from week to week.

The Immediate Crisis

To reap the sowing of other years in every field at home and abroad, requires enlargement, and yet the mere maintenance of the work has involved every missionary board and benevolent institution in ruinous deficits.

The requirements of Christian education are twice what they were, but nearly all of the colleges are crippled by debt, and several must have large sums, not merely to meet the doubled demands, but even to live under war time conditions.

The Emergency Drive

Payments on five-year pledges of the Men and Millions Movement will be too late to meet these necessities, so the Emergency Drive is being organized by states, districts, counties and congregations for the month of April, and when possible, the week, April 7 to 14.

Two sorts of gifts will be sought that week. First, the regular pledge of \$500 or more, payable in five years; Second, gifts of less than \$500, and more than \$5, payable on or before July Fourth, to the amount of One Million Dollars.

MEN AND MILLIONS MOVEMENT, 222 WEST FOURTH ST.
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

More Aggressive Progress

AT this epoch-making moment in the history of religion it is surely becoming apparent to all progressive-minded Disciples that our welfare as a people and our future usefulness in Christendom demand the adoption of an aggressive and fearless program of constructive progress, a program which defines for itself positive goals and strives in a constructive spirit co-operatively to realize them.

For the past twenty-five years the reactionary forces have received exaggerated consideration at the hands of our organized enterprises and in our local congregations. Our general organizations, which should have expressed the progressive impulses of our brotherhood's common life and carried us forward to a front place of leadership among Christian forces, have in the recent past followed a policy of subservience and compromise. This policy has badly if not fatally crippled their power of firm and independent leadership. There is not a general society among us that has not fallen into a routine groove of visionless administration, due to its acceptance of the hampering and intimidating constraints thrown around it by the forces of reaction. These forces have been bold, imperious, threatening and arrogant. They have demanded that the common endeavors of the brotherhood should take on the color of reactionism, and while their demands have by no means been fully met they have succeeded in robbing these endeavors of the element of vision and the initiative of free spiritual statesmen.

* * *

Through these years the progressive sentiment in our brotherhood has been steadily increasing. But this sentiment has been unassertive, unself-conscious. The progressive forces of our communion have been following a policy of silence and patience, depending in confi-

dence upon the slower but sure processes of education and time to bring about the better order of things among us. There has been a certain splendid dignity attaching to this course. Many progressive leaders have refused to go into the vulgar controversies that have been waged. They have gone constructively on with their special tasks, asking no favors, resorting to no lobbying, content to do their work in modesty and in loyalty to their ideals, while others received the more conspicuous honors. Taking its cue from such leaders, the progressive movement among Disciples has for a quarter of a century been a passivist movement. It has never been aggressive. What progress it has attained has been attained by the principle of the leaven in the lump of dough.

Probably this passivist character of the progressive movement has been determined chiefly by recoil from the vulgar sort of aggressiveness which has characterized the forces of reaction. Had differences of opinion been treated with any degree of good will, or even of decent respect for personality, it is quite probable that the progressive movement would have taken on at least as aggressive a character as it wears in other Christian communions. But be that as it may, there is ample reason at this hour for the conscious abandonment of the passivist course and the adoption of a vigorous and urgent course of constructive progress. The degree of progress already achieved now renders pointless the arguments for obscurity and silence. The progressive conviction now bulks large in our communion. To continue the policy of retirement is surely to jeopardize the very strength that has been attained.

But more serious than the fate of the progressive movement is the fate of the whole Disciples' enterprise itself. After one hundred years of history we Disciples

face today no less serious a question than whether we are going to bring to any sort or fruition the principles and hopes with which our movement was born. Certainly no one who has attained to any degree of orientation in the larger Christian world feels content with the things the Disciples have accomplished or with the character we as a people have grown into. After due praise has been given for our attainments and virtues it remains to be said in all candor that our Disciples' enterprise has not registered a profound and favorable impression upon the Christian world. The eagerness with which our pride picks up the crumbs of courteous comment that fall from the tables of Christian good-fellowship does but betray pathetically our own sense of failure to win the profound and sincere respect of our Christian neighbors for any distinctive testimony we may have to offer or for any distinction of character that they may see in us.

Even the honor of being the fastest growing body in American Protestantism has had to be surrendered in the past ten years. Recent statistics show enormous losses both of churches and membership in many of the stronger states. An incalculable leakage from our church life attends the flow of our membership from the country to the cities. There is a steady seeping away of our ministers into other communions and into other callings. The situation in our colleges is tragic. Most of our schools have accumulated enormous deficits and one institution, the largest in our family of colleges, is trembling on the brink of bankruptcy. The Men and Millions Movement will hardly be able to do more than preserve the colleges in their present status, to say nothing at all of putting them in an advance position.

* * *

With conditions thus critical at such vital points of the Disciples' enterprise it would seem to be evident that the qualities and outlook belonging to the progressive movement should find ampler utilization in the counsels and programs of the brotherhood as a whole. That they have not been adequately utilized in the past

The Dead and the Living

YOU that still have rain and sun,
Kisses of children and of wife,
And the good earth to tread upon,
And the mere sweetness that is life,
Forget not us, who gave all these
For something dearer, and for you!
Think in what cause we crossed the seas!
Remember, he who fails the challenge
Fails us, too.

Now in the hour that shows the strong—
The soul no evil powers affray—
Drive straight against embattled Wrong;
Faith knows but one, the hardest way.
Endure; the end is worth the throe.
Give, give; and dare, and again dare!
On, to that Wrong's great overthrow!
We are with you, of you; we the pain and
Victory share.

—Laurence Binyon, in London Times.

is, we believe, primarily due to the aversion progressive men have felt for so-called "ecclesiastical politics," to a lack of personal ambition for place, and to an earnest though too often sentimentalist desire not to further disturb the peace of the brotherhood. But the time has come for the forces of enlightenment and vision to bear their share of the common task, and in the face of the grave conditions that now prevail amongst us, to undertake not merely a policy of conservation, but a policy of reconstruction based upon a fresh thinking through of our educational, missionary and organizational problems in the light of the needs of modern life and the essential ideals of our historic enterprise.

What Is the Progressive Movement?

WHAT do we mean by the progressive movement? This question should be answered as explicitly as possible. The answer can be put into a single word: The progressive movement among the Disciples of Christ is simply the endeavor on the part of a portion of us to make of the whole of us the kind of people God called us to be—to realize the catholic, liberal, brotherly ideals of character and fellowship that our fathers cherished at the beginning. The progressive movement is not an abandonment of the historic principles of the Disciples, much less a denial of them; it is the re-discovery and re-assertion of those principles and an earnest determination to interpret and apply them within the conditions of modern life. Progressive men feel profoundly that the existing communion known as Disciples of Christ is not the sort of Christian body we were intended to be, either by the vision of Thomas Campbell or the principles embodied in that Magna Charta of our origin, the "Declaration and Address." Whatever is the explanation of the disparity between what we actually are and what we were originally intended to be,—whether it is due to apostasy or to the compulsion of historic conditions obtaining in the religious world,—the progressive Disciple is one who works and prays that the whole historic enterprise may take on at last the character and function implicit in the earlier ideals of the founders.

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This is the generic definition of the progressive movement among the Disciples. The movement may be further identified, however, by characteristics of a more specific sort. The more salient ones may be enumerated.

First, the progressive movement is characterized by sympathy with the work of modern scholarship and a willingness to accept the readjustments made necessary by the assured results of scholarly inquiry. At this point progressive Disciples take seriously the distinction which the fathers made between faith and opinion. They hold that the one bond of union and communion among Christ's followers is personal faith in the Lord

and loyalty to his will. Beyond this lies the wide realm of opinion, within which there is not only room for many differences, but need of continual reconstruction and growth. Progressives look with confidence to devout scholarly men for leadership in this perennial reconstruction of opinion, and while recognizing that scholarship is never infallible, they hold that it carries within itself a principle for the correction of its own errors. Thus progressives take no interest in ecclesiastical heresy-hunting, believing that error is only magnified by that procedure, while if left to the tests and checks that obtain among scientific workers themselves it will be the more quickly and effectively destroyed.

Secondly, the progressive movement clings to the ideal of an educated ministry. It sees weakness and provincialism in an untrained leadership. While making full allowance for exceptional instances of men justly attaining great and beneficent leadership with but scant education, the progressive movement discerns clearly that a religious or social movement cannot realize its highest aims through the leadership of mediocrity. It believes the Disciples' cause is one that can get itself convincingly interpreted to the Christian world only by a ministry that thinks on the same level of scholarship with the leaders of the whole Christian church, and it sees the Disciples' cause doomed to sterility unless there is fostered among us this kind of a trained ministry. The progressive Disciple, therefore, takes the educational problem of our people seriously. He looks with moral chagrin upon the slight interest taken in our colleges in past years, and with grave concern upon the present perilous condition that obtains in most of those we have developed.

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The third characteristic is a corollary from the first and second: The progressive movement welcomes the leadership of scholars and prophets and sees no hope for a religious enterprise that despises or crucifies them, that sets up mediocrity and tradition in the place of the statesman and seer. Progressive Disciples see plainly that the forces of reaction in our communion are striving to open an artificial gulf between our scholarship on the one hand and the rank and file on the other. It seeks to accomplish this result by scurrilous misrepresentation of the teachings of college professors and other leaders, by coarse personal caricatures of them and of men of their class, by inflaming and capitalizing an unnatural popular prejudice, and by keeping alive in the parochial mind issues long since dead but which can be made to serve as fictitious irritants of division. Progressive Disciples hold that a scholarship that keeps itself humble and democratic and dominated by motives of service is the one hope of our historic enterprise as a people. It deplores and condemns the mischief wrought by the methods of reaction and seeks to maintain the natural and wholesome relation between a trained leadership and the great body of our communion.

Fourthly, the progressive movement yearns for a deepening of the spiritual life of the Disciples of Christ,

without which, it sees clearly, the whole mission of our communion is utterly barren. Genuine religion, religion in terms of character and of fellowship with God, religion that puts spirituality ahead of orthodoxy and the graces of the spirit ahead of numbers of recruits—this is the central passion of progressive Disciples. Such Disciples see that the emphasis we have laid historically upon certain points of legalistic correctness has been a menace to that deeper piety and spiritual life without which all our denominational successes are but sounding brass. They therefore yearn for the development of a type of spiritual life among us which shall answer more nearly to the Christianity of the Master's own soul, whose we are and whom we serve.

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Fifthly, the progressive movement accepts the obligation to make of religion a thing of social service and social salvation. This obligation has emerged but recently from the pages of the New Testament where it lay unobserved through many centuries of pious reading. But now our prophets and teachers in all communions are declaring that the whole work of Christ for mankind cannot be done alone through individual souls as such, but must take into account also the "principalities and powers" of the social order within whose corporate life morally responsible forces are resident and which are as truly objects of Christian evangelization as are personal individuals. The undertaking of this augmented task of Christian evangelism calls for a reconstruction of the institutional forms and activities of the church. To what extent this reconstruction is to go has not yet been determined. But progressive Disciples, with progressive Christians of all communions, accept the primal obligation of social evangelization and join in the quest for the best means through which the full-orbed Christian task may be accomplished.

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Finally, the progressive movement among the Disciples pleads for the adoption of an attitude and practice in our relation to other Christian people which shall be consistent with our historic impulse and ideal of Christian unity. Our communion was born of the desire to practice Christian unity. No other motive competed with this in giving us our existence as a people. Later other considerations arose or were forced upon us, and the original passion, while not wholly eclipsed, was sadly obscured. Within the first generation of our history we had set up certain doctrines and practices as tests of fellowship analogous in character to the doctrines and practices which in other sects we have all along condemned. As a result we have taken on not only a denominational character but have come to be thought of by our Christian neighbors as one of the more exclusive of the denominations in our fellowship. From this ironical fate that so early overtook us the Disciples must now, so progressives hold, be set free. They must cease being a denomination, no matter at what cost, no matter what reconstructions are neces-

sary in undoing the error of the past, and become again a movement within the whole church for the union of the whole church, a communion fellowship as wide as the fellowship of the church's Lord himself. The times are even more favorable today for the actual practice of Christian unity than in our father's day, and the need of it is not less urgent. It is in this item of the list of progressive contentions, that the Disciples find their distinction. What we do at this point will determine in history whether our communion was providentially called into being or has been simply another denominational sect adding further scandal to the shameful divisions which have so marred Christ's body.

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These, as The Christian Century sees it, are the outstanding features of the progressive movement among the Disciples. Others could be named. A cleansed evangelism, a decent if not a Christian journalism, reverent ideals of worship, an adequate articulation of the local congregations in a comprehensive general convention through which the full impact of the whole brotherhood could be brought to bear in behalf of our common tasks—these perhaps should be set down as items in the program of progressive Disciples. But to mention them will be sufficient. In enumerating the list we have endeavored to be specific, but we have tried to avoid setting forth our own opinion as to details. On some details progressive Disciples themselves naturally are not in full agreement, but we believe the broad outlines in which we have framed the specific aims of the progressive movement will meet with the unanimous approval of progressive-minded Disciples.

What proportion of the Disciples' body hold to these aims of the progressive movement it is not easy to say, nor, in terms of mere numbers, is it important. Yet some figures may be ventured. Of the laity, by far the vast majority—perhaps 80 per cent of our people—know nothing at all about any general issues that divide the counsels of the brotherhood. Their relation to their churches is adventitious, or practical and devout, and they are quite unaware of even the existence of problems such as we have been discussing. Of the other 20 per cent, or 250,000 of our membership, it is safe to say that fully one-half are measurably sympathetic with the impulses which denote progress and liberalization. The other half regard these impulses with suspicion or positive hostility.

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When, however, we come to the ministry, it is not so difficult to say definite things. There are, roughly, 6,000 ministers among the Disciples. The Christian Century has good reason to know, from the intimacy of a correspondence and acquaintance extending over many years, and from other evidences, that there are as many as 1,500 ministers who would call themselves progressive Disciples, as the term is defined by the characteristics listed above. These men would heartily subscribe to the substance of our statement, if not to

its every word, and heartily would they declare that the spirit of our statement represented their attitude. It is probable that of the remaining 4,500 ministers, 3,000 consciously belong to the constituency of reaction, while 1,500 are pleased to think of themselves as "middle-of-the-road" men. Of this neutral class the larger number are in process of education through reading, association and contact with the spirit of the age, and their neutrality signifies transition rather than a fixed attitude.

If this analysis of the mind of our people is anywhere near correct can we avoid asking with challenging earnestness the question, Why should not the Disciples of Christ undertake with vision and decision to become the people we were originally intended to be, to realize in our communion life the aims of the great body of progressive sentiment that now obtains among us? To ask the question is both a challenge and a trumpet call. In a day when the church is confronted with unparalleled peril and opportunity the Disciples of Christ must arise in their true character and bear the testimony which their origin and history have committed to them. It is a decisive hour for the progressive movement among the Disciples, an hour calling for devout reconsecration to the ideals that give our people the right to exist, and calling also for aggressive action lest the swift changing world situation shall have carried the opportunity beyond our power ever to touch it again.

Chicago Churchmen Active

CHICAGO churches in their own way have been experimenting at various kinds of war activities. Pastors and church leaders have been anxious to do their part, but have not always seen the way. It is a matter of great rejoicing among these earnest people that there has been arranged a conference of religious patriots which it is hoped will lead to some standardization of the results already achieved.

The Chicago Church Federation Council, of which Dr. H. L. Willett is president, appointed an Inter-Church War Work Committee to be autonomous in its powers. This war-work committee, under the strong leadership of Mr. Oliver S. Williamson of the Continent, announces a War Activities Congress for February 22. There will be a dinner, followed by addresses from some of the most prominent of the social and religious leaders of the city.

The Inter-Church War Work Committee does not plan to initiate very much new war work, but to act as a clearing house for work already undertaken. Its first effort will be to learn what is being done by individual churches, denominational societies and like organizations. Following this, suggestions will be considered with reference to the needs of the time; men and women who are already busy in war work will participate in this discussion. The third step will be to ask those existing organizations which are best equipped for the service to meet the unfulfilled needs. Where there is

duplication and overlapping in war work, this clearing house hopes to untangle the situation and to secure a proper delimitation of territory.

A Bier to Make Chicago Famous

NOT in many years has there been waged in Chicago so bitter and determined a political fight as is being waged at the present time. While Milwaukee has become famous by its beer, Chicago bids fair to become famous by manufacturing a bier for booze. The word would travel all around the world if the world's fourth city should go dry by the vote of its own citizens.

The dry workers of Chicago succeeded in getting the dry petition signed by a majority, and with a big margin to spare; at the present stage, the "wet" influences are trying to prevent the matter going to vote at all. Every crooked device known to crooked lawyers, who take brewery money, is being employed just now to break down the force of the 150,000 signatures that have been secured. As there is a surplus of over forty thousand signatures, it is not anticipated that this effort will be successful, though the dries who signed the petition are being threatened by letters and circulars from the wet headquarters; every effort will undoubtedly be made to get the anti-booze people to deny their signatures.

The Great Assassin

LAST week there came from Constantinople news of the death of the ex-Sultan, Abdul Hamid. That brief message, entirely lacking in details, brought to mind again and for the last time one of the most sinister figures in recent world history.

It is not too much to say that Abdul Hamid was the last of his generation. All the other names associated with the period in which he was weaving his web of futile diplomacy in the seclusion of the Yildiz palace have for years been written in the volume of the dead. And there were very great names in that list. There were Gladstone, Salisbury, Gordon, Gambetta, Thiers, Bismarck, Moltke, Gortschekoff, and Li Hung Chang. And these names suggest many others not so prominent, but closely related to world movements in those years. It is one of the ironies of fate that the man who wrote his story in letters of blood across the last quarter page of the nineteenth century, who shared with his unhappy land the title of the "Sick Man of the East," and deserved in eminent degree the epithet which Mr. Gladstone applied to him—"The Great Assassin"—should have outlived all his real contemporaries and survived into another age.

In Turkey, since the days of Mohammed II and his conquest of Constantinople in 1453, it has been the custom of the sultans in ascending the throne to put to death all possible aspirants to that dignity. This usually meant the murder of all brothers and male cousins, as the succession in Turkey is not from father

to son, but goes to the oldest male member of the reigning family, usually a brother. So not infrequently the first intimation given of the death of a sultan was the appearance of the black mutes in the harem to bow-string the boys who might prove to be rivals of the new ruler.

Of late, however, this custom was modified to perpetual imprisonment. It thus happens that several recent sultans have suddenly found themselves released from their palace-prisons to become, without preparation or knowledge of state affairs, the titular head of the nation. The present ruler of Turkey, Mohammed V, a younger brother of Abdul Hamid, was thus kept in prison for thirty years, until placed upon the throne by the revolution in 1908.

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Abdul Hamid was born in 1842, one of the three sons of Abdul Mejid, who reigned from 1839 to 1861. When the title passed to his uncle, Abdul Aziz (1861 to 1876), he and his older brother, Murad, fared somewhat better than other princes in their line. They were kept under strict surveillance, but were not imprisoned, and were even taken by their royal uncle on a visit of state to Paris. On the death of Abdul Aziz, Murad was girded with the Sword of Othman, the solemn ceremony by which a sultan is inducted into office. But his dissolute character was an offense to the leaders of the court, and after three months he was deposed.

Like Nero, whom in some respects he resembled, Abdul Hamid came to the sultanhip under most favorable auspices. He was not unpopular, he had able ministers, and the opportunity to render a notable service to the country was all that any ruler could have desired. His personal habits gave promise of improvement over his recent predecessors. He was abstemious and no sensualist, qualities which have been noted by all who have written of his private life.

But he soon began to manifest those traits of cupidity, suspicion, scheming, craftiness and cruelty which have made his name odious to the modern world. He was not a leader. He was physically indolent and kept himself wholly within the walls of the Yildiz palace, which he built and fortified for his seclusion and protection. It was the invariable custom of former padishas to cross to Stamboul, the older portion of Constantinople, every Friday to attend public service. For the last twenty-five years of his reign Abdul Hamid merely rode from Yildiz to the neighboring Hamidieh Mosque which he built for this purpose.

His one consuming passion was absolutism. He resisted with rage and cunning every effort at reform presented by the subjects of any portion of his empire or by the ambassadors of European powers. He was a survivor of the fourteenth century attempting to apply its political methods to the nineteenth. He kept an army of spies in his employ, and spent much of his time in reading the reports which they sent him in vast numbers. His seclusion, suspicion and passion for manipulation of everything from the daily routine of the palace to the relation of Turkey to the Powers, re-

sulted in the most childish conduct. His method was to resist all suggestion of change or improvement in any department of the State until forced by revolt or outside pressure to yield. By this means Turkey, already on the decline, was successively stripped by war, revolt and European influence, of Crete, Bulgaria, Egypt, Macedonia, Cyprus and other provinces which either established themselves in independence or found refuge under the protection of friendly nations.

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But the blackest stains on the infamous record of Abdul Hamid are his merciless treatment of subject peoples, and particularly of Armenia. The native ability of this people made them a disagreeable neighbor for the indolent and unbusinesslike Turk. Outrages committed on Armenian towns by Kurdish troops brought protests from the victims and suggestions of reform from the Powers. These aggravated the hostility of the Sultan toward all people of that unhappy race, until the very word Armenia threw him into a rage. While promising in the most emphatic manner the repression of the outbreaks against them and the punishment of the perpetrators of these outrages, he systematically urged on the bloody work of extermination. The story of Armenian sufferings in 1894 and later years has only been equalled by the Germano-Turkish campaign of barbarity in the same regions in the present war.

As years went on the Sultan lost the regard of even his most trusted officers. So full of suspicion was he that his ministers dared not show any friendliness for one another. He construed every such sign as a mark of intrigue against himself. His policy of setting one nation against another in the effort to keep Turkey balanced between opposing interests he applied to the very counsellors of his household. Surrounded by guards and afraid of everyone, he lived alone, sick, suffering, terrified, hating all men. Even in the seclusion of his palace he always carried loaded pistols and never permitted anyone who visited him to carry any object in his hand, to put his hands out of sight, or to stand close enough to attack him with a dagger. His terror of assassination became an obsession. Surely if the spirits of his countless victims, either of private torture, arbitrary execution, or public massacre, could have looked in upon the physical and mental suffering of his daily life, they would have found some solace for their own sorrows.

In 1908 public resentment reached a climax. Committees of the Young Turk party, meeting in Paris, Geneva, Saloniki and elsewhere, prepared for action. On the 18th of September, almost without a blow, Constantinople fell into the hands of the reformers. The trusted Albanian guards at Yildiz palace were dispersed, and Abdul Hamid was told that his reign was at an end. The officers who were delegated to inform him had difficulty in convincing the terrified man that he was not at once to be put to death. In the most abject terms he begged them to pledge his safety. Not until he was actually put on board the train that was to take him, together with several of his women and

servants, to Saloniki, would he believe that his life was to be spared. The same day his younger brother, Rashid Effendi, pallid with the confinement of thirty years, was brought out and girded with the historic sword, to go blinking and shambling through the state ceremonials, as we have seen him more than once, hardly realizing his own part in them.

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A few years passed during which the ex-sultan was a nominal prisoner at Saloniki, but never really confined. At any moment he could have unlocked the gates from within and gone forth. But his terror of daylight and open spaces, his knowledge that he was the most hated man in the Empire and the most execrated in the outside world, kept him in the closest retreat. At last the fear that some revolutionary movement might make capital of his person led the officials at Constantinople to place him in confinement in one of the old palaces on the Bosphorus. There these last years have been spent. And now the account is closed and a nineteenth century monster, worthy to rank with Caligula, Timurlane and Ivan the Terrible, has gone to his own place.

One will not easily forget a scene in the City Temple in London on the occasion of the ter-centenary of Oliver Cromwell's birth, a few years ago. Joseph Parker was the preacher, and that non-conformist cathedral was packed with the Thursday crowd. In the midst of the great oration recent events in Armenia were recited, and as their climax was reached the preacher uttered in that lion-like voice of his, words that brought the multitude to its feet in stern and thunderous approval: "It is the custom of our English race, with loyal voice to say in prayer for our beloved sovereign, 'God save the King!' In the light of these awful tragedies wrought on Turkish soil I dare, even in this sacred place, and in the presence of Cromwell's spirit, say with solemn and supreme emphasis, 'God damn the Sultan!'"

HERBERT L. WILLETT.

My Father

I like to play close by my father's den,
Where's he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work, and came
And wiped my tears, and said: "Boy, boy! be game!"
And then showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I'd asked him if he was still there,
He called me in and rumbled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel when they cry,
I call to our big Father, to make sure
That He is there, my childish dread to cure,
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—Author Unknown.

America and the World Crisis

By Albion W. Small
Of the University of Chicago

ONE morning, ten or fifteen years ago, I happened to be in Potsdam when the order of the day included presentation of the colors to a regiment of new troops. The guard of honor was drawn up on one side of a square of which a church formed the second side, the spectators the third, while the fourth side was to be occupied by the approaching regiment. The Kaiser had returned that day from a vacation, and in the corner by the church he was chatting with members of his staff. I was near enough to see every detail in pantomime, without hearing a word. The Kaiser had said something flattering to a big handsome officer, who stood in his bravery of gala uniform and decorations preening himself after the Kaiser had passed on to the next in line.

Just then a little girl of perhaps five or six years appeared through a narrow archway in the wall near the church. She looked searchingly in every direction, then stretched her hand above her head, and I saw that she had been sent to post a letter in a box behind the tall officer. It was too high. The little girl raised herself on tiptoes, but could not reach the opening. She turned and stood irresolute for a moment, her disappointed, bewildered look perfectly legible from my point of observation. Then she took notice of the big strong man, and her face lighted up with a glad smile at the instinctive feeling that he was the solution of her difficulty. She lifted the letter toward him. He took it mechanically, with one or two glances back and forth between it and her. His intellect was evidently less brilliant than his uniform. Presently the idea took shape in his brain that this slip of a girl had called on him for help. With an arrogant toss of his head and a contemptuous snap of his wrist, he threw the letter to the ground.

THE SPIRIT OF THE GERMAN ARMY

Volumes might be written on German militarism without telling more about its essential spirit than this incident revealed. It was merely a mannerism, too matter-of-course to be questioned by Germans, of the same civilization which struck medals in commemoration of the murder of women and children on the *Lusitania*. Whatever the other excellencies of the Germans, a national sentiment which tolerates an army with that spirit toward the people is a demonstration of pitifully aborted personality.

But it is in the other aspect, in its attitude toward other nations, that the soulless paganism which the Germans have accepted from their militarists as the national religion most immediately appears. Again I forbear generalities and testify from my own experience.

In the summer of 1903 I was in Germany on business which gave me occasion to sample the opinions about our country of more different classes of Germans

than I had ever interviewed before. The itinerary scheduled stops at Cologne, Lucerne, Vienna, Budapest, Munich, Dresden, Berlin, and thence an excursion into Russia. At each of these points, and in the intermediate travel, I had opportunities to talk with many men of prominence and with as many more whom I could classify merely as ordinary specimens of their various types. I soon became aware that, quite aside from the direct purpose of my trip, I was gathering from these sources a collection of significant and cumulative evidence. Over and over again Germans of different social positions, living in as many different parts of Germany and neighboring countries, volunteered the same opinion in almost the same words: "You Yankees are all right, but it is only a question of time when we Germans will have to fight you, not with trade regulations, but with cannon." And my question "Why?" invariably brought the stereotyped answer: "Because you are trying to get some of the world's foreign commerce."

SOME STARTLING DISCOVERIES

Up to that time I had firmly believed in the pacific intentions of Germany. I had regarded the pan-German agitation as a joke. I had interpreted the familiar grandiose utterances of Kaiser, and professor, and editor, and Reichstag orator as the harmless word-painting of an imaginative people who delight in setting national commonplaces in a heroic light. But these coincidences started my reflections in a new direction. It was incredible that so many men, of such different kinds, from such widely separated places, could have arrived independently at such an astonishing consensus. Such a state of mind must have been the result of some central influence or influences. A captain of infantry, whom I met in the home of a friend in Berlin, strengthened this inference when he gave me a book which contained the same sentiment in almost the same words, with the comment which afterward proved to carry accrued interest: "It is the most popular book of the year among German officers."

Then I began to pick up other threads of association. I recalled a lecture which I had heard during my student days by Professor Gneist, of Berlin, who at the time was reputed to be the foremost continental expositor of the British constitution. The argument expanded these propositions: "The United States of America has no sovereign. Therefore it has no sovereignty. Therefore it is not in the proper sense of the term a state. Therefore it is not entitled to the full rights of a state among states." I had listened with amusement to the exposition and had scarcely thought of it meanwhile, because I had taken it as a choice specimen of academic pedantry, with no practical bearing. Presently I began to recall, however, that in my reading since my student days I had come across many German expressions of the

same idea, with the implication that it was something to be taken for granted.

On my return to Chicago, I reported my experience in a newspaper interview, with the conclusion that we Americans would be living in a fool's paradise until we provided ourselves with a navy so strong that, even if the creed which I had heard should proselyte all Germany, it would be too unsafe to follow it into practice. For two or three weeks following publication of the interview, at a signal from Consul Wever, of Chicago—one of the most efficient promoters of German interests that has ever represented that country in the United States—the German-language press of America and not a few publications in English bristled with abuse of the ignorant American tourist who had insulted Germany by drawing such an inference from such data.

THE INEVITABLE GERMAN APOLOGY

Up to the present hour the Germans have pursued the same policy of denying the significance of any and every fact which tended to fix on them the stigma of militarism in general or responsibility for the present war in particular. No matter what German has indorsed the creed of force, or of terrorization as the technique of the creed, even the Kaiser, or the Crown Prince, or the chancellor, or authors with readers by the hundred thousands, the professional German apologists have always given the cue for a world-wide claque to shout the repudiation: "That particular utterance, or that particular man, cuts no figure in Germany."

We have always had a few men in American politics who waxed great in their own eyes by declamation of the manifest destiny of the United States to be "bounded on the north by the Aurora Borealis, on the south by the Southern Cross." Usually the saving sense of the people, ably aided and abetted by the obduracy of things, has rendered such politicians innocuous. But suppose the inconceivable had become actual, and we had found ourselves under an administration which had deliberately committed this country to the aim of annexing Canada. Suppose we had made it a test of loyalty to support this administration in waging a war for the conquest of the Dominion. Suppose we had persisted in accepting without question the administration's fiction—"The war was forced upon us!" Suppose we had refused to cast in our lot with any peace movement which might involve overthrow of the administration or of the party that had seduced the country into its immoral course. In that case our deeds would have spoken louder than our words. American character would consequently have to be known, not by what Americans had denied in terms, but by what we had actually done.

"DEMOCRACY AGAINST AUTOCRACY"

The outstanding fact, to which the Germans have been delivering themselves with accelerated motion till the incredible culmination of 1914, and since, is that all the Germans have adopted as their own the cause of those leaders who have advertised their trust in war as the foremost means of satisfying national ambitions.

In spite of those ancient states to which history has given the name "republic," it is not certain that the antithesis of the present dominating German idea of the state ever began to be articulate in the voice of a great public until more confident than convincing expressions of it were heard in the American and the French revolutions. Today we are trying to symbolize the whole truth by the slogan: "Democracy against Autocracy!" While that watchword may be suggestive enough for rallying purposes, a nation which accepts that antithesis as either precise or exhaustive would soon resolve itself into a wholesale case of the blind leading the blind. We have the task of finding the crystal truth in contradiction of the turgid lie: "The State is power."

I venture the opinion that we shall never separate the truth from vitiating error until we have broken utterly with all our traditional doctrines of the state in terms of that plausible philosophical conception, "sovereignty." The real truth, and the whole truth, will be found only after we have taken our departure from the homely fact that a state is essentially like any other human group—a bridge club, a philharmonic society, a merchandising firm, a banking corporation, a charity organization, a religious community, a counterfeiter's gang, an artists' guild—a state is a company of persons behaving themselves in a certain way. Whatever distance in comprehension or in character may separate a group which we call a state from each and every other type of human group, a state continues its identity with each and every other human group, at least in this: it is composed of human beings, with all the moral liabilities of human beings. By forming themselves into, or by finding themselves in, any sort of grouping whatsoever, human beings cannot release themselves from the universal obligation of human beings to respect the humanity of one another. They cannot exempt themselves from a jot or a tittle of one of the laws of physical or mental or moral cause and effect, which are bound to assert themselves sooner or later as the inexorable conditions of the human lot.

WHAT THE PRESENT WAR MEANS

The central, supreme, paramount issue of this war is whether civilization is to install the principle of aggression as its highest law; whether for a defiant epoch morality is to be suspended; whether, during an era of the most cynical apostasy that the record of mankind will have registered, that nation is to be greatest which can mobilize the most terrific force and use it in the most savage way.

In his zeal to reassure the American people and to convince all other peoples that the United States does not want anybody's goods, or chattels, or lands, or anything that is our neighbors', President Wilson unintentionally left it possible for the stupid and the designing to assert that Americans are fighting for nothing.

On the contrary, as the President's later utterances have consistently explained, those Americans who are morally awake are fighting for everything above the mercenary level that makes life worth the living. We are fighting for the decision that henceforth this world

shall be a place in which physical power shall be, not the standard of right, but the servant of right. No other generation in history has had an equal opportunity to promote the moral achievements of mankind. The remaining catastrophe most to be feared is not that more thousands of lives may have to be offered upon the altar of this century's high decision. If coming generations could look down upon us, their anxiety would be, first and chiefest, lest we should stay our hands before we had secured the primacy of morals in the affairs of nations.

No state since the days of the Decalogue has committed itself to a loftier political ideal than that which our country professes. Citizenship of the United States involves loyalty or treason to that ideal. Coined into terms of today, that ideal requires that progressive sense of justice shall enact the laws; and that law shall control force, not force the law, both in domestic and in foreign relations. No other people ever received so rich an endowment of physical resources as we have inherited. Are we to squander that endowment upon our physical and moral softnesses, or shall we use it to support the prodigious moral experiment to which we are committed? The world being what it is, Americans of this generation can neither improve nor retain their birthright unless they are resolved to continue installment payments of the same price of suffering with which our fathers bought our birthright.

Few native Americans have more or weightier reasons for gratitude to Germany than I have been accumulating for nearly forty years. None can be more willing in every possible way to acknowledge the debt which can never be discharged. And yet! And yet! This will be an intolerable world until the Germans have once and forever recanted, with all it involves, that most hellish heresy that has ever menaced civilization: **THERE IS NO GOD BUT POWER, AND PRUSSIA IS ITS PROPHET!**

OUR FIGHT ALSO FOR GERMANS

The Germans are still so unsuspecting of their rulers that they do not want to be disillusioned. President Wilson never uttered more literal truth than when he told us that in fighting with the Germans we shall prove in the end to have been fighting for the Germans as well as for ourselves, just as our fight with the English in '76 proved to be a fight, not for our own liberty alone, but for the enfranchisement of every subject of the British crown.

With the most cordial hopes that in the days to come the Germans may enjoy all the prosperity of every sort which they can win on their merits, without violating the equal rights of any other people, we should be numbered among the betrayers of mankind if we did not now exert our utmost physical and spiritual strength to convince the Germans that their Baal is asleep, never more to wake, or on a journey, never again to return.

Now is our nation's Gethsemane. In the beginnings of our agony and bloody sweat we are still praying, "If it be possible, let this cup pass from me." God grant that the generations to come may forever cherish the

memory of the cross which we shall bear, as the symbol of their redemption unto spiritualized political life.

Horse-Sense in Foreign Missions

By Bishop William Lawrence

WHY do not business men use the same psychology in missionary business that they do in their offices?

Now and again a horse-sensed, hard-headed business man tells us in his office that he has no use for foreign missions: there is plenty to do at home. "Why," he goes on, "two-thirds of the people in this city are not Christians. There is a lot of wickedness, atheism, and degradation right here around us. We have got to concentrate our Christian work right here and clean up this city before we begin on Tokio and Hankow. Why should we be sending out strong young men to preach the gospel to Japanese and Chinese when there is so much for them to do at home?"

How does he think out the same kind of a proposition in his own business? Perhaps he is the manufacturer of a breakfast food. According to his advertisements his food is essential to the health of everybody, so he sets up a factory and an office in his city and gets to work. Singularly enough, before a quarter of the people of his city have begun to eat his breakfast food, just as soon as he can raise the capital, he has planted a half dozen agencies in other cities and before those cities have more than begun to nibble his breakfast food he has thrown his advance offices over to Chicago, and two or three years later his fellow-citizens traveling in Tokio find the breakfast food advertised there, and in Hankow, too.

Suppose we turn on him and say, "Why are you sending good breakfast food and young men to advertise and sell it all over the world before half the people in your own city have begun to eat it?"

His answer is, "I can't wait for the people in my city to catch up. If the breakfast food is good for them, it is good for the Japanese and Chinese, so why shouldn't I send it over to them? Are you going to confine my benefactions to my own town?"

Now, as for capital, the work of the gospel is inexhaustible. So long as the spirit of Christ gets into young men there is business to be done. Why shouldn't the hard-headed, horse-sensed business man carry the business of the gospel to Tokio and Hankow in the same businesslike way that he carries his breakfast food? If the apostles had waited for every man inside the walls of Jerusalem to be converted before they struck off for other cities, the hard-headed business man in this country would never have heard the name of Christ.

An act of goodness is in itself an act of happiness. It is the flower of a loving inner life of joy and contentment; it tells of peaceful hours and days on the summit heights of the soul.—*Maeterlinck*.

Meeting the Russian Soldier Half-Way

By Orrin S. Wightman

Since September last the National War Work Council of the Young Men's Christian Association has been sending groups of secretaries to work with the soldiers of Russia. Some of the groups have gone across the Pacific, entering Russia through Vladivostock, or through Dalny in southern Manchuria. Other groups have crossed the Atlantic and have found their way into Russia through Scandinavia. Altogether about ninety men have gone, and these, with secretaries already in Russia who were formerly in prison camp work but are now with the troops, make a total of over one hundred Americans serving in this way. So interrupted have been the lines of communication with these secretaries that practically the only way of getting reports of this work has been through courier. The first satisfactory report has come from Major Orrin S. Wightman, M. D., a member of the American Red Cross Mission to Russia, who has just returned to New York City. Major Wightman has responded to an interviewer with regard to the work of the Y. M. C. A. in Russia as follows:

IT MUST be borne in mind that the Russian people, besides going through a great war, are also undergoing the most severe strain that Russia has ever known. The democracy so often heralded as the savior of states has come to a people 90 per cent of whom can neither read nor write, and their failure to grasp what freedom means has turned freedom into confusion. If the Russian problem is to be solved by the human mind it must be in a language and in terms that even a poor Russian peasant soldier can understand, and I honestly believe that the Young Men's Christian Association and its present methods come nearer to meeting the soldier half-way than all the political activity that is so rife at present throughout the Russian nation. I never saw anything grow so rapidly, nor be so much in demand, nor meet such material success as the work that these young men are doing in the great country of Russia.

Consider these young men of the Association, going into a strange country in war time, speaking but few words of the language which they had to learn, organizing a great body of men, rolling up their sleeves and doing a great part of the labor themselves! They secured quarters, furnished them, lighted them, and then, when everything was ready, invited soldiers to enter without money and without price, to enjoy the hospitality of co-partnership, to be for the first time in the Russian soldier's experience an integral part of a club.

In Moscow two secretaries had started a shack in the suburbs of the city. They were showing moving pictures to the soldiers at night. The demand was so great in this particular that they had to place the sheet on which the pictures were thrown in the middle of the audience so that the thousands of men looking on could view the picture from both sides of the screen!

RUSSIAN PEASANTS DO NOT KNOW DIRT

I entered the shack and found that within everything was as neat as could be, and this in spite of the fact that the Russian peasant knows not the meaning of dirt, and many of them, until they had joined the Young Men's

Christian Association, had never attempted even to wipe their feet on entering the house, and did not know that it was necessary. The reading room was full of men, the writing room likewise was crowded with young fellows who had been urged to write home to their people on paper, envelopes, and ink provided for the purpose. In another room the soldiers were able to secure tea.

On another spot, to one side of the shack, was placed a blackboard, while near by were tables and rough wooden benches. At these sat a great throng of men, anxious to learn the rudiments of arithmetic, writing and spelling, and English, and even hungry to know how to write their own language. It was not a question of getting the men to come; the great question was to provide space to accommodate even a fraction of those who desired to enter.

The Y. M. C. A. secretaries were thrown entirely upon their own resources; they had to confer one with another to decide what was the best thing, and then go through a limitless amount of red tape on account of the Russian Government to secure it. The Russian soldiers could not understand how young men would come from a foreign country, establish clubs for their convenience and comfort, with many things given them free, without having some hidden motive. Time and again as I talked with Russians they would reply, "We don't know yet why they come here; they must have a good reason for coming, but we will find out after awhile."

A MARVELOUS TRANSFORMATION

Just before leaving Moscow (two months after my first visit to the shack in the outskirts of the city) I learned that there were five branches of the Young Men's Christian Association, where formerly there had been but one. I went up to a building where the Central Branch had been established and entered a large red brick theatre. It was ideally situated for the Association work. The large auditorium seated nearly two thousand men, and as I entered and was escorted to a box I noticed two intelligent-looking officers in the box next to me. A companion told me that they were two men who had been sent from another city by the soldiers to learn more about the Young Men's Christian Association, with a view of inviting it to their own town.

The audience was a sea of faces. These soldiers had organized the evening's entertainment and were asking for volunteers from the audience to amuse them. One could hardly believe that this hatless, well-behaved crowd could be the same jostled mass of men, the idler of the park, the shuffling deserter, that I had met in other parts of Russia. Yet under this inspiration and in the atmosphere which he understood and which understood him, he was ready to obey all law and order, without any oversight whatever.

The finest thing about the Young Men's Christian Association, as I saw it, was that it had everything to

give and asked nothing. It was ably supported by the aristocracy because it was good, and was a boon to the soldier, because it was presented to him in a way that he could understand, and in which he felt himself a part. The people of Russia will remember the American spirit as typified by the kindly help of the Young Men's Christian Association much longer than the bitter criticism and condemnation of those who do not appreciate the peasant's real condition.

The Church in the New Age

By H. D. C. Maclachlan

MAN is a creature of his environment—the late Jacob Riis said that 99 per cent of him was that—and he cannot reach his full moral and spiritual development without the right sort of environment. You cannot legislate sobriety into people, but you can give them a chance to develop the habit of sobriety by removing the saloon from every street corner. You cannot make people religious by act of legislature, but you can, by forbidding Sunday labor, give them at least a chance to go to church. To that extent environment is essential. But it is not the prime essential for a regenerated society—a society in which it would be worth while for immortal souls to live. The prime essential is the regeneration of individual lives. As Thomas Carlyle well said: "There is no political alchemy by which you can get golden conduct out of leaden instincts"; the instincts must themselves be transmuted into gold by a power other than themselves.

Christianity saves men from selfishness and self-will and is thus the indispensable background, from a spiritual point of view, of any reorganization of society that is to be anything more than from the skin out. Before we can get right with our fellowman we must first get right with God. Before we can be socially renovated, we must first be spiritually redeemed—man by man of us brought under the dominion of God's love in Jesus Christ. Hear the great Mazzini:

"But beware! Believe the words of a man who has studied for thirty years the course of events in Europe, and has seen the holiest and most useful enterprises fail at the moment of success, through the immorality of man: you will not succeed except by growing better yourselves; you will not win the exercise of your rights except by deserving them, through self-sacrifice, industry, love. If you seek them in the name of a duty fulfilled or to be fulfilled, you will obtain them, but if you seek them in the name of egotism or of some right to well-being taught you by materialists, you will only achieve momentary triumphs, followed by tremendous disillusionments."

Do not complain of the church of Jesus Christ. We know that it has not always done what it could. We know that its official leaders and orthodox majority have oftener than we care to remember been the champions of the oppressor against the oppressed. We know that its gaze has in the centuries gone by been too much riveted on a heaven above the stars to the sinful neglect of its mission to the poor, the needy and oppressed for whom this earth has been too often a very present hell.

But, thank God, the Church is awakening. It is beginning to understand its Master. It is unstopping its ears. It is rubbing the scales from its eyes. It is catching the passion of humanity. It is beginning to put truth before orthodoxy, mercy before ritual and justice before charity. It is sitting at the feet of Jesus and hearing his stern denunciation of the Pharisees and Sadducees and wondering whether his words may not have a meaning for the twentieth century church as well as the first century synagogue. It is producing its John Hodders and its Bishop Spaldings. It is getting restive under its Eldon Parrs and Rockefellers. Give it time. Let it catch the swing of the onward tramp of democracy. You cannot get along without it. You cannot have the new state without the New Man. You cannot save the world by a social theory that is not baptised into the name "that is above every name"! You cannot have the New Democracy without the Great Democracy.

It was not Carl Marx, but another who said: "Come unto me, all ye that labor and are heavy laden and I will give you rest."

The Bolsheviki and Peace

Trotsky's Peace

TROTSKY has made a fool's peace. Perhaps he could do better, but he believes in his kind of a peace and is none the less a fool because of the circumstances. It may be that he is a kind of God's fool—only time can tell. He is the kind of a dreamer from which God's fools are made. No more wicked slander could be circulated upon him and Lenine and the Bolsheviki than to say they are under German pay or even German influence; no responsible man who has been in Russia with an open mind and a chance to know them has ever accused them of it. This does not mean that German influences are not at work in Russia or that they may not have deftly utilized the opportunities to help the visionaries on; the most reactionary of Russian bureaucrats have done that, expecting them to go to such impossible limits of impractical Utopianism that a violent reaction will bring a Tsar to the throne and reinstate them in power.

It is difficult for us to be fair to these Utopians when we believe their visionary actions prolong the tragedies of war indefinitely. But there may prove to be more salutary influences in their wild dreams than we foresee. Their fault is that their plan of action is at one with their ideals—they expect the people to arise and do what they are convinced they ought to do; they are naive to childlikeness in their faith in the proletariat and their doctrinaire scheme of things. So they lay down their arms and face the Prussian in passive resistance because Russian workmen must not fight their brother workmen of Germany and Austria. Their faith is that they can suddenly wipe out national lines and regroup the peoples of Europe along class lines without reference to nationality; their hope is in a New Europe wherein the workingmen and peasants will rule, obliterating state lines through a sudden outburst of proletariat sympathy; therefore they refuse to fight their brothers of the German and Austrian armies and confidently expect them to refuse to fight any longer. Their eyes

are altogether to the future of their economic dreams and they fail utterly to reckon with the history of the past and thus to realize how hard and fast are national alignments, and how harsh a militarist is, else they would cherish no dreams of suddenly breaking down national lines through a revolutionary uprising of the proletariat in nations at enmity.

* * *

Peace, Bolshevism and Militarism.

The world has been treated at once with a view of the two startling extremes of temper implicit in its tragedy. On the one hand is the adoption of passive resistance by the Bolsheviks and on the other the militaristic pronouncement of the Versailles conference. At Petrograd military procedure is put under foot with a gesture of oratory; at Versailles peace talk is waved aside with the mailed fist. As the old Greek sage said, "the truth is in neither extreme, my son, but in both." Of peace talk there should be no end; of hard military blows there should be no diminution until the German peoples lose all confidence in their autocrats and militarists. The Bolsheviks cherish a Utopian dream; the Kaiser cherishes a perditionous fallacy. Bolshevik idealism is Heaven-born as compared with the Kaiser's hell-born fallacy. Neither will work in this modern world of practical affairs.

The Versailles conference was dominated by the military leaders of France and England; the United States was not represented. In so far as questions of military strategy and procedure are concerned, military leaders are of right supreme, but when peace is the question the military becomes only the arm of governments and democratic governments will rule by public opinion. The question then is—will the political high courts of the Allies yield to the military temper and challenge Germany to a death combat on the "field of honor" with drums down to the vanquished, or will they use the strong mailed arm as a coercive instrument to compel the enemy to listen to reason? H. G. Wells says England has a few Tories in high places whose weight is incomparably greater than their public following and who do not believe in democracy or disarmament or a league of nations, and he straightway charges that they keep the counsels of England double-minded. He says they do not wish a people's government in Germany because they are monarchists and dread seeing the last vestiges of real monarchism vanquished. What they want, he declares, is the old-time diplomatic and military peace with its checker-board diplomacy, nationalistic dominance and balance-of-power scheme of things.

* * *

A Wilson Peace.

There is no doubt that there are militarists in the Allied camps and that it is high time for the Allies to call a conference to talk peace terms. So long as their official mind is represented to the German people by nothing but military conferences, it is hopeless for them to understand our peace terms; the military party can continue to convince them that we intend to crush Germany utterly and, therefore, they must fight to the bitter end. President Wilson's recent unexpected address to the world through Congress was no doubt intended quite as much to follow the Versailles conference as the addresses of von Hertling and Czernin. He stands like a peace Colossus with his feet on both public opinion and armed force; the extreme of one is a Bolshevik peace prematurely made and the other that of a military mindedness grimly skeptical of any power but force. The armies are to him but coercive arms of the powers of peace; there is no place in his creed for "crushing Germany" but a determination to save Germany from those who would madly lead her to a doom of armed death. We are not vicariously seeking to condemn but to save. The militarists would treat guilty Germany in the temper of that old criminology that punished vengefully; Wilson would treat her in the temper of the modern penologist who uses the strong arm to reform.

It is evident that the President intends to keep the peace talk going. He has infinite faith in the democracy for which we fight; it is not the visionary faith of the Bolsheviks, but a practical faith in the potency of reason and the power of public opinion. There are already signs that Bolshevik influences are rampant in Austria and a well informed American writer on the Scandinavian border, where he can get some sort of impressions at least from interior Germany, says a silent revolution is on there in the public mind; it will never produce a revolution *a la Russe* but it promises to effect just what President Wilson seeks, i. e., a voice of the people with which we can treat. The Tories of England have not allowed their government to handle the Bolsheviks deftly and utilize their influences on the socialists of Germany and Austria, but should Wilson's more deft and open diplomacy help to drive Bolshevik peace influences deeper into German socialism he may win bloodless battles mightier than those of Flanders and Trotzky may indeed prove to be God's fool.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE newspaper headlines have been talking a great deal about the possibility or probability of peace with Austria. Before any reader permits himself to rejoice in such fore-shadowings, let him consider the following facts:

Since the Bismarck-made war in which Germany took just seven weeks to make Austria cry for mercy the House of Hapsburg has been the tractable ally of the House of Hohenzollern.

Since the kaiser-made war began, through which we are now fighting our way, the House of Hapsburg has been made the vassal of the House of Hohenzollern. The Austrian army is under German control. Financially Austria is head over ears in debt to Germany. On the Galician, Polish and Italian fronts she owes her deliverance from crushing defeat to German arms.

It is absolutely essential to the ambitions of Germany

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that Austria should remain intact as an empire and obedient as a vassal. Without Austria there can be no Middle Europe, no highway to the Balkans, no advance of Prussian imperialism toward the Persian Gulf.

The disintegration of Austria, or her actual detachment from German alliance and control, would end utterly the Pan-German dream.

Actual detachment is impossible, because Berlin will never permit it, and Austria is not free enough or strong enough to defy Berlin.

Disintegration is the danger feared by both Vienna and Berlin.

As everybody knows, Austria-Hungary is the racial crazy-quilt of Europe. No nation is less homogeneous in population. The overwhelming majority of the population is Slavic—Czechs, Croats, Slovenes, Serbs and Poles. And the Slavic majority is ruled by the German-Magyar minority. This minority control is maintained by various political and economic devices, depriving the majority of proportional representation and dividing it into groups in order to prevent unified action.

But the injustice of these devices has served to stimulate the national aspirations of the Slav. The Czechs, on the north, dream and scheme for independence; the Croats, Slovenes and Serbs, on the south, spread the propaganda of Jugoslavism, the unification and emancipation of their subject races.

If Czechs and Jugoslavs should realize their hopes, and throw off the yoke of their German-Magyar oppressors, the dual monarchy would fall to pieces. The creation of a Jugoslav state, spreading eastward from the Adriatic through Hungary, and including Serbia, would erect an impassable barrier between Germany and Constantinople. The Hamburg to Bagdad empire would cease to be a possibility.

Hence Berlin is supremely interested in preventing the success of the Slavic movement within the dual monarchy. The integrity of her vassal ally must be preserved at any cost.

That is why Count Czernin is not merely allowed, but instructed, to talk in amiable tones; that is why he spoke in such generous terms concerning Poland.

If, in order to avert the disintegration of Austria-Hungary, a separate peace should become necessary, Berlin will instruct Vienna to make a separate peace.

But let no one think that such a peace will serve the cause of freedom and democracy. It will merely save the essential link in the Pan-German chain of imperialism, and fasten more firmly and cruelly the yoke of bondage upon the necks of the subject races of the Hapsburgs.

The so-called peace with the Ukraine—a peace made with a fraction only—is an interesting example of German and Austrian methods. By this treaty Poland is again partitioned. Some 6,000 square miles of what was Russian Poland, including at least 1,000,000 Poles, is detached and given to the Ukraine. And this was done while Czernin was declaring his passionate desire for Poland's freedom. The utter hypocrisy of Austria stands disclosed in this transaction.

The Ukraine peace, if it holds, may bring the enemy considerable relief in the way of food supplies; but to get the food he will probably have to go into the Ukraine. A pretext for this is found in the Bolshevik movement which disturbs the new German-made republic.

The Trotzky plan of ending hostilities but refusing to sign a peace treaty is said to be unacceptable to Berlin, who may now seize the opportunity to take whatever territory or other things of value she may desire in Russia. An advance on Petrograd is projected, and this can be carried out with no serious interference to the enemy's west front plans, since effective resistance is not possible.

The critical hour on the west front is at hand. Several unusually successful raids by the French marked the past week's fighting, in one of which American artillery gave most valuable aid.

S. J. DUNCAN-CLARK.

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President Wilson Urges Regard for Lord's Day

Certain military leaders have not been regardful of the feelings of their men with regard to needless Sunday labor and in consequence the President has issued an order which, while attracting little attention in the secular press, is of



Rev. O. F. Jordan

great importance in the religious world as indicating the spirit of the administration. The order was issued on January 22 and is as follows: "The President, Commander-in-Chief of the Army and Navy, following the recent examples of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people and a due regard for the Divine Will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. Such an observance of Sunday is dictated by the best traditions of our people and by the convictions of all who look to Divine Providence for guidance and protection, and, in repeating in this order the language of President Lincoln, the President is confident that he is speaking alike to the hearts and to the consciences of those under his authority."

Fellowship in the Baptist World

The Northern Baptist Convention has sent Mr. George W. Coleman, president of the convention, to Europe and while there he will visit along the military front. He will bear the greetings of American Baptists to their European brethren and it is hoped that he will be able to bring back with him for the convention at Atlantic City this year representatives of the European Baptist churches.

Rev. R. J. Campbell Now Parish Priest

The Rev. R. J. Campbell, who withdrew from the largest church of non-conformity in London to enter the state church was recently installed as priest of a parish church. He is now rector of Christ church, Westminster. The Bishop of London conducted the ceremony of installation and he was assisted by Bishop Ryle. Such a service usually attracts but little attention, but on this occasion a large crowd was present. The bishop in his address exhorted the new rector to keep the spirit of joy and courage high in his church.

Dr. Gladden's Church Brought to Him

Dr. Washington Gladden, famous Columbus, O., preacher, is now confined to his home, having suffered a paralytic stroke a few weeks ago. When his successor, Rev. Irving Maurer, was installed in his church, Dr. Gladden was able to hear the service by a special telephonic connection. Dr. Gladden finds his speech affected and his entire right side helpless. His mind still works rationally, but slowly.

Bishop of Oxford Protests Making Dean Henson Bishop

The Bishop of Oxford, leader of the sacramentarian party in England, has lodged a formal protest with the Archbishop of Canterbury against the nomination of Dean Henson as Bishop of Hereford by Mr. Lloyd George. Leaders of the sacramentarian party are making much commotion in England with regard to the appointment. It is not thought likely that the Archbishop of Canterbury will interfere in the matter, as such

would be an interference in violation of English custom, which in church matters means that it is impossible. The Bishop of Oxford claims that he does not protest the nomination on account of the position of Dean Henson on church policy, but because he cannot sincerely say the creeds. The movement against Dean Henson will accentuate the demand of some in England for disestablishment.

Lord's Day League in Meeting

The Lord's Day League of New England, of which former Governor John L. Bates is president, has an honorable history of twenty years and has sought through proper legislation to protect the Christian rest day from such sports and occupations as are detrimental to it. The annual meeting was held recently and at that meeting President L. H. Murlin of Boston University made an address. Ten thousand dollars has been distributed by the League in its work the past year.

First Episcopal Bishop for China

The first native Chinese bishop for China in communion with the Anglican church was elected recently in the diocese of Chekiang. The newly elected bishop is Rev. T. S. Sing, Archdeacon of Chekiang. Confirmation of the election will occur at the meeting of the General Synod in Shanghai in April. The newly elected bishop is working in connection with the Church Missionary Society.

Congregational Singing for Catholics

Roman Catholic worship has not in the past given prominence to congregational singing, but evidently Protestantism is affecting the practice of the older communion. Cardinal O'Connell of Boston is very zealous in promoting the new practice in Boston and at the Cathedral of the Holy Cross, in that city, he recently urged the people to familiarize themselves with the words and music of the Holy Cross hymnal and to use them in their homes, as well as at church.

American Minister Serves in Great Britain

The war is cementing the bonds of friendship between America and Great Britain in other than military ways. The service of American preachers abroad has brought a new intimacy of religious fellowship to the Anglo-Saxon world. Recently Rev. John Neil, moderator of the Presbyterian church of Canada, spent a period of service in England and on the west front among the soldiers. The Presbyterian church is the largest Christian communion in Canada.

Wants a College in Jerusalem

Rev. Robert J. Patterson, widely known through England and America as "Catch-my-Pal" Patterson, has made a rather interesting suggestion with regard to Jerusalem, recently captured by the British. This Irish Presbyterian preacher wants a great theological college established there on union lines. His suggestion that the college be dedicated to the purpose of fighting the higher criticism will be less interesting than the notion of making it a center for certain kinds of graduate study.

War Canards Against Christian Workers Frequent

The war period gives opportunity for the circulation of false stories told to the detriment of Christian workers. The saloon men have had introduced into Congress, by one of their parasites, a resolution asking for the investigation of alleged Anti-Saloon League reports against the morality of the soldiers. The Anti-Saloon League has countered by asking that the investigation include a consideration of the war attitude of the saloon interests. There was also a report that the Young Women's Christian Association had hired three thousand young women to live in their

"Hostess Houses" and dance with the soldiers. It is hardly necessary to characterize this story as a malicious lie circulated originally by influences inimical to the good name of the Christian religion.

Armenian Relief Work Goes On

Though the funds are continually less than the needs, the relief work in Armenia has been distinctly creditable to the Christian churches in this war time. During the month of January the amount cabled to the field was \$1,403,000. This money was apportioned as follows: Asia Minor, \$450,000; Syria, \$150,000; Greece and Macedonia, \$3,000; Russian Caucasus, \$400,000; Western Persia, \$250,000; Central Persia and Palestine, \$100,000. Wheat sells for six dollars a bushel and other necessities of life are proportionately high in a land where employment is not now to be had.

Baptists Want a Million Dollars

Baptist laymen conferred in Cleveland and more recently in Chicago on the question, How shall we meet the new needs in the denomination which have arisen by reason of the war? They decided that they must secure a million dollars in a three months' drive; thus providing \$150,000 for use in the camps and cantonments, \$300,000 for foreign missions and the balance for home missions and ministerial relief.

ORVIS F. JORDAN.

CORRESPONDENCE

Words With Lightning in Them

EDITOR THE CHRISTIAN CENTURY:

That "Wanted a Protestant" in The Christian Century of Jan. 17 suggests to my imagination a man on horseback coming lickety-split down the road—the horse shod with fire, nostrils smoking and distended, and the devil to pay if anybody, pedestrian, puerile, or smuggly comfortable gets in the way.

I have read Jenkins' article. Pardon the familiar handling of this name. I purposely omitted any D. D. or LL. D. and would at once say Hello, old Sport! I sympathize with the fine restraint and suppression evident in the flashing sentences. He makes a narrow escape from profanity. "Demnition Bow Wows" is a bad word, although borrowed from the classic pages of Dickens. It smells sort'o sulphurous. Personally I like it. Ask J. B. Briney to give you the pious interpretation of "in statu quo." You will be surprised to learn its literal translation in words that are suitable to the very situation which Jenkins is swearing against. The Sage of Peewee Valley can give you the literal translation. I wish that we could put into our religious journals now and again for the sake of vivifying, and always putting back of the sentiment a Christian spirit, some of these words that have lightning in them. My, it makes an old fellow like me feel young again to have a man really speak this way "in the presence of ladies". I know that Jenkins must have been blushing, indeed was getting redder in the face all the time, trying to hold in and yet not being able to keep from shocking the nice church people. Too bad!

Well, here's to him, and may there be given to him always the punch and the pep, while at the same time back of it all you can see the smile and sweetness. Yours sincerely,
Louisville, Ky. E. L. POWELL.

Baptismal Nomenclature

EDITOR THE CHRISTIAN CENTURY:

It seems to me your usual care in choice of words to express your exact meaning lapsed somewhat in your editorial, "If you mean Immersion, don't say Baptism." You say, "It (baptism) is the induction of the penitent believer into the

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" soon to begin in THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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body of Christ" "It is performed by various modes—immersion, sprinkling, pouring, triune immersion"—which is to say that baptism is performed by immersion, sprinkling, etc. It occurs to me some other word than "performed" would better express your meaning—"symbolized" for instance, or even "expressed." I am anxious that this definition of baptism be clearly stated. Some ordinarily intelligent people fail to understand you.

Sincerely yours,

L. E. MURRAY.

Richmond, Ind.

No, the word "perform" carries our meaning better than "symbolize" or "express." We might just as well have chosen "administer" or "solemnize" or some other such functional term. We have no objection to saying that baptism is "symbolized" by immersion or "expressed" by immersion, but such terms do not quite connote the functional service rendered by the physical form or mode in carrying out the essential social act of induction into the Church. Marriage is performed, administered, solemnized, by giving and receiving a ring. Ordination is performed, administered, solemnized by the laying on of hands. Voting is performed by marking a paper ballot. Our point in the editorial,—to continue these analogies,—was that marriage is not equivalent to giving and receiving a ring; ordination is not equivalent to the laying on of hands, voting is not equivalent to marking a paper ballot. Neither is baptism equivalent to the immersion or the sprinkling or the pouring of a penitent believer. These physical devices are all of them means by which the essential social act of baptism is carried out, that is, "performed."—THE EDITOR.

News of the Churches

W. N. Briney Called to Richmond, Ky., Church

William N. Briney, pastor at Broadway church, Louisville, Ky., has been called to the pastorate at Richmond, Ky., First church, to succeed E. B. Barnes, who is now at First church, Paducah, Ky.

Charles S. Medbury to Spend Year in Army Camps

S. S. Jones, of Madisonville, Ky., has been secured to supply the pulpit at University Place, Des Moines, Ia., for the remainder of the year. This will release the pastor, Charles S. Medbury, who will resume his work in the southern camps under the Y. M. C. A. Mr. Jones is a long-time friend of Mr. Medbury. He was pastor at Danville, Ill., for seventeen years.

Dr. Willett Speaks in Eastern Cities on War and America

Professor H. L. Willett spent last week in Philadelphia and New York City, speaking on "The War and America" under Y. M. C. A. direction. He was University preacher at Columbia University last Sunday morning and addressed a great popular audience in Cooper Union at night. The Memorial pulpit, Chicago, was supplied in his absence by his son, Herbert L. Willett, Jr.

Transylvania Man Wins Glory as Orator

Joseph Myers, Jr., of Indiana, for the past two years a student in Transylvania College, Lexington, won the all south Prohibition oratorical contest at Maryville, Tennessee, this year. Mr. Myers had previously won the local and inter-collegiate honors in Kentucky. Six states were represented in the southern contest, which was held at Maryville College. This latest victory entitles Mr. Myers to represent the south in the national contest which will probably be held in Washington some time during 1918.

Death of H. U. Dale, Pioneer Disciple Minister

H. U. Dale, minister of the Disciples for many years, died at Rapid City, S. D., on January 28. Mr. Dale had his college training at Hiram and at Eureka. At the former school he was a friend of H. W. Everest and other leaders. He held pastorates at Swampscott, Mass.; Trenton, Mo.; Rock Island, Ill., and at Centerville, Elliott, Sac City, Sloan and other towns of Iowa. In his active later years he served the National Benevolent Association in Iowa and elsewhere. Miss Edna P. Dale, missionary in Wuhu, China, is a daughter of the deceased.

Bigger Plans for Community Building in New York

Secretary G. W. Muckley reports that at its February meeting the Church extension Board decided to make the new community church building in New York City "the last word in community house work." It will be made fire-proof and the structure will be extended. As reported in a recent issue of The Christian Century, the building to be remodeled into the new structure was chosen in January. An extra expenditure of \$30,000 will be required by the more elaborate plans now in mind, and Secretary

Muckley states that the churches should increase their offerings over last year by 50 per cent.

Missouri Church Makes Strides in Mission Offerings

Casper C. Garrigues reports the following remarkable increase in missionary and benevolence offerings at First church, Joplin, Mo.: Offering for 1915, \$466; for 1916, \$1,070; for 1917, \$2,333. During the past few weeks, following a visit from Secretary Bert Wilson, this congregation subscribed \$2,500 to the Men and Millions Movement. Mr. Garrigues, besides performing the regular duties of pastor of a great church, has participated in eight conventions during the past year, conducted seventeen rallies as county president, edited a monthly county paper, presided at a ten-day county summer assembly, and conducted one evangelistic meeting and two every member canvass campaigns outside his own church. He has, in the performance of these duties traveled over 5,000 miles in five states, besides over 700 miles in his own county. There have been 49 accessions to First church membership during the year.

C. H. Winders Tells of Camp Life

During his first month's service as emergency war pastor at Camp Shelby, located near Hattiesburg, Miss., C. H. Winders, of Hannibal, Mo., preached each Sunday morning and one Sunday evening in the Hattiesburg church; one Sunday evening, one Saturday evening and three Sunday afternoons at the camp, and one Sunday evening at the Louisiana State Normal School. He also attended many meetings and conferences on religious work. Mr. Winders writes that the services at the camp are remarkably well attended, there being present at the afternoon services an average attendance of about 150, and at the evening services three or four hundred. The evening services are distinctly evangelistic. The most important work of the camp pastor, Mr. Winders writes, is mingling with the boys. Mr. Talley, the Home Missionary at Hattiesburg, has baptized a number of the soldier lads. The local church is very weak, the building being small and unattractive. Camp Shelby is located eleven miles from Hattiesburg. Mr. Winders reports health and moral conditions at the camp very good.

* * *

—Ford A. Ellis has resigned from the work at Traverse City, Mich., after a four years' pastorate, in which 450 persons have been added to the church membership. The congregation has been doubled during Mr. Ellis's leadership. On the last Sunday of his ministration there were eight persons baptized. Mr. Ellis has accepted a unanimous call from the South Side church, Omaha, Neb. The warm feeling of the Traverse City congregation for Mr. Ellis is evidenced by the fact that a unanimous protest against their leader being taken from them was sent to the Omaha congregation. Only the prospect of a larger work could prevail upon the Michigan leader to leave Michigan.

—Lloyd H. Miller, of North Woodward church, Detroit, Mich., has already established the branch work at Windsor,

over the Canadian line, and is now promoting a new Sunday school in Royal Oak, a suburb of Detroit.

—Grand River church, Detroit, led by F. P. Arthur, is looking forward to a larger building.

—Michigan Disciplesdom has recently lost C. J. Tannar and Ford A. Ellis, and may lose M. H. Garrard, who has recently resigned at Battle Creek.

—At Fremont, Mich., the Disciples and Congregationalists worship together on Sunday evenings by alternate arrangement. R. A. Thibos, Disciples pastor, reports the plan satisfactory.

—When C. J. Tannar came to Detroit, fifteen years ago, there were but 500 Disciples in the city. At his leaving, to take up work in Ohio, there are about 1,500 members in the various churches.

—One of the aims of the St. Louis, Mich., church for 1918, is "A Family Altar in Every Home."

—Roger T. Nooe, of the Frankfort, Ky., church, recently preached on the topics, "Why Does Not God Stop the War?" and "Is the World Growing Worse?" Mr. Nooe will hold a series of meetings at Henderson, Ky., this spring.

—Cleveland Kleihauer, of University Place church, Seattle, Wash., preached on the evening of February 10 at Central church, Spokane, where George W. Knepper now ministers. Mr. Knepper recently addressed a town assembly at Lewiston, Ida., in behalf of Armenian relief.

—The church at Kent, O., ministered to by B. F. Hagelbarger, has been holding union services with four other congregations for four Sundays, and will observe at least one other union day. The arrangement held for both morning and evening. Although originally planned with view to coal conservation, Mr. Hagelbarger reports that a permanent arrangement may result for evenings only. By a recent every member canvass this church oversubscribed both missionary and local expense budgets, although both are larger this year than last. The church has adopted the new pension plan of ministerial relief and a tithers' league is also a new organization in this congregation.

—J. L. Imhoff, of South Bend, Ind., is supplying the pulpit at Mishawaka, which has been left vacant by the departure of G. W. Titus.

—Andrew Scott has resigned at Fisher, Ill., and will close his work on April 1. He will seek a larger field.

—R. S. Rains, recently of the church at Sterling, Ill., will probably go into Y. M. C. A. service in France about April 1.

—R. D. Brown, of First church, Davenport, Ia., is leaving this field, and expects to go to one of the southern camps for religious work at an early date. He is now visiting with his parents in Vandalia, Ill.

—Myron L. Pontius, of Central church, Jacksonville, Ill., who is now serving as Voluntary Camp Pastor for the War Emergency Committee of the Disciples, writes from Houston, Tex., where he is stationed, that he preached for Pastor H. K. Pendleton, at Central church, on a Sunday morning, then at the camp in the evening and later that night at another one of the Houston churches. On Monday evening, the 14th, he began a meeting at First church. On Wednesday evening following a luncheon was

held at the church of all men and the soldiers from the local churches. On last Sunday evening was held another luncheon at the church for soldiers and later in the evening a large rally of all the churches, with soldiers as guests. Mr. Pontius has been granted headquarters at the camp. An interesting portion of Mr. Pontius' letter is this remark: "I am baking here; it is very warm."

—Charles O. Lee, former pastor at Danville, Ind., but now in social service work at Indianapolis, edits the Flanner House Caller, which is distributed free of charge to all houses of the Flanner House neighborhood. Mr. Lee is superintendent of Flanner House.

—The American Society's Bible school department is making a great success of a school of methods tour of a team composed of Garry L. Cook of Indiana, and Mrs. Katherine Hodgdon and Ida M. Irvin of St. Louis. Byron Hester, minister at Chickasha, Okla., writes that the team spent February 4-8 with his people, and reports the team "eminently successful and efficient." Miss Adeline Goddard, Oklahoma superintendent, was also on the program of this school.

—Gladstone H. Yeull, son of Claris Yeuell, of Akron, O., is serving as chaplain at Camp Lee, Petersburg, Va. Mr. Yeuell was formerly minister at Collier, W. Va.

—By a recent every member canvass at Highland, Kan., the missionary pledges were increased by 20 per cent, in addition to two special pledges by individuals to support two native workers in India. This church supports two living links in Africa, one of them being cared for by one of the members of the congregation.

—B. H. Smith of Horton, Kan., church, is in Y. M. C. A. service at Dayton, O.

—W. B. Clemmer, of Central church, Rockford, Ill., has again been chosen chairman of the central executive committee of the city-wide evangelistic campaign just begun in the churches of the city. Each cooperating church will carry on its own part of the campaign in its own way and with its own forces. The main drive during this month is for the Sunday school. During March the pressure will be upon church services, with a two weeks intensive evangelistic effort preceding Easter. Central church has been making a success of Home fellowship meetings on Wednesday evenings. Separate meetings were held at various homes of the members.

—A. A. Burr, an Iowa preacher for several years, but recently in Y. M. C. A. service at Camp Dodge, Des Moines, has been called to France, and is now on his way across the water. Mr. Burr is a veteran of the Spanish-American War and is thus well-fitted for the service he is to render in France. J. A. Saum, another Iowa minister—of Panora—is also reported on his way to service in Europe.

—The sudden death of Vernon J. Harrington, an evangelist of Iowa, is reported. Heart failure is given as the cause of his death. Mrs. Harrington is a sister of J. Will Walters, of Second church, Hannibal, Mo.

—The Iowa Students Missionary Conference met at Drake February 15-17, with about 200 delegates present. Abner H. Johnson, of Drake Senior class, is the state president, and had charge of the conference.

—Among the speakers at the yearly meeting of the Iowa Christian Minis-

terial Association, to be held at Drake University, February 25-28, will be Professor Hugh Black, of New York; J. H. O. Smith, of Chicago, and John T. Nichols, of Des Moines.

—The second semester at Drake University began with a slight decrease in enrollment, because of a number of students being called out by the second draft.

—Sheldon, Ia., church, H. C. Hurd, minister, has combined its preaching and Sunday school services.

—C. H. Morris, leader at Central church, Denver, Colo., reports the mortgage and current expense indebtedness of the church raised, and other perplexing problems solved. Central congregation has been increased during the past year by 162 members.

—George L. Snively secured over \$18,000 at the Stillwater, Okla., dedication, although but \$11,000 was needed. This large surplus will be expended in providing institutional features for the work. There were twenty-four members added on the day of dedication, and Mr. Snively followed in a meeting. Virtes Williams has ministered at Stillwater for twenty years.

—Several "aims" are being striven for in the church at Amarillo, Tex., where Ernest C. Mobley ministers: A systematic home force pre-Easter evan-

gelistic campaign, in which an effort will be made to add 100 new members to the congregation; a sane Sunday school membership campaign, with 500 in attendance as the goal; the active enlistment of every woman in the congregation in one of the women's organizations of the church; the enlistment of every young person of the church in one or more organizations, and the building of a two-story annex, with basement.

—Among the special community services rendered by B. H. Ferrall, of Central church, Buffalo, N. Y., during the past year are the following: Spoke in eight churches of the city on special occasions; spoke at the Seamen's Home at three flag-raising; gave addresses at an enlargement service of the Forest Avenue church and at the rededication service of the Glenwood Avenue church; spoke at special meetings at Erie Beach and at the Curtis Aeroplane's plant, and at an anniversary Knights of Pythias service. Mr. Ferrall also acted on the Comity committee for the Buffalo Federation of Churches, as temperance superintendent of the Erie county Sunday school association, as president of the Niagara Frontier ministerial association and as a member of the advisory board of the Havens Home at East Aurora. Central church has twenty aims for 1918. Last year's summer vacation school conducted by Central church did the best work of all the schools of the

The Disciples Congress

Although little has been said since the last annual meeting of the Congress in St. Louis, considerable thought and attention have been given to the forthcoming meeting in Indianapolis, April 10-12. Correspondence has been carried on with a large number of able men which the program committee hoped to secure as speakers. Owing to the war calls and other urgent demands, many have found it impossible to respond to this invitation. But, on the other hand, many have recognized the need of such an institution as the Congress, and have cheerfully added the extra burden of preparing a scholarly and timely paper. The Indianapolis meeting will be the equal of any past session and possibly the superior of any.

All the details of the program are not in shape at this date to warrant full announcement, but the main outlines are complete and it is a pleasure to state that the topics are vital and are to be discussed by men who have given long study to them. That a lively interest may be provoked and kept aflame until the full program can be published in these pages and personal invitations sent out, the attention of all constant attendants upon the Congress and all others should be focused upon the following outstanding features: E. B. Barnes of Paducah, Ky., will read a carefully prepared paper upon the subject, "Some Modifications of the Plea during the Century." Professor A. W. Fortune, of Transylvania College, will have something of unusual importance to say upon the topic, "Training Ministers to Meet the Needs of Our World."

From V. W. Blair, of Eureka, Ill., we are to have an able paper upon the theme, "The Need of a Religious Consciousness," and Professor Joseph Todd of Bloomington, Ind., will make some revelations concerning "The Educational Situation among the Disciples." As is usual, some of our younger and

less well-known men are to be heard. Elvin Daniels, the promising leader into new paths at Kentland, Ind., has been devotedly studying "Some Superstitious Survivals in Rural Religion," and what he has to say will be of exceptional interest to all country pastors. W. T. Barbre, of Sheridan, Ind., is making a first-hand study of the changes through which the clergyman is passing as revealed in modern fiction, and will furnish us with a paper on "The New Clergy."

Besides these new voices in the Congress sessions we are to hear for the first time from P. J. Rice, the distinguished new leader of the Chicago Christian Missionary Society. He has taken for his subject, "The Disciples in Cities" and all can be assured that he will bring to us a timely and prophetic message. For the first time J. D. Garrison of Indianapolis will speak to us upon some topic he is so well able to handle.

It has been the custom in the last few years to have a book review; the work chosen for critical and appreciative analysis this year, is the recent production of some twenty members of the Campbell Institute entitled "Progress". Professor Morro, of Butler College, has undertaken to discuss this book and we all know that he is eminently able to do this thoroughly.

Here, then, are topics the most timely, the most suggestive, the most in need of careful and critical treatment. These subjects are connected with the names of able men. The Congress will this year, as in past years, be an open forum for the frank and fearless discussion of whatever ought to be discussed. The institution is the possession of all Disciples. We are assured of a large and enthusiastic attendance.

FREDERICK E. LUMLEY,
Secretary.

city. The Red Cross Auxiliary of Central also has won a good name by its efficiency.

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idleman, Minister

—W. W. Sniff, minister at Newcastle, Pa., church conducts a children's hour every Monday afternoon. He has begun a course of instruction covering ten or twelve weeks.

—Clarence L. DePew, formerly Illinois Bible school superintendent for the Disciples in Illinois, has been chosen auxiliary field representative of the International Sunday school forces for the state of Illinois.

—Capitol Hill church, Des Moines, has given forty-six of its young men to the service of the country.

—Gus Ramage, recently pastor at Nashville, Tenn., is now serving as religious work director of the Y. M. C. A. station at Camp Bowie, Fort Worth, Tex.

—Central church, Dayton, O., held a father and son banquet on February 12. This is an annual occasion at the Dayton church.

—S. W. Hutton, southwestern Bible school superintendent, will join J. S. Zeran, state superintendent of missions for Arkansas, in a three weeks' convention tour beginning March 3. Seven district conventions will be held in series.

—Texas Bible school forces, under S. W. Hutton, featured schools of methods at McKinney, Tex., and at Texarkana, between February 11 and 22.

—R. L. Dunn, recently leader at Vancouver, Wash., is now serving as state evangelist in Oregon.

—The largest church of the Disciples in the state of New York is Central church, Buffalo, N. Y. There are more than 1,000 members in the congregation. This church is now raising a fund for the erection of a new building at an early date. Pastor B. S. Ferrall is in his fifteenth year of service.

—W. R. Warren, of the Ministerial Relief Board, led a Men and Millions team in a campaign at Wabash, Ind., early this month.

—Andrew Scott and J. A. Kay have been aiding S. E. Fisher in an evangelistic series at Petersburg, Ill. This congregation has expended \$784.58 this year "for others," \$2,341 for its own expenses.

—Under the auspices of the Ohio Christian Missionary Society, Traverce Harrison, of the Bellefontaine, Ohio, church, and L. P. Clark, of the South church, Akron, are in charge of the religious work at the Chillicothe camp for a number of weeks. These men will be followed by other leaders for a few weeks until an arrangement has been made for a permanent man for this service.

—W. S. Goode preached one Sunday at Central church, Youngstown, O., in the absence of the pastor, W. D. Ryan, at one of the national army camps. Mr. Goode also has charge of the prayer meetings during this month, and leads in discussions of the Sunday school lessons on these evenings.

—Robert L. Finch, formerly minister at Maryville, Mo., and Milwaukee, Wis., but more recently with the Redpath

Chautauqua, is soon to sail for France on a tour of inspection under Red Cross auspices. Ten lecturers are going in preparation for future service in this country. Mr. Finch expects to be in France about ten weeks.

—R. B. Hyten, leader at North English, Ia., mourns the loss of his brother, B. F. Hyten, who died in service at Fort Sill, Okla.

—Central church, Des Moines, has contributed 87 of her finest young men for war service.

—J. M. Lowe, of Des Moines, is acting pastor at Horton, Kan., in the absence of B. H. Smith in Y. M. C. A. service.

—Ohio's convention this year will be held at Warren, May 20-23.

—Since the coming of Guy H. Findly to the work at Guthrie, Okla., First church, in 1914, there has been a net gain of 129 members, all at regular services. Seventy-three were added the past year. There is now a total membership of 587. Contributions to missions for the past year amounted to \$562.53. Thirty young men of the Guthrie congregation are in war service.

—J. A. McGaughey, of the church at Duluth, Minn., has enlisted for Y. M. C. A. service abroad and is awaiting a call to France.

—Charles S. Early, of Iowa, has been conducting an evangelistic meeting at Washington, Ia.

—It is reported that R. M. Talbert, of the Chillicothe, Mo., church, has been called to Jefferson City, Mo., First church, to succeed A. R. Liverett.

—R. Lee Kirkland has tendered his resignation as pastor at Eaton, O.

—On the occasion of the second anniversary of his coming to the pastorate at East Grand Boulevard church, Detroit, W. G. Loucks preached a special sermon on the theme, "The Supreme Need of the Church."

—S. R. Hawkins, northwestern district superintendent of Indiana, who has served the church at Warsaw for eight months with the purpose of reorganizing and harmonizing the work, now leaves this field ready for a permanent minister for whole time.

—Allen C. Trusty has left the work at Linton, Ind., and C. C. Lamar that at Second church, Vincennes, Ind.

—Carl Burkhardt, until recently leader at Franklin, Ind., is now serving the church at Plattsburg, Mo. L. E. Brown, of Connersville, Ind., for several years, has accepted the work at Rushville, Ind.

—J. W. Darby, who was pastor at Washington, Ind., a few years ago, but who left Indiana for Tulsa, Okla., is again in the Hoosier state in a second pastorate at Washington.

—Dr. W. L. Bryan and Professor J. A. Woodburn, of the Indiana State University, will give courses in the Indiana School of Religion, at Bloomington, next year.

—One of the conditions of A. E. Ewell's accepting the work at South End, Houston, Tex., was that a new church home should be provided. He is now in charge of the church and plans are being made for the new building.

—Beginning on last Sunday, Wellington, Kan., First church is promoting a six weeks' church attendance campaign. Each Sunday during this period will be given to some special phase of the work. March 3 will be men's day. March 24

will be made a day of special evangelistic effort. During these six weeks the prayer meeting sessions on Thursday evenings will be in charge of the pastor and the general thought of personal evangelism will be emphasized in the programs.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—George A. Campbell was formally installed as pastor at Union Avenue, St. Louis, on the afternoon of February 10. A reception was held for Mr. and Mrs. Campbell on the Friday evening preceding.

—As a part of the war program at Transylvania College, the young women of the institution are taking a special course in food economy with a view to using this training in the coming summer as leaders in their home communities.

—B. T. Wharton is the new leader at Monroe City, Mo.

—Grant W. Speer is beginning his twelfth year as minister at Central church, Toledo, O.

—W. W. Burks, of Walla Walla, Wash., has accepted a call to Topeka, Kan. During Mr. Burks' ministry in Washington, there have been 534 members added to the Walla Walla congregation.

—Charles F. Hutslar, recently resigned from Broadway church, Los Angeles, will spend a few months in the army camps before entering upon other regular work.

—F. F. Grim, recently with the church at Lawrenceburg, Ky., has accepted a position in Atlantic Christian College, Wilson, N. C. Mr. Grim was at one time associated with President R. A. Smith at Beckley Institute in West Virginia.

—The death is reported of Mrs. Harriet E. Ainsworth, wife of M. B. Ainsworth, former minister at Georgetown, Ky. Her death occurred at Detroit, Mich.

—J. C. Burkhardt has returned to his work at First church, Washington, Pa., after over a month spent in the hospital.

—Miss Miriam Mohorter, daughter of Secretary J. H. Mohorter, of the National Benevolent Association, and sister of Willard Mohorter, of the Christian Standard

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The Christian Century
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staff, died suddenly in Cincinnati, on February 6. Miss Mohorter was stopping in Cincinnati for a brief visit with her brother, being on her way to college in the East. Secretary Mohorter came from the Pacific coast to bury his daughter. THE CHRISTIAN CENTURY extends its condolences to this stricken family in their time of sorrow.

—Hiram Van Voorhis is beginning a six months' evangelistic campaign in the Shenandoah Valley, Virginia.

—The Warren, O., church, led by pastor Walter Mansell, is planning to wipe out an indebtedness of \$13,500 by Easter Sunday.

—A. D. Brokaw, of Hiawatha, Kan., will assume the pastorate at Grand Avenue church, Minneapolis, on March 1.

—C. C. Sinclair will close his six years' pastorate at Central church, Kansas City, Kan., to accept a call to Swope Park church, Kansas City, Mo. The Kansas City, Kan., church has almost trebled its membership since Mr. Sinclair's coming to its leadership.

—A mortgage-burning at Coshocton, O., which meant the paying off of a long-standing indebtedness of \$4,000 brought joy to the heart of C. H. Hood and his faithful people. February 3 was the date of the burning.

—The Cimarron, Kan., congregation lost its building by fire, there being but little insurance. A new building will be erected at once. This congregation is without a minister.

—D. A. Wetzell, of Pittsfield, Ill., has received a call to Second church, Bloomington, Ill., and will probably accept. Mr. Wetzell is a Eureka man, and held earlier

pastorates at Covington, Ind., and Mattoon, Ill.

—Cecil C. Carpenter, of the church at Princeton, Ill., reports a Ministers Council held February 11-13 at Peoria under the auspices of the Laymen's Missionary Movement. There were about 175 ministers present from counties centering around Peoria, of these the largest number being Methodists and the Disciples coming second in number of representatives. Mr. Carpenter writes that while the Disciples were not represented on the program, their work and efficiency were often mentioned by the speakers. A very pleasant feature of the occasion was an after meeting of the Disciples ministers which met at Central church for counsel under State Secretary H. H. Peters.

—Last Sunday at North Hill church, Akron, O., was father and son day. Every father of the church was asked to bring his son to morning service and sit with him throughout the sermon.

—In order to enable Transylvania students and faculty to enter war work as early as possible in the summer, commencement exercises will be held two weeks earlier than usual. The commencement program will be given May 28. The session will still provide the standard thirty-six weeks of work.

—R. C. Davis has resigned at Colusa, Cal., to accept the pastorate at Fortuna, in the same state.

—After a ministry covering over six years at East St. Louis, Ill., Meade E. Dutt, has accepted a call to First church, Tulsa, Okla., which has a congregation of 1,400 and which plans the erection of an edifice to cost \$115,000. Mr. Dutt has

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been asked by government authorities to assist as a speaker in the third Liberty Loan campaign. During his East St. Louis ministry, 422 members have been added to the congregation and an indebtedness of \$10,000 has been paid. Mr. Dutt will begin his new work March 1.

—W. E. Rambo, of Klamath Falls, Ore., will succeed C. H. Hilton at Baker, Ore.

—A school of methods will be held at First church, Portland, Ore., February 25 to March 1. A new feature in this school will be a course on Christian Endeavor.

This Is a Poor Time for Excuses of Any Kind

Excuse for a Decreased Offering for Foreign Missions

- 1—The world is at war and I have other things to think of and give for.
- 2—I have given to Red Cross and Army Y. M. C. A. and Belgian Relief and cannot give to Foreign Missions.
- 3—My boy has been drafted for the war and I should not be asked to give more.
- 4—I am not sure that I believe in Foreign Missions and the sending of missionaries to lands in which I have little interest.
- 5—Living expenses are so high that I must cut down my giving for the work of the Kingdom.
- 6—The weather has been so bad that I have not kept up my interest in the work of the church.

Reasons for an Increased Offering for Foreign Missions

- 1—The world is at war and needs Christianity as never before.
- 2—Non-Christian people have given to all of these things, "What do I more than others?"
- 3—I can no more escape God's draft as a Christian than I can escape my country's draft as a citizen.
- 4—If Chinese, Hindus and Africans are giving their lives gladly in France for my liberty and that of the world, can I be a Christian and withhold Christ from them?
- 5—Flour at Bolenge, Africa, costs the missionary \$40 a barrel and native evangelists who live on less than a hundred dollars a year are compelled to pay war prices for food.
- 6—The boys in France are fighting in all kinds of weather; sometimes in water waist deep.

Make Sunday March Third a great Foreign Missionary Day. If your church gives for Missions on the Weekly plan, use the day for education, extra offering and gifts from those not giving weekly.

(Have you sent for
March Offering
supplies?)

FOREIGN CHRISTIAN MISSIONARY SOCIETY

A. McLEAN
President

Some of the national Bible school leaders will be on hand, also Roy K. Roadruck, of the great Northwest.

—On January 13, Mr. and Mrs. J. H. McCully, of San Jose, well known Disciples, celebrated their fiftieth wedding anniversary.

—The building of the Estherville, Ia., congregation was destroyed by fire two weeks ago. This was a new building; there was some insurance. Charles D. Priest had just begun his ministry at Estherville.

—The new church home at Mason City, Ia., erected at a cost of over \$100,000, was dedicated by C. W. Cauble, of Indiana, on February 10. W. T. Fisher, pastor, assisted in the dedication. This building replaces the one burned two years ago this month.

—W. P. Marsh, E. L. Day and M. W. Yocum, all Indiana preachers, have been appointed to responsible positions for war work.

—Father and Son Week was inaugurated by the Peoria, Ill., churches at a banquet held at Central Christian church, where H. E. Sala leads. Former Governor Richard Yates was the chief speaker. The date of the banquet was February 15.

—Professor W. S. Athearn, of Boston University, spoke at Richmond Avenue church, Buffalo, N. Y., on February 10.

—Secretary Muckley, of the Church Extension Board, reports that loans were granted at the February meeting of the Board to the Cohasset, Minn., church; to Forest Hill church, Springfield, Mo., and to the church at Thorntown, Ind. Cash receipts during January amounted to \$1,795.98 from the churches. Offerings from individuals, bequests, annuities and

name funds, together with \$1,000 from the Men and Millions Movement, brought the total receipts up to \$9,992.28.

—The missionaries at Batag, Tibet, write that the question of exchange has become so desperate there that the mission will run behind over \$1,000 unless something is done. Silver has gone up in price and consequently gold has depreciated.

—Monieka, Africa, reports 101 baptisms for the last quarter. There were twenty-seven native evangelists preaching at 25 outposts, with twenty-six teachers conducting schools.

—The Foreign Society reports that nearly every field is calling for reinforcements of young women missionaries.

—Ward E. Hall, camp pastor for the Disciples at the Great Lakes Naval Station, located at Waukegan, Ill., writes that he would like to have any who have friends at the station to send him their names and the department in which they are serving. It is said that there are from twenty-five to one hundred new men going to the station from Disciples homes every week. Mr. Hall is well qualified for this work, as he has been a student Y. M. C. A. secretary, and also a successful pastor with young people.

—J. E. Chase, minister at Lubbock, Tex., recently lost his mother, Mrs. Sarah J. Chase, at Midland, Tex.

—Evangelist Floyd J. Evans, of Camp Grant, Illinois, preached on the evening of February 10, at Central church, Rockford, Ill. Sunday, March 3, will be observed at Central church as "Camp Grant Membership Day." W. B. Clemmer, minister at Central, has been certified as special representative of the Disciples at the camp. Mr. Clemmer states that there

are more than 500 boys affiliated with the Disciples now present at the camp.

—H. R. Ford, leader at Beaumont, Tex., is preaching a series of sermons on "Religion and the War."

—Since Albert R. Adams came to Forest Avenue church, Buffalo, N. Y., last April, all old debts have been paid, a mortgage on the church property provided for and electric lights installed. A divided congregation has become harmonious and sixty-eight members have been added to the congregation.

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Vol. XXXV

February 28, 1918

Number 9

Will the Church Stand the Test?

—

The Average Citizen and the War

CHICAGO

1918 Is Our Richest Year!

THE discussions we are carrying forward in The Christian Century are too rich and too important to enjoy by ourselves. Our readers have the "missionary" spirit and wish to carry the "good news" of the "Century's" message to thousands of others. Note these features that the editors are holding back just now until you have a full chance to give your non-subscribing thoughtful friends a chance to become subscribers:

What the War Is Doing to Religion

This series of editorials will run as a continuous and unifying thread through all the discussions of the coming year. The series is only just begun. As it unfolds it will consider such problems as—

The War and Our New Thought About God.

The War as a Rebuke to the Divided Church.

The War and the Misuse of the Bible.

The War and the Inner Life of the Soul.

The War and Missions.

The War and Prayer.

The War and the New Era of Poetry,

and many other themes of which these are but suggestions.

The War is profoundly affecting Religion. These editorials should prove helpful in making the new adjustment which the new day demands.

The Millennium and the Return of Christ

Are we on the verge of the Millennium?

Is Jesus about to return to this earth?

Do the Scriptures prophesy the present war?

These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the counsels of the churches. Professor Herbert L. Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture.

Readers of The Christian Century may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

The Millennium Series Begins in March

Billy Sunday and His Meetings in Chicago

Mr. Sunday begins this spring in Chicago what he himself and his supporters the country over believe is to be the crowning meeting of his extraordinary career. It is expected that this city will "go wild" over Billy Sunday. Here he won his fame as a baseball player. Here he was converted. Here he did his first public Christian work. When Billy Sunday comes to Chicago he comes home! Great preparations are being made by the churches for his meetings. It is expected that the "dry" petition filed Jan. 31 will precipitate a local option election in April. It is something to look forward to—a local option election, with both men and women voting, and Billy Sunday in town!

The Christian Century will discuss Mr. Sunday's work with the same candor that marks all its discussions. We expect not only to report the meetings but to make an analysis of the value of such work in the modern church.

Every thoughtful church man and church woman will be grateful to you for introducing them to The Christian Century in this unparalleled year of 1918.

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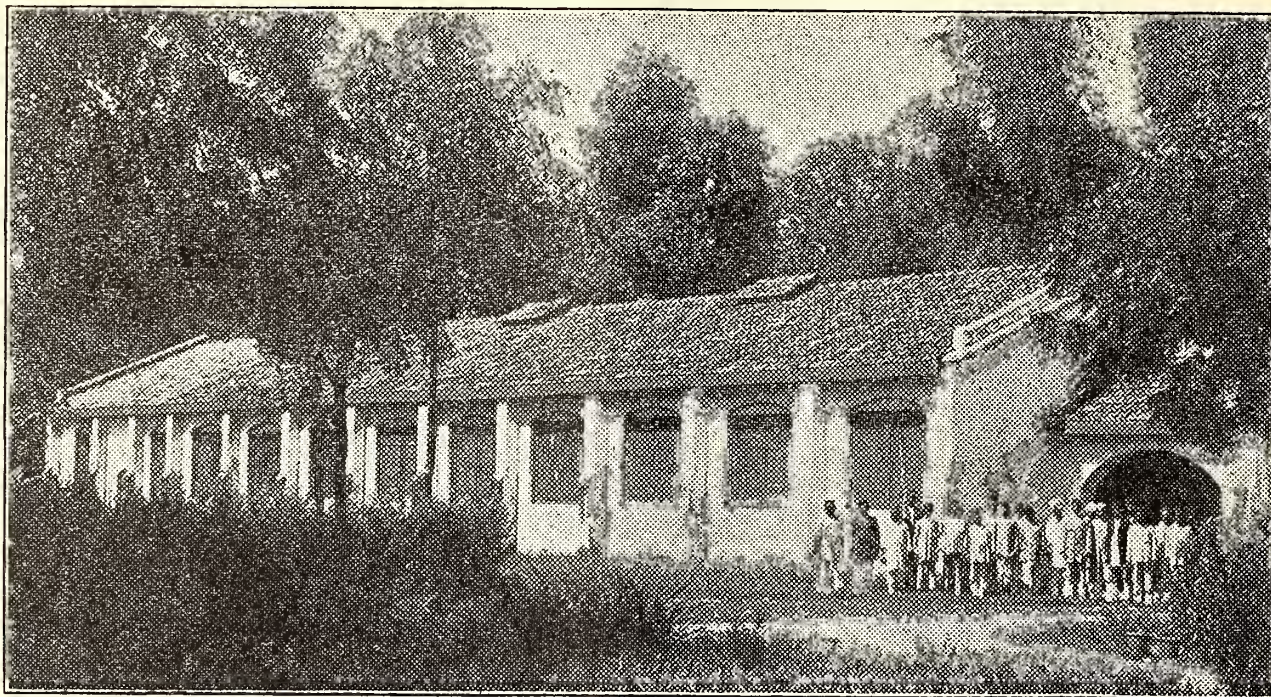
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Mission Press, Jubbulpore, India

Preaching Through Printing

The churches at home have not discovered printing yet, but the missionaries know its value and profit by it, as far as the churches permit.

There are only two direct ways of propagating the gospel—preaching and printing. Preaching is expensive, and limited—a breath on the air that reaches a hundred feet and is gone. The cost of printing is a trifle, and yet it reaches the ends of the earth, and endures for generations, to be read and reread, and read again, a thousand times.

The missionaries are few, only one to thirty thousand heathen. Like President Wilson, with a message for the whole world, they must resort to printing. Wherever they go speaking, they carry bags and baskets and boxes of books, leaflets, papers, cards, to sell and to give away. The presence and the voice can attract attention and arouse interest. The scriptures will make the people wise unto salvation. This is true not only in literary lands, like Japan and China, and where there are government schools, as in India and the Philippines, but even in Africa, where the missionaries had to reduce the language to writing, and teach the reading of it to those who knew no other speech.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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FEBRUARY 28, 1918

Number 9

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Will the Church Stand the Test?

I AM convinced that we are living today in one of those spiritual crises of history which constitute a coming of the Lord. We are witnessing today an advent of Christ and a day of judgment. If a Hebrew prophet were reincarnated today he would describe the present world situation in glowing apocalyptic language. He would see the Lord descending upon the clouds. He would hear a voice from the skies, saying, "Yet once more I shake not the earth only but the heavens also, and that word 'yet once more' signifieth the removing of the things that are shaken as of things that are made that the things that cannot be shaken may remain." He would see kings and sovereigns, governments and dynasties, *Kulturs* and civilizations, tottering and falling that amidst their ruins a new sovereignty, a new and celestial civilization, the kingdom of God, might arise. He would see the judgment set and the books opened!—and the Lord upon his throne that he might try the ways of men and of empires.

It is no wonder that in this world situation a pre-millennium and second-adventist madness should seize the minds of many saturated with crude and literalistic interpretations of the glowing poetry of apocalyptic scripture. This madness has run like a pestilence throughout our popular religion today. And it is literally a pestilence, for it paralyzes all effort and endeavor to make the world better and set up the kingdom of God on earth. There is nothing to do but to wait passively and expectantly for the coming of the king and the kingdom from the skies. And yet the voices of the day—aye, the voice of God—fairly shout in the ears of the Church and of the Christian people: "Why stand ye gazing into heaven?" Look to the earth and do what you can to lay amid the wreck of false and effete civilizations the foundations of the celestial civili-

zation, the kingdom of God upon earth, to set up amidst the ruin of things that have been shaken the basis for things that cannot be shaken.

This is the lesson set for the Church today; this is the supreme duty laid upon her. Amidst a tottering and changing world stands the eternal Christ, the standard and norm of all judgment, "the same yesterday, today, and forever." Nothing can stand permanently which is not according to his mind and spirit. The only sovereignty that can last is his sovereignty. The only kingdom that can finally abide is the Kingdom of God, and that means, as Bishop Gore has phrased it, "all human society reformed and regenerated until it shall be according to the will of God," or as the Lord's Prayer more tersely puts it, "Thy Kingdom come," that is, "Thy will be done on earth as it is in heaven." Surely these are times that try men's souls, and not the souls of men only but the souls of peoples and nations. All human institutions are being subjected to a searching test. They are being "tried so as by fire," and the Church—organized Christianity—is by no means excepted.

✱ ✱ ✱

It is a day of judgment for the nations. The sword is piercing the souls of many peoples and the thoughts of their hearts are being revealed. The philosophies that lie behind their respective *Kulturs*, upon which their characteristic civilizations are founded, are being brought to light and searched and proved thereby. In the lurid glare of this world-wide conflict the ideals by which they live and which they think worth fighting and dying for are brought out.

And in this universal judgment shall the Church, the organization of religion, escape? Nay, as I see it,

"judgment is beginning at the house of God." Never did the Christian Church face a more searching test or a more supreme opportunity than she does today. God give us, her appointed leaders, vision to see and wisdom to grasp this crucial crisis. God grant that we may know the day of our visitation. I, for one, feel by no means sure of the outcome for some of us. The Church that is the body of Christ on earth, the Church that mediates and interprets his spirit and mind to the world, the Holy Catholic Church, that shall stand through all this wreck and ruin and only be strengthened thereby—I have no doubts about that. "The gates of hell cannot prevail against that Church." But our particular organizations of the religious and Christian life—the Baptist communion, the Methodist Episcopal body, or even the Protestant Episcopal Church—about these I am not so sure. All depends upon how we meet the crisis, particularly upon how fully and truly we mediate and interpret the spirit and mind of the Christ to the tremendous and crying needs of this present age.

* * *

I sometimes think it would be a good thing for all who are called to the office of leadership in the Church to serve an apprenticeship in the camps and cantonments and in the trenches themselves. For there today is the seat of judgment. There are applied the most searching tests to all our notions about the Church and religion, and under that test the unreal withers and the real alone abides. There under the piercing sword, the thoughts of many hearts are revealed, thoughts that dwell everywhere in the hearts of the masses of men even in the peaceful times and fields of our ordinary ministry, but thoughts that are ordinarily concealed from the professional representative of the Church and religion by that natural and indomitable reticence of the average man on the most sacred subjects. But there, under this tremendous experience, in the face of death and in the light of the great tragedy, the human heart is laid open and we behold its inmost needs and its real convictions as regards the Church and religion. And to those needs and convictions we must somehow address and adapt ourselves, whatever be our preconceived notions. For it is a condition and not a theory which confronts us. That is the testimony of all who have had any experience of a ministry at the front. Here is the testing ground and the laboratory where we prove the validity of our message and our mission for the day in which we live. Here we can test the question: "Can the Church make good and can our religion appeal to the average man in this present age?" Let us see what has been found out already by those who have had experience at the front.

* * *

First, titles are of no avail. The soldier at the front has a strange lack of discrimination. He cannot readily distinguish between a bishop, priest, or deacon of the apostolic succession and a Y. M. C. A. worker, or even a soldier in the Salvation Army. They all look alike to him. They are simply representatives and ministers of

religion. Claims and assertions do not go with him. He does not recognize prescriptive authority. Arguments based on apostolic succession or historic continuity do not appeal. The man at the front is utterly practical and pragmatic; he has but one test: "Does the Church make good today? Does the religion she preaches meet and minister to the real needs of an actual experience?" And the average man at home is just like the average man at the front. The thoughts that are patent there are latent here among the masses of men. There those thoughts have simply been revealed, uncovered, by the piercing sword of a searching experience.

It is perfectly evident to all who face the situation squarely that an autocratic Church cannot serve the needs of a democratic age. Authority based on divine right and transmitted by heredity will no longer appeal either in State or Church. You may argue until you are red, white, or blue in the face about apostolic order and primitive faith; you may prove beyond doubt that the lines of historic continuity which connect us with our divine sources and apostolic origins are unbroken, and that therefore our orders and sacraments are regular, genuine, and valid. For my part, I accept heartily all these assertions and the arguments upon which they are based. I believe sincerely in all these claims. But the men of today answer: "Well, what of it? Admitted that the channels, the pipe-lines, which connect the Church of today with the original springs among the hills of Galilee are unbroken, do they carry down to us the water of life which can cleanse our sins and slake the thirst of our souls? If not, we will look to some nearer and more immediate source, for God is still in his heaven and Christ is still in his world. If the bishop, priest, or deacon of apostolic succession and the Church of apostolic order and primitive faith do not make good, we will find directer access to the fountain of truth and grace in the Y. M. C. A. worker, the tent evangelist, or the Salvation Army soldier. We judge religion by Christ's rule, by its fruits and not by its roots." It is a condition and not a theory which confronts us, and we must meet it. We must make good.

* * *

Again, a divided Church will utterly break down under the terrible proving of this searching test. We are demonstrating that fact in our present religious work in the trenches and at the camps and cantonments. The various denominations are watching each other jealously and persistently nagging the War Administration to secure for each its proportionate quota of army chaplains and to see to it that no one denomination gets ahead of another. We are setting up about the camps and cantonments scores of discordant altars—a Babel, with its confusion of tongues, rather than a Zion, to be a haven of strength and peace. There must be a conventicle of some sort for every group of organized religion, for the "Two-seed-in-the-spirit" Baptists, for those who stand for buttons and those others who stand for hooks and eyes, for the one-foot-washing Dunkards and the two-feet-washing Dunkards. Would it be any wonder if the executives who have large affairs to ad-

minister should grow utterly impatient and throw us all out of court? And is it any wonder that the common soldier often turns away from this Babel of shibboleths either in despair or contempt and abandons organized religion altogether? Is there not ample ground for Dr. Newman Smyth's suggestion that we choose and send forth our common representatives for religious work with some common ordination which will invest them with the authority of a united Church? And is there not room also for another suggestion, that the President of the United States appoint a commission on religious work in the Army and Navy, the members of which shall be nominated, say, by the Federation of Churches, and commit to this commission the choosing of workers and the administration of the work?

And what is patent here and now is latent everywhere and always. This is the common attitude of the average man towards our divided Christendom. These thoughts, now revealed by the piercing sword, dwell in many hearts.

Yes, a divided Church is sure to break down under this tremendous test. A divided Church cannot speak with any authority in or give any adequate spiritual interpretation to this supreme tragedy of history. A divided Church, rankling with denominational jealousies, cannot concentrate on the stupendous task of ministry to the spiritual needs evoked by war or of the new age that shall come after the war. We have already practically handed that task over to the Y. M. C. A. and the Red Cross, which at least partially represent the spirit and mind of Christ and essential Christianity. They alone stand for a united Christianity.

Shall we not learn the lesson of this crisis? Shall we not come out of this test welded into a closer fellowship, less insistent on our peculiar shibboleths, or presenting fewer bristling points of antagonism, but searching more earnestly for our common grounds of essential agreement, exercising the ministry of reconciliation and seeking the "unity of the Spirit in the bond of peace?" Unless we do, our present organization of religion is doomed.

* * *

And lastly there is our religion itself, the religion the Church commonly preaches and labels with the name of Christ. That too is being tried so as by fire in this present crisis.

I know of no book more illuminating in the present situation, none better for any person to read, than Donald Hankey's "Student in Arms." The author has sealed his testimony with his blood. I commend especially two chapters, "The Religion of the Inarticulate," and "An Englishman Prays." According to our author, Tommy Atkins and his chaplains do not always understand each other. The chaplain often thinks Tommy utterly irreligious and even godless, partly because he is frequently somewhat rough in his speech and manners, partly because the chaplain cannot generally scare Tommy into outward expression of fear of death and an approved preparation to meet his God, but chiefly be-

cause Tommy does not readily take to Church drill or conform to the conventional practices and observances of outward religion and because he cannot or will not use the conventional language of religion.

And to Tommy the chaplain's religion often seems made up wholly of these elements: Church drill, conformity to practices whose value Tommy does not appreciate, assent to doctrinal statements he does not understand, and use of a certain language or lingo which seems to him either cant or unintelligible; and in addition a meagre round of negative and largely sumptuary ethics, not swearing, not drinking, not smoking, not dancing, not playing cards, not going to theaters, in general not enjoying yourself, and in consequence holding yourself superior to and better than those who do these things. In other words, the chaplain's religion sometimes appears to Tommy as Pharisaism *redivivus*, a mixture of formalism and cant, with a dash of hypocrisy and spiritual pride, all of which eventuates in separatism. I am quoting in substance the author.

And yet, Hankey declares, Tommy has a religion deep down in his heart, though it is a dumb and inarticulate religion. He admires above all the gentleman who has it and is unconscious of it, who does not "put it on"; that is, his crowning grace is humility. He demands above all things reality and sincerity. He hates all shams and hypocrisies. He even has respect and reverence for the strength of manly purity, though he does not always practise it. And supremely he stands for loyalty and service—loyalty and service to a fellow and friend or to a cause—and he will follow loyalty and service unswervingly and unflinchingly up to the limit, the ultimate test of complete sacrifice, that is, to the death.

* * *

Now when we think on these things we discover that they are in substance and essence the chief principles of Jesus Christ as set forth in the Sermon on the Mount and in the gospels generally, and also as revealed and incarnated in the character and the person of the Master himself. And they are leading Tommy whither they led Jesus—to the cross. Yes, Tommy is often blindly, ignorantly, and stumblingly yet really following Christ, and that, too, on the road to Calvary. He has taken up his cross to follow him. And yet frequently he does not know it. "His eyes are holden that he should not know" that Divine Companion who walks with him along that path of duty and devotion, loyalty and service, up to the ultimate sacrifice. What he needs is to see Jesus as he is. What he needs is to have this inarticulate but real religion of his heart, these secret ideals and aspirations, made vocal and articulate and he will recognize in them the very voice of the Master. Then and then only will he give himself wholeheartedly in outward confession and conformity as well as in inward and secret loyalty.

More than that, as is suggested in the chapter, "The Englishman Prays," the ordinary man when he comes suddenly into this supreme experience of war is conscious of a spiritual awakening. Thoughts long hidden in his heart are revealed even to himself by piercing

sword. He is aware of spiritual needs, yearnings, and cravings, hitherto narcotized and smothered by the monotony and commonplaceness of his ordinary experience. He wants some spiritual interpretation of the mystery of life and of death and the awful tragedy that surrounds him. He wants to find some significant meaning, some worthy purpose, some indestructible values, some noble end in it all. Above all he wants God. He gropes after him if haply he may find him. The prolific literature inspired by the war, prose and poetry, is abundant testimony to that fact. It is saturated with religious longing and spiritual yearning with some measure of realization. For instance, H. G. Wells' "Invincible King" is a groping apprehension after the Christ and the indwelling spirit, but without the Father, and therefore it ends in the futility of unreality.

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And the answer to all these awakened needs and longings in the hearts of men the Church holds, if she will but give it plainly and simply. That answer is the Christ, his revelation, his religion. Not the ecclesiastical Christ of tradition and convention, with the religion of assent to dogma and conformity to practice, a Christ often as unlike the real Christ, who walked the hills of Galilee and taught in the streets of Jerusalem and still speaks in every heart that is human, as the stained glass figure of a saint in the average church window is unlike any real man you would meet in the streets. Nay! But the answer is this real Christ, the Christ of history whose "words are spirit and life," and the eternal Christ of our own deepest living experience, the Christ we touch and know at our highest moments. Let us present that real Christ to men and the inarticulate religion in many a dumb heart shall find tongue to confess his name and sing his praise. That is what many a man is unconsciously waiting for today in the shops and offices and the fields of peaceful industry about us as well as in the camps and trenches of this great war, the revelation of the real Christ which alone can meet and answer the revelation of need in his own heart. For, as Samuel Taylor Coleridge has said, "As the right key fits all the wards of the most complicated lock, so does the revelation of Jesus Christ fit all the manifold needs of our

complicated human nature." Christ finds us, finds us at our deepest depths and our highest heights as well as on the common levels of our daily experience.

CHARLES D. WILLIAMS,
Episcopal Bishop of Michigan.

A Hopeful Parallel

SOME time ago, in reviewing the book *Progress*, we alluded to an interesting coincidence of thought between Mr. F. D. Kershner of the "Christian Standard" and Prof. E. S. Ames, a coincidence which was pointed out by Professor Charles M. Sharpe in the latter's chapter in *Progress*. In a recent number of the "Standard" Mr. Kershner intimates that our allusion was unfair, either to himself or else to Dr. Ames. We regret that he should judge the matter in this way, for our sole comment on the matter was to the effect that reflection on this parallel between these two writers would be rewarding in more ways than one. We did not intimate that this coincidence, even though it is in a cardinal point of Christian conviction, the meaning of the confession of faith itself, extends to the whole religious position of the two men.

We quite agree with Mr. Kershner that parallels are often very delusive, and that one ought not to draw large inferences from insufficient even though specious data. We remember very distinctly Mr. Kershner's own good example in this regard some years ago when he was yet editor of the "Christian Evangelist." At that time he called attention to some of the positions and practices of the Hyde Park Church, of which Dr. Ames is pastor, and answered the question in the minds of many whether or not Dr. Ames is a Unitarian. Mr. Kershner declined to say that Dr. Ames is a Unitarian, contenting himself with affirming the opinion that the practices and teaching mentioned were Unitarian. We regarded this as giving to Dr. Ames a clean bill of health, so far as the charge of Unitarianism is concerned, however much it may have seemed to impugn his consistency.

We are glad to have Mr. Kershner come forward with the present more explicit denial of the method of the "deadly parallel." This method has been much in vogue with certain religious journals and we may expect that Mr. Kershner, so far as his influence extends, will refuse to countenance its further employment. It will be noted by the reader of Dr. Sharpe's chapter in *Progress*, that he does not draw any wholesale conclusions with reference to the agreements between Dr. Ames and Mr. Kershner. Indeed, he expressly refers to the wide divergence of the two men in many respects. The point which he emphasizes, however, and which was in our mind when we referred to the matter, is that this remarkable coincidence comes at so crucial a point in Christian faith—a point which must be superlatively significant to all instructed Disciples of Christ. For the parallel lies in the sector of the line of Christian defense which all Disciples would agree is

The Search

By Thomas Curtis Clark

I SOUGHT His love in sun and stars
And where the wild seas roll,
But found it not; as mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of love indeed.

I sought His love in lore of books,
In charts of science' skill;
—They left me orphaned as before,
His love eluded still;
Then in despair I breathed a prayer;
The Lord of love was standing there!

vital, and in which the genuineness and sufficiency of Christian faith is to be determined. If it were at some remote point upon the periphery of Christian thought—in the realm of opinion—then there could be little significance attached to it. But it is at the very heart. Here we must, in the interest of clearness and truth, present the parallel to the eyes of our readers.

MR. KERSHNER

When one studies this early confession (Peter's at Cæsarea) more and more he is irresistibly driven to the conclusion that the first creed of Christendom was not a statement of dogma at all, but rather an affirmation in regard to the Christ ideal of life. In other words, the early convert was asked to accept Jesus as his Ultimate Ideal, as his supreme Lord and King, as the one whom he pledges himself to obey in all things pertaining to life and destiny. This, of course, was to accept his divinity, and it is the only practical meaning which the divinity of Christ can have for anyone. "The Religion of Christ," p. 120.

"Very obviously then, an affirmation of acquiescence in His deal of life ought to constitute the confession of faith demanded from His Disciples." Ibid, p. 121.

"Upon this great historic creed, not a pronouncement of philosophy, not as a tenet of theology, but as a practical expression of a desire to live the Christian life, the mighty hosts of Christendom will sometime be one." Ibid, p. 123.

The italics are in part Dr. Sharpe's as given in *Progress* and in part ours.

With these parallels before us can we wonder that Dr. Sharpe should say: "It is encouraging to note the close agreement between these two influential thinkers, so diverse in many ways, and yet united at this central point from which any real construction of Christian thought for our age must proceed." There are some of us who are constantly looking for vital points of agreement between our differing schools of thought, in the interests of that unity of faith which our history teaches us we should above all things seek to preserve.

We would like to ask Mr. Kershner whether he regards the point of agreement between himself and Dr. Ames as being really an agreement in the cardinal and decisive point of Christian faith. If not, we would like him to state what he regards as such cardinal and decisive point. We note his statement that the parallel is solely concerned with "a coincidence of view with regard to the ethical import of the message of Jesus Christ." But we submit to the careful reader that the agreement relates to the real and only practical mean-

DR. AMES

"More directly stated, Christ presents a *problem not for the intellect alone, but primarily for the will*. The question is not what think ye of Christ? But what will you do about Christ's example and ideal of life?"

"I am in favor of changing the wording of the Christian confession in order to restore the simple New Testament meaning of it. *Instead of asking a candidate, Do you believe that Jesus Christ is the Son of God? I would ask him, Are you willing to follow Jesus and do the utmost within your power to establish His Kingdom of Love in the world?*"

ing we are able to attach to our confession of faith in Jesus Christ *himself*. It relates to the only "practical meaning which the divinity of Christ can have for anyone." (Mr. Kershner.) It is an agreement upon a practical interpretation of the great historic creed upon which, as Mr. Kershner further says, "the mighty hosts of Christendom will sometime be one."

We are not concerned to question the wide divergence of view which results from the differing temperament, training, and general philosophic positions of these two thinkers, but would call attention to the relative unimportance of these, so far as Christian fellowship is concerned, if, indeed, the Disciples have been in earnest about their doctrine of the centrality of Christ in his religion. The logic of the respective books of Dr. Ames and Mr. Kershner is nothing to the point. May we not indulge the hope that from the center which they hold in common it will be possible for them and others who think with them to construct in process of time larger syntheses of thought which will further the ends of brotherhood and service?

Irreligious "Religion"

NOT everything that calls itself by the holy name of religion is in truth entitled to that name. We have cults and sects which, pretending to be religious, are in truth anti-religious. There are men in orthodox circles who preach sermons as destructive of religious attitude as any lecture of Bob Ingersoll could ever have been.

We insist that a religion which turns the attention of the individual entirely upon himself is essentially irreligious. The frenzy of the holy roller, the ravings of a pentecostal religionist, may seem to the poor deluded followers of these cults to be religious attitudes, but just so far as these sets make their followers more self-centered than before, just so far has the native religion of these people been broken down. The man who has no desire except to save his own selfish soul or to gain some psychological experience, has never caught a glimpse of the great socially-minded religion of Jesus Christ.

We have heard sermons in revival meetings conducted by the very orthodox in which the preacher pleaded for church attendance and the life of prayer, but used ridiculous and laughable illustrations which produced an attitude contrary to that which he had been commending to his hearers. All of this is a hindrance to the spirit of true piety.

Religion is a delicate thing and can be injured by coarseness as well as by selfishness. The Christian and the true gentleman are not unlike each other; the boor in the pulpit really becomes an enemy of the finer religious things.

Humor has a place in life. We can sometimes even afford to laugh at sin. There is a place for humor in the sermon, if it is chaste. But we cannot afford to associate humor with holy things; here only the spirit of deepest earnestness is in place.

We must test a religious group and system by the

fruits which it brings in life. We know religion by measuring it with the mind of Christ. Whatsoever is not of his spirit, is irreligious.

Human Life and the War

THE sense of the infinite value of human life is to be found throughout the Bible. The original man of Genesis is set forth as moulded by the hands of God and made in His image. The Psalmist exclaims, "What is man that thou art mindful of him; and the son of man that thou visitest him? Thou hast made him a little lower than God; thou hast crowned him with glory and honor." The value that Jesus put on human life was set forth every day in his ministries. At the heart of his theology was the great creed, "I believe in my fellow men."

In our American life we have developed a deep appreciation of the value of human life. In the early days, when the population was sparse in the country, a human being was enormously valuable. In more recent times, the growth of social idealism and religious interests has still further increased our sympathies and human appreciations.

Now the war comes along and herds men together as cattle are lined up at the stock yards for the slaughter. A general is called upon to sacrifice a whole division. Even the captain on the march will send one man forward as the "sacrifice." The common soldier grows used to horrible sights. His comrade of a moment before is only a bit of carrion now. Is it possible for millions of our fellow countrymen to pass through these trying experiences and not be brutalized? Will the post-bellum period be characterized by brutality, a disregard for human values?

It is religion alone which can preserve the spiritual attitude of a man toward his fellows. Every true-hearted chaplain, every Y. M. C. A. worker, every genuine Christian in the ranks becomes enormously significant in keeping alive the beautiful spirit which is the foundation of our democracy and of the true New Testament faith.

The Test of the Tax

AN APPEAL to the ministers of America to help collect a tax is something new for the government. Recently there went out from the Treasury department in Washington a letter from the Commissioner of Internal Revenue asking the assistance of ministers of religion in cultivating a conscience with reference to the new income tax. The commissioner said: "Shall not the clergy of free America sound a ringing call to the people to help in the cause of democracy and freedom? Our clergymen, better than any other men, can impress these great truths upon the hearts of the people. You can inspire patriotism, unselfishness, promptness. You can show that in paying their income tax our people are helping to bring victory and peace."

The moral dangers connected with the income tax are very real. It is possible that this tax might make us a nation of liars. While the government could and would detect and punish many people making false returns on their incomes, it would be impossible to trace the income of every citizen. Better than a small army of government detectives is the use of a civic conscience which would make odious in the eyes of every citizen the idea of defrauding his government.

Concerning our methods of raising income for the government in these times, there is room for an honest difference of opinion. So far, of all the industrial operations of our country, agriculture has borne a rather disproportionate share of the war burden. Concerning the matter of making honest returns, however, no good citizen will argue.

Shall the ministers become tax collectors, like the publicans of old? That they cannot afford to do. But it is appropriate in times of war or of peace to preach honesty and civic spirit, and there is no reason why this should not be done loyally in this present emergency of our government.

Ink and Ideas on the Congo

PARADOXICALLY, one may say that it is printer's ink which will wash away the stains of heathenism in the world. The preacher has his place, but trains are not swift enough, nor boats numerous enough to carry him on his errands. The tongues of the messengers are to be multiplied a thousand fold by the testimony of the printed page.

There has been in the Congo country for a long time a printing press of a modest sort, but the development of that splendid work has brought a need for more printed matter than could possibly be supplied by this means. The death of Frank Battson of the Volunteer Band of Drake University has served as a challenge to the students of Drake and Bethany to provide funds with which to supply the Printing House on the Congo.

This extension of the printing facilities of the mission has been brought about by the fusion of the mission work of the Foreign Christian Missionary Society with that of the Christian Woman's Board of Missions and it means a rapid extension of the work on the Congo which will require an increase of every kind of equipment.

We should remember that when our missionaries went into the Congo country there was no native alphabet and the Congo people were skeptical about the possibility of communicating by written symbols. It has been a missionary enterprise to create a grammar and a dictionary. It will be a missionary enterprise to keep up this good work until an abundance of printed matter works the same splendid results that have come to us who have the advantage of a longer history of culture.

Christianity is a teaching religion and there can be no permanent missionary work without the printing plant as one of the items of the program. A religion of ritual may depend upon its drama, but a religion of the mind and heart must call to its aid the literary arts.

The Time Table

A Parable of Safed the Sage

NOW it came to pass in one of my journeys that I rode in a Locomotive; and just before the train Pulled Out the Conductor came beside the Cab and handed the Engineer a New Time Table, and the Conductor Spake unto the Engineer, saying:

"She goes into effect today, Bill. Burn up the old one."

And the Engineer took down the Old Time Table and cast it into the Burning, Fiery Furnace, and it was totally consumed.

And I spake unto him, saying:

What do ye, burning up the Old Time Table?

And he showed me the new one, on the face whereof was printed in letters of great size:

Destroy All Previous Time Tables.

And I said unto him:

But consider how useful hath been the Old Time Table. It hath brought thee and thy train safely on time for six months, and never wast thou at fault so

long as thou didst guide thy train according thereto. And behold it differeth but little from the new one. Wherefore shouldst thou cast it into the Burning, Fiery Furnace?

And he said:

The less it differeth the more certainly I must burn it. If the differences were great I might Remember them, but being so small, and with the Habit that is upon me, I should certainly forget, and my train would go Skyhooting through the Rear end of some other Train, and the Passengers thereof would go to Heaven ahead of Schedule Time. Wherefore must every Old Time Table be utterly destroyed.

And I opened the Bible, and I read therein how Hezekiah brake in pieces the Brazen Serpent that Moses had made, and called it Nehushan, though many sang in his day,

"It was good enough for Moses
And it's good enough for me."

And the Engineer rang the Bell and blew the Whistle, and the Train sped away along the Track, and as the Journey proceeded I thought much of these things.

Saviors

By Charles Manford Sharpe*

DARK silence broods about the hill;
Grim, breathless, tense, the fateful hour:
The Lords of Hell have had their will;
Securely stands their ancient power.

Yet, O ye faithful ones, rejoice!
In you he triumphs o'er the grave;
Through you the dead shall hear his voice—
Himself he could not save.

Out through the blackness of the night
He wildly fled his nameless deed;
His spirit palsied and affright—
Self-stricken by his craft and greed.

Yet, O ye loyal ones, be dumb!
To hurl God's judgments cease to crave;
'Twas needful the offense should come—
Himself he could not save.

By this one's evil that one's good;
Their woven deeds redeemed the day:
The sinful and the sinless stood
Against the Lords of Hell at bay.

The loss and gain together taken,
The sun of Man's salvation gave;
They neither were of God forsaken;
Themselves they could not save.

A feeble nation grasps the sword,
And steels its heart 'gainst ruthless foe;
To keep its faith nor sell its Lord,
It reels beneath the deadly blow.

Yet, O ye prudent ones, not vain
The billowed tides of woe that lave
The Belgian land! Doubt not the gain—
Herself she could not save.

Afar beyond the Atlantic flood
An anguished people on its knees
Lifts hands of prayer, sweats drops of blood,
Contending with its destinies.

But now, ye doubts and fears, begone!
The call comes clear across the wave.
Our answer? Lord, Thy will be done—
Ourselves we would not save.

Amid the tangled maze of things
One purpose runneth unto life:—
Beneath the moaning something sings!
A music at the heart of strife.

O Bearers of the Savior's cross—
O Lovers all, be strong! be brave!
Your souls ye win through seeming loss—
Your pangs the world shall save.

*Unusual interest attaches to Dr. Sharpe's poem at this time because of the fact that the author leaves this week for service in France, under the auspices of the Young Men's Christian Association.

The Hidden Heroism

By Richard W. Wallace

THE Bible is full of the glory of human nature. Scarcely have we opened its sacred pages until we come upon the declaration that man was made in the image of God and after his likeness. And the Bible is a record of the divine care and solicitude for man, of the fact that "God so loved the world." Surely man must be a creature of infinite worth, seeing he has been always the object of God's unspeakable compassion. So thought the Psalmist when he exclaimed: "What is man, that Thou art mindful of him? And the son of man that Thou visitest him?" The dignity and glory of human nature is impressed upon us by the words of our Savior: "There is rejoicing in heaven over one sinner that repenteth." But most of all it is suggested by the fact that "though he was rich, yet for our sakes he became poor, that we through his poverty, might become rich." Of so much worth is man in the sight of God, so wonderful are his endowments, so boundless his possibilities, that, in order to his redemption Jesus Christ "became obedient even unto death, yea, the death of the Cross."

"HE CAME TO HIMSELF"

It is not surprising, therefore, to read of the Prodigal that "he came to himself," and that when he did so he found himself capable of noble things. He had sinned against heaven. He had wasted his substance and his God-given powers in riotous living. He had descended almost to the lowest level to which men ever descend. But he was still able to realize that he had done wrong, to appreciate the beauty of things he had trampled beneath his feet, and so to assert his manhood as to determine to arise and go to his Father.

It was disaster, suffering, hunger, fear and friendlessness that enabled the Prodigal to come to himself. So has the present great world disaster affected thousands upon thousands of men. We are seeing many illustrations of the familiar words, "Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in its head." The splendid response of men and women to the crying need, the imperative call of this terrific hour in the nation's history must move us all to pay lofty tribute to the splendor and the glory of our human nature. It is helping us to see the truth of the words:

"So nigh is grandeur to our dust,
So close is God to man,
When duty whispers, Lo, thou must,
The youth replies, I can."

And yet we are reminded that there is another side to the question. Harry Emerson Fosdick, in that fine little book, "The Challenge of the Present Crisis," says: "The reactions of soldiers to the influences of war are as diverse as the response of people everywhere to life's less strenuous appeals. Some are ruined by war and some are redeemed by it to a purity of devotion and a

wealth of sacrificial spirit they have never known before." In the terrific heat of this world-conflagration some men's natures have been like wax that has melted and softened, while others have been as clay that has hardened and solidified. The war is showing two things about men: It is showing to what depths of infamy and brutishness men can descend, and it is showing to what lofty heights of devotion and self-sacrifice men are capable of climbing. It all depends upon the influences to which men have been subjected in their past lives, and upon the clearness of their understanding of the issues at stake, and the consequent purpose they have in view.

GLORIFIED BY STRUGGLE

The man who understands that the call to sacrifice on his part, whether it be of money, or time, or thought, or even of life itself is in order that he may do his part to defend his country's honor and integrity; to make the world "safe for democracy"; to defend the inalienable rights of all men to "life, liberty and the pursuit of happiness"; to make sure that the liberties, not only of his own people, but of all others, shall be preserved against the brutal attacks of a conscienceless autocracy, is apt to be ennobled and glorified by the part he plays in this tremendous struggle. He will become a new man in proportion as he understands the situation and gives himself to noble endeavor. A soldier from the trenches, who had been severely wounded, and who during the period of his convalescence, was permitted to spend a few days in New York with his family, wrote recently:

"There is one person I've missed since my return to New York. I've caught glimpses of him disappearing round corners, but he dodges. I think he's a bit ashamed to meet me. That person is my old civilian self. What a full-blown egoist he used to be! How full of golden plans for his own advancement! How terrified of failure, of disease, of money losses, of death—of all the temporary, external, non-essential things that have nothing to do with the spirit."

Many men are passing through an experience today similar to that of the Prodigal "when he came to himself." What are some of the things they are discovering in their own souls? They are discovering a depth and purity of devotion which they did not know they possessed. Devotion to what? To native land, and to the ideals of democracy and liberty and justice which are woven inextricably into the warp and the woof of their country's history.

LEARNING TO LOVE THROUGH LOSS

Often we do not know how much we love, how deep and intense and abiding is our love, how vital a part of our life it is, until the object of our love is threatened or attacked, or until we have the actual experience of unutterable, irreparable loss. Somewhere I have read of Carlyle that in his relations to his wife he was often cold and indifferent, and sometimes even

harsh, but that after her death he was wont to wander out to her grave and kneeling down by its side, to exclaim through his sobs: "If I had only known!" A true man loves his wife, his children, but often men become so absorbed in affairs of the work-a-day world that they do not realize what their love means to them. Many a man takes his love for granted, and he permits his loved ones to take it for granted; he does not trouble himself often to manifest it in any marked degree.

But let disaster come—sickness and suffering and the danger of death; let him mark the anxious look on the faces of the doctor and the nurses; let him see for himself the loved face growing paler day by day, and the dear form becoming thinner and more and more emaciated, and then he looks down into his heart and sees how abounding his love is. What is there he would not do for them? What would he not give if only the loved one might be spared to him? He would rather die himself than to have to suffer this threatened loss, and have to go on alone in the world, with life robbed of its joy and its sunshine, with the very foundations of his life crumbled and gone.

Now men are passing through a similar experience, they are making a similar discovery as regards their attitude to those incomparable values, those high and holy possessions which have cost so much in the past, and which are now trembling in the balance. Hate and malice and envy and self-seeking ambition have threatened with ruthless hand all that is dear to the hearts of the free peoples of the world, and how nobly they are answering the call that comes not only from political leaders, but from the still depths of their own souls! A noble Englishman exclaimed: "What have I done for thee, England, my England? What is there I would not do, England, my own?" There are thousands upon thousands in other lands—in our own land—who feel toward their country and its ideals and institutions as this man felt toward England. God pity the man who claims to be an American who does not feel so!

A NEW DEPTH OF PATRIOTISM

All our lives we have been singing on occasion:

"My Country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

But did we ever sing it before as we sing it now, with such joy and pride and such willingness to sacrifice even life itself, if need be, that we and others may go on undisturbed and unafraid in the possession of our rights and liberties and the accomplishment of our God-given tasks?

Again, men are discovering a capacity for heroic endeavor which, in the days of peace and the false feeling of security many did not know they had.

I think, in this connection, of the fine words of a father spoken with reference to his gifted young son, who, in the midst of marked success in his chosen career, laid aside his work for what he deemed a nobler and more necessary task, and answered the call which to him was the call of God. He says of that son:

"For himself he discovers that the plague of his former modes of life lay in self-distrust. It was the disease of the age. The doubt of many things which it were wisdom to believe had ended in the doubt of one's own capacity for heroism. All those doubts and self-despisings had vanished in the supreme surrender to sacrificial duty. The doors of the Kingdom of Heroism were flung so wide that the meanest might enter in, and in that act the humblest became comrades of Drake's men who could jest as they died."

And that son writes back to his father here in America:

"We've been carried up to the Calvary of the world where it is expedient that a few men should suffer that all generations to come may be better. . . . Whatever happens, I know you'll be glad to remember that at a crisis I tried to play the man."

That son speaks for hundreds of thousands of those who are at the front today, and of those who are ready to go.

There are those of us who, for one reason or another, cannot go. But may God help us everyone to feel that devotion and to manifest that sacrificial spirit which are felt and manifested by many of those who go out to die for us!

Winder, Ga.

The Average Citizen and the War for Democracy

By E. F. Daugherty

LIKE to think that the boy—a mere lad—who had in his hands the original loaves and fishes from which the miracle sprang is typical of the average citizen in the thrift and savings programs for the glory of our nation! His name is lost to us—his antecedents and relations—but out of the gloom of obscurity and unimportance he had the means in his hand by which the multitude was fed and the Lord glorified.

So—in our various campaigns of conservation, savings and thrift, the average citizen—even the small boy—may lack the challenging importance in the public eye which the general of fighting forces or the high administration official may have, but back of the Christ and his disciples who spread the orderly feast for the multitude was the boy with his small store of goods; and back of all officials and generals—sustaining the army and navy—is the average American citizen; let him and all his equals bring their store of shekels into the government coffers, and the valor of our fighting ranks will take care of the issues of battle. We can and will and must, in our average responsibility, sustain them and equip them for victory in the name of liberty and peace. And while we are doing it, we will come into the realization of our better, higher citizenship.

THE GOVERNMENT AND THE PEOPLE

If I have had one fear for the nation—since old enough to appreciate the perils no less than the priv-

ileges that go along with democracy—it has been the fear that self-government would fail through the lack of interest in its methods on the part of the people at large. This war is bringing to dawn the day of the average citizen; without a murmur—ten millions of him of the years between 21 and 31—have answered “Here!” to the roll call for fighters; with equal measure of alacrity and cheerfulness, task after task has been assumed and pushed to completion by civilian volunteers of both sexes along the increasingly familiar lines; the fact is reaching home to the whole American people that this is a government by the people and that its tasks rest upon the people and its glory can only be maintained by the devotion of the people; the call was first for fighters, then the chorus arose for sustainers of the fighters, and whether you number them among the “Y” ranks, the Red Cross, the food administration or bond promoters, the numbers have multiplied by ten the fighting ranks.

The thing with which I am impressed as the days accumulate into weeks and the weeks make months, is not so much the astonishing accomplishments of the administration in a country’s midst whose passion has been for peace rather than war—it is absolutely stupendous and unprecedented—the cantonments, the provisioning, the arming and tactical development of the near two million fighters; the impressive thing about the past nine months to me is the spiritual transformation of the nation, and the incoming to its skies of fixed stars of purpose to which all hearts are bound.

A WONDER YEAR

A year ago, but few of our citizens dreamed it possible for American armies ever to battle on the continent of Europe—for the Monroe Doctrine had made us insular; a year ago, the national extravagance of our unlimited prosperity dreamed not of economies in either apparel, food or fuel; a year ago there was not in embryo, even, any plan or scheme whereby the aim of help from every citizen was to be asked for on any national task; a year ago, the quarrel abroad was between people whom we little understood and over matters which we could not comprehend; a year ago, we merely thanked God that we had been kept out of war and it was far from our intentions to be embroiled.

But—what a mighty year of transformation this last has been in American thinking and planning and working! From thoughts of hemispheric aloofness we have pressed into the encircling lines of concern for the world, and our president speaks for all the free people of earth; from the luxuriant and soft paths of extravagance with apparel and fuel and food we have rebounded to the strictest economy; from individual unconcern for a vast mix-up afar from our shores, we have sprung alert to the realization that our boys are “over there,” and that the cause they stand for is more sacred than life. The nebulous reasons whereby the strife started have all disappeared, and in the clear light of an increasing understanding by all people, righteousness is seen to be locked in death grapple with devilishness; honor is set to get a death grip on ignom-

iny; liberty is to be given triumph over tyranny, and the rights of the common man forever made supreme to the rights of kings! Everybody sees it.

GOD AND THE WAR

I cannot think that God had anything whatever to do with the war’s inauguration, or that He determines any of its paralyzing horrors; they are all out of the seething selfish cauldrons of hell; but this I do think—that from this wasting wrath of men, devil-inspired on each other, God is bringing forth undreamed of values to the American people, who have neglected ideals for materialism; we had thought as a people that the almighty dollar was the big thing on earth midst men; but we are seeing that the big things are the things of the soul—the high courage with which stalwart youth can go forth to grips with death for the sake of principle; the cheerfulness with which the mothers and sisters can let loose of frivolities to take up sober tasks of supplying safeguards for life’s conservation; the calm good will with which households with almost universal unanimity can bend their ways to economy in food consumption; the mighty, faithful, devoted heart of the people at large wherewith the task is being shaped for completion—that’s the big thing about these passing days—and it’s a thing of the inner life of the nation.

The needs of the war from the American standpoint, when granted out of full hearts of devotion, will mean a sanctified and illuminated nation with quadrupled power to bless the world; they are a crucifixion of self immediately for a larger realization of self—remotely. As the Lord Christ was perfected through suffering—and found his life eternally because he gave it up temporarily for the world’s salvation—just so in spirit akin I think, the devotion of American people, freely given to the nation’s far-flung plans in the immediate present, will mean a revived, revitalized nation on the war’s far side. Should it be asked if our enemies have not a like devotion for their cause, I reply: It is like in appearance, but it is a devotion of compulsion and repression, rather than of appeal and self-control such as free people give in great crises; it is a devotion based on self-interest for self-triumph; while ours is a devotion to others now—for self-realizations later. Germany has been seeking, planning, scheming in all dark and unfair ways to save her life—and though she is fighting she will lose it; America, delivered from materialism by the war’s surge over her, is seeking to save the lives of other nations—and is on the only path whereby her own will or can be saved.

A HOLY CRUSADE

If there is not righteousness in the path we have nationally chosen—then righteousness is a fiction; if God is not in and back of the principles for which we fight—then the world has never had a revelation of God; if the recurring responsibilities to which we are called in the name of patriotic duty while these days go by are not worth the thought and prayer and help of every life on every street and road of the whole

wide land—then the life which shirks or evades participation in these common national tasks is unworthy the privileges and protections of the government.

If our hearts are with the flag—and the boys who have marched forth beneath its fluttering folds—then we will see to it that our efforts go toward the strengthening of the sinews of war which now we are straining; it is a service of free will rather than of compulsion; and the thrill of it lies in the chance it affords the least of us to have partnership with the government in a work more chivalric than Knights of the Round Table ever knew—more holy than the quest of the Holy Grail.

Letters for the Soldiers

"TELL the women of America to write letters to their men at the front,—and then more letters. It's home-letters that hold the front-line trenches."

This is the message brought back to America by Captain H. H. Pearson, the first Canadian to go to France after war was declared, and the first to see service with Kitchener's army. Later he was wounded when a bomb struck the Young Men's Christian Association headquarters at Belgian Poperinghe, of which he was in charge. He has seen hundreds of men go over the top, and a lesser number come back again. He has been over the top and come back again. Both from experience and from observation he knows what it is that puts heart into soldiers when they stand near the edge of No Man's Land, with the shells bursting around them.

For two years, Capt. Pearson, as a commissioned officer of the Canadian Army, has supervised the Young Men's Christian Association work along the entire Canadian front in France. He was wounded twice and "gassed" and has now been sent home by the Canadian Army to tell the folks back home of conditions "over there."

So Captain Pearson, a big, modest man with as untroubled a smile as if he had never heard of a world-war, but with the remembering eyes that all men have when they come back from it, has a good deal to say of woman's plain duty in war time.

"Write to them!" he urges. "If you have a relative or friend at the front, write to him, and do it often. Letters from strangers don't count, of course, but the others—no one can say how much they matter. Why do you suppose that the Young Men's Christian Association spends thousands of dollars every month for paper and ink? It isn't so much because we are thinking of the home-folk; they must look out for themselves in time of war. We want those letters written so that the mothers and the sisters and the wives and the sweethearts back home may answer them as soon as possible. It's the answers we are interested in, because we know how those letters in the familiar hand-writing are going to help win the battle."

Americans will never see the most terrible part of the war, Captain Pearson declared. "The most terrible part of the war was that first winter of it,—the end of

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" soon to begin in THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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Read the answer in this book.

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1914, the beginning of 1915," he said. "During that first winter of the war, when the enemy marched against us with machine guns and all the modern instruments of warfare, and we had no guns, no ammunition, nothing but sheer strength of will to go on, it was really the letters from home that held the lines for us. We did it because the home-folk expected us to do it, and said so in their letters.

"You may say that this is all sentiment. Well, this is a war of sentiment. It's sentiment that took us over there to fight, and it is sentiment that is taking you Americans.

"Anyhow, soldiers are like that. I've known some of them that haven't gotten a word from home in all the time they have been gone, more than three years now. It may have been because their women were slackers, and it may have been because their letters had gone astray. They were a very different lot, as a rule, from the chaps who got letters from home regularly, and they went into the fight with a different spirit. Sometimes a boy who hadn't heard from home for two years or more would get his letters at last, a lot of them in a bunch. You ought to have seen his face when he saw his name on the envelope, and knew that those

letters were for him! You ought to have seen how many times he got those letters out and re-read them, when he thought no one was looking! You ought to have seen the vim with which he went into the next battle!"

MORAL CONDITIONS ARE GOOD

Moral conditions in the army are a great deal better than is commonly reported, Captain Pearson said. No mother, he thought, needed to worry more about her soldier-son on this score than she would if he were anywhere else. The army is as safe a place for a boy as can be found. But the home-town across the seas seems a long way from the shell-scarred field in France, and there is little to remind a man of the home-standards and home traditions in the strange new life within range of the bursting shells. He needs letters from his family to do it. In maintaining high moral conditions, as well as in keeping the morale of the army what it should be, Captain Pearson believes that letters from home play a larger part than any other thing.

"Men don't talk much about homesickness, and perhaps women don't understand just how lonesome life is for them over there," he said. "I've seen big, rough soldiers, the most hardened ones in camp, act like women when it came to cuddling some French youngster who happened to be about the place, some baby that looked like one of their own at home, or that they imagined looked like one of their own. It's the unusual soldier who doesn't come and show the Young Men's Christian Association worker snapshots of his girl back home, or a picture of his mother, or of his children."

The Age Demands Reality in Religion

By Johnston Myers

Rev. Johnston Myers, D. D., is the most conspicuous Baptist pastor in Chicago and has been for many years. He has developed the old Immanuel Baptist church into a remarkable evangelistic and human service institution in the very heart of the "downtown" problem. Dr. Myers has recently been saying some strong things to his Baptist brethren through the pages of the "Standard," the Baptist weekly, and in the discussions of certain conferences where he was on the program. His championship of the point of view of fraternal undenominational and undogmatic Christianity is all the more significant in view of the fact that he was up to less than ten years ago the outstanding leader of the conservative Baptist forces of Chicago. Dr. Myers was more influential than anyone else in the action taken some ten years ago by which Prof. George B. Foster of the University of Chicago was excommunicated from the fellowship of the Baptist ministers' meeting for alleged heresy. No doubt this act of bigotry is now profoundly regretted by Immanuel's pastor.

THE allies are winning the war since they have been united in their purposes and plans. If this union could have been brought about earlier, statesmen believe that Russia and Italy would have been saved from disaster and the war would have been won. In this crisis in the history of the Christian church the first thing to be considered is unity. We must by

some means remove the differences which now separate us and which in recent years have brought waste and failure.

In hundreds of small towns and villages one church would be not alone sufficient, but effective. A great building and a great organization would make an impression upon the community which is now unmoved by three or four little companies which are struggling to live. They are spending all their resources to eke out a feeble existence. One missionary society with sufficient resources and men concentrating their work would have saved many a mission field and avoided confusion of thought among the natives. All denominations united in one effort to save the downtown situations in our large cities might recover what has been practically lost.

The first of these considerations for unity must be that of doctrine. The world is tired of the little differences of interpretation and opinion which have separated Christians. They are no longer interested in close communion, the various forms of baptism, pre-millennialism, Calvinism, and a score of other doctrines which depend wholly upon the point of view and the preferences of people rather than upon any clear statement in the Bible.

TWO FUNDAMENTAL DOCTRINES

There are two fundamental doctrines without which the church cannot live and which really include all the others which are true or essential. Christians of all denominations and creeds could unite upon these two great truths and yield every other point. These two doctrines are the deity of Jesus and the atonement. Catholics and all forms of Protestantism which ought to live and can live could agree upon these and abandon all other statements of doctrine, creeds and conflicting opinions. Such an agreement would bring together the scattered, divided, weakened forces of Christendom. It would bring into the church thousands who are now turned away because they cannot accept the various doctrines which the church is supposed to hold. Many business men in every community who are believers would become regular church members if they were asked to accept only these two fundamental truths.

The people are not concerned about ordinances. The great body of pedobaptists care nothing about infant baptism and the majority of Baptists have no interest in the doctrine of restricted communion. They consider it a waste of time even to talk about it. While the rank and file of the Christian church know that one must accept Christ as his Saviour in order to be a Christian, they care nothing about the terms "regeneration," "conversion," "new birth" and similar expressions which are absolutely meaningless to a multitude of saved people. There are many outside the church who ought to be inside and among the people of God who are hindered by confused statements of strange doctrines. Millions of Catholics would give up the minor doctrines to which that church still clings if the greater result of union could be obtained.

The writer sincerely believes that valuable people

would accept this new and simple creed and enter the service of Christ. Who can say upon the authority of the Bible that Jesus himself would require more in this age for admission to the church? This would make an intelligent, enlarged and saved membership. Someone may say this is utopian and can never be accomplished. We cannot be too certain of this just now. We know that the church is not winning the world for Christ today. We may reach a point in our decline which may compel us to resort to this union in order to save ourselves as well as the world for which Christ died. By waiving these nonessential, unimportant truths, we might unite under the banner of the cross the millions who today are kept out of the churches and out of the service of Christ because of the disunion which prevails.

THE OPINION OF LAYMEN

One Christian church founded upon the deity of Jesus and his atonement would be better for every town and every city and every mission field. An overwhelming majority of laymen would consent to this opinion and say that for the glory of Christ and the redemption of the world we should surrender personal preferences, opinions, minor and divisive truths, and fix our thought and devotion upon the two great essentials. This does not reflect upon the wisdom of the past. We do not deny the place which certain denominational tenets may have had. We do not question but that some of

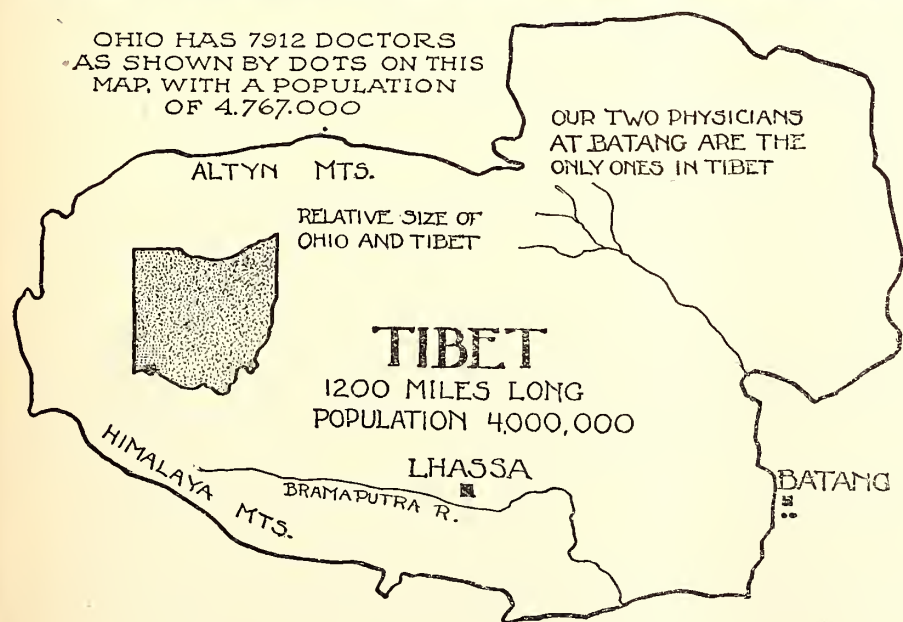
these truths are to be found in the Bible. We cannot, however, use all the Bible truth all the time. All the truths of the Bible are not equally important. There are periods when we may exalt one phase of truth above another. Today it is only necessary for a united church to recognize the divine leadership of Jesus for the salvation of the world. This simple, concise gospel would make clear to all what Christians believe and the object for which they are striving. This age will not tolerate trifling, quibbling and theorizing. We must take up the realities of religion in a real way. When we do this we will have a larger and more effective appeal and it will be based upon the authority of the word of God.

Money, Methods and Motives

Supreme among the methods for securing money is that of promoting the spiritual life of the people. Abundant, cheerful, self-denying giving is not the product of even the best-devised human methods—although, without doubt, it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to him a larger obedience strikes at the heart of the financial problem of missions in the most effective manner.

JOHN R. MOTT.

The Non-Christian World's Need of Healing



The Foreign Society has thirteen hospitals and ten dispensaries in its mission fields.

Last year 70,305 different people received treatment.

Value of the thirteen hospitals, \$77,494.

Income of the hospitals, 1917, \$29,677.

There are over twenty million people in the fields occupied by the Foreign Society who have no medical help except that given by our medical missionaries and their assistants.

The medical missionary is the key that unlocks the door of heathenism.

When the body is healed of disease the heart is open to Christian teaching.

Make Sunday, March Third, a Great Foreign Missionary Day

FOREIGN CHRISTIAN MISSIONARY SOCIETY

STEPHEN J. COREY, BERT WILSON, Secretaries

The Church and Social Welfare

THE rural church is not yet an efficient social institution but it holds splendid possibilities. The farmer has been called "a rampant individualist" and his church reflects his spirit; it is still dominantly sectarian in its traditions and largely so in its administration—but decreasingly so, it can be happily said. Its program is one of sermon, worship and the teaching of its peculiar tenets together with a thorough-going instruction in the fundamental personal moralities.

The average rural church is not an efficient social institution for several reasons. First, it is dominated by the individualism of its members. The farmer still lives the most isolated life of any class in modern society. The distance between farm homes, the independent type of life lived by force of circumstances, the family type of industry, the fact that there is little partnership in his business concerns and the manner in which he meets the complex world alone—these furnish ample environment for his individualism. The city man is better socialized because he is forced to live and work in close connection with others. Second, tradition holds strongly in the country and the rural church is not yet delivered from the overtness of the traditional in theology or in its program of activity. The farmer is conservative in thinking and cautious in action. He deals with a nature that demands these traits and his isolation makes for provincialism. The new rural life is rapidly overcoming these traits, but they are still powerful in the administration of rural church affairs. Third, the farmer is inclined to be conservative and conventional in all practical affairs and manages his church in the same temper. What has long been done seems to him to be very good, and "new-fangled" ways of doing things are looked upon with suspicion if not alarm; besides, the social methods of church work incline to make little of the past and to talk much of the future and often to be even iconoclastic of effete methods. Fourth, the farmer needs much education in the arts of generous money-giving and social methods are expensive.

* * *

Over-Churching as a Cause of Weakness of Rural Church

The greatest difficulty in the way is that of overchurching. The rural church is weak and inefficient because of duplication of organizations and buildings in the average community. To be a strong social force the rural church will have to become a community church. The rural community, as compared to that of the town, is scattered and few in numbers. There are no more people in the average neighborhood than are required to constitute one strong congregation. Competition kills where the divided forces make for weakness in both money and men and more especially where the battles of competition are fought over out-of-date issues. Cooperation would make for strength by increasing numbers and munitions as well as by creating the spirit required by service. If religion is a thing of brotherhood it is the bitterness of irony to find the deepest lines of division in community interests those of the church. The division of forces not only makes social effort hazardous because of inefficient support, but the very competition and success it brings nullifies its usefulness. If one church succeeds in a good thing for the whole community's welfare it is liable to be rendered void by others seeking to save themselves by use of the same methods; thus the service itself is disrupted. Yet it is to this very type of community service that the rural church must look for its own salvation. The younger generation has much less use for the old sectarian shibboleths than their fathers; they will live increasingly in the big, modern, complex world and the older methods will fail with them. Under the law of the survival of the fit that church which adopts social methods and serves its whole community in all things good will survive.

* * *

Building a Social Program on the Personal Moralities

There are certain old personal moralities that are the saving salt of religion in every rural community and upon which a wise social program may be builded. They are well set forth in the

declaration of Jesus concerning personal service: "I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; I was sick and ye visited me; I was in prison and ye came unto me." No people more literally make these things the fundamentals of religious practice than do country folk. They turn none from their doors unfed, they give the cup of cold water gladly, they care for their sick neighbors with undying sympathy, no stranger is turned into the night and the neighbor cast in prison is visited and helped. If it can be shown that there are many wider implications to these duties the countryman will respond to the call of duty. Show him the implications of underpay and hunger in the industrial world and his vote will go for remedial legislation there just as surely as it now goes against the saloon as an anti-social institution. Give him ample instruction in regard to sanitation, epidemics, hygiene and he will clean up and keep cleaned up with as rigorous a discipline as does the city dweller. As a landlord and employer he is already as far advanced as his city brother on the strictly business side and adds thereto an element of personal interest that does not obtain in like relations in towns and cities.

* * *

Educating the Rural Pastor in Sociology

The greatest single advance that could be made in the task of making the rural church a factor in social welfare would be that of educating rural pastors in sociology. No man takes the sermon as seriously as the country churchman; with all his papers and reading material he still listens to the sermon with a critical acumen not much used in city churches. He cares little for flowery sermonettes or entertainment in the pulpit; he will respond to solid reasoning on behalf of an applied religion just as avidly as he has to the logic of doctrinal preaching, and he will support social service methods just as liberally as he has the old type evangelism and Sunday preaching if he is once convinced that through such methods the youth will be saved to an upright moral life and to a keeping of the faith. Where there is no vision the people perish; like priest, like people; until the rural church leader has social vision rural people will be slow to make their churches social centers or readjust their religious activities to the larger and more complex activities of a social nature. When theological seminaries become vocational schools, as do schools of education, journalism and engineering there will be a trained corps of leaders furnished who will lead toward the new day of community church and social religion.

ALVA W. TAYLOR.

The War

A Weekly Analysis

DEMOCRACY has lost the war on the eastern front. That is the tragic fact we are facing today. Nothing is left of the barrier that was built across the pathway of the advancing foe except the thin line on the Macedonian front that bars the road to Saloniki, and the British expeditionary forces that maintain their positions in Palestine and Mesopotamia.

Serbia is gone, Roumania is gone, and Russia is gone. The Bagdad corridor through the Balkans is open to Germany.

Berlin has won enough in the East to make her victor in this war even should she consent to give up all that she has won in the West.

Never did the criminal folly of pacifism stand exposed in all its weakness as it does today in Russia.

Let the man who talks peace in America realize that he enjoys security and comfort at the cost of a barrier of bleeding flesh across France and Flanders, against which his peace-pursuing comrades of Russia have released a million men and thousands of guns.

Let him realize that the future freedom and safety of the

world depend upon the western front, and that, unless Germany is utterly defeated there, we must leave to our children a world in which a Prussia, stronger than ever in her history, convinced that aggression pays, will live to cast over them its shadow of horror, and, in the end, to challenge them to renewed conflict.

The renewal of hostilities against Russia is typical of Germany, who sees an easy way to further conquest. She intends to establish her control over a sufficiently wide frontier region to place a buffer between herself and Russian radicalism. She fears the spread of revolutionary propaganda, and to save herself from contagion she must have the Baltic provinces—Poland and the Ukraine—under Prussian domination. Russia can make no effective opposition, and it is probable Petrograd will fall into German's hands. The attempt to defend it may only invite murderous attack and result in hideous slaughter. The complete pacification and subjugation of Russia, however, is too big a task for Germany to attempt just now. Guerilla warfare could be prolonged in so vast an area for many months if there is any spirit of resistance left.

Two interesting and significant things have happened in the past week, or since the writing of last week's analysis, aside from the outstanding Russian crisis.

One of these is the British premier's announcement that it was America's military leadership at Versailles that resulted in the decision to name a supreme war council with control of the grand strategy on the whole front from the North Sea to the Adriatic.

General Bliss represented the United States at Versailles, and the arguments he presented are said to have been absolutely unanswerable. Thus America has effected a complete subordination of particularistic aims and methods to the one common purpose of winning the war.

This fact is the answer to those misguided individuals who have attempted to show that Great Britain and France were the active factors at Versailles in demanding more thorough and unrelenting warfare. The implication that the idealism of America was in conflict with the military spirit of her co-belligerents is without foundation, and serves only the interests of the enemy, who, above all, would rejoice in any appearance of cleavage between us and the democracies of Europe.

The second significant occurrence is the backing up of the central powers on the proposal to slice off 6,000 square miles of Poland as a gift to the made-in-Germany Ukraine republic. It is officially reported that this treaty provision will be reconsidered, and a commission named to deal with the territory involved. The

reversal of attitude is due to the vigorous protest of Austrian Poles, who have supported the government in its war policy, but now threaten to join the Czechs and Jugoslavs in opposition. It confirms what has been said in these articles as to the terror in which both Berlin and Vienna live lest the racial situation in the dual monarchy should get out of hand.

Before this appears in print the west front offensive may have begun. As I write there are indications of increasing restiveness, and the big guns are roaring along the whole French front. American units have been engaged with the enemy on three sectors—between St. Migiel and Pont-a-Mouson, in the Champagne and on the Chemin des Dames. We may look for lengthening casualty lists before long.

S. J. DUNCAN-CLARK.

The Sunday School

The Compassionate Christ*

COMPASSION—to suffer with. There is an intimacy and personal touch of sympathy about this word which appeals to all who suffer. The world is hungry for the compassionate Christ in these days. Dr. Jowett has told us that the highest function of the ministry is the giving of comfort. Out of a long and successful pastorate he speaks with authority. What can be worse than an unsympathetic minister? There are plenty of hustlers. It seems to me that the Disciples have a lot of hustlers. They can get new members, they can whoop up the Sunday school, they can canvass for prohibition, they can raise money (not very much) for missions, but there comes a time and a place where the mere hustler fails—that is the hour of heart-hunger.



Rev. John R. Ewers

Bishop Quayle is a greatheart. He came up from simple life as a poor boy and he understands human nature and its yearnings. In one of his lectures he paints a picture of a man into whose home a deep sorrow has fallen. People come to his home with formal words of consolation until he is wild—cold, formal, dead words—meaningless. After awhile in the early evening a real friend comes, a man with a strong heart and an understanding mind, who has himself walked the road of suffering. He says nothing except, "Good evening Henry," and he grasps his friend's hand in a warm, steady grip. Silently they go together into the room where the dead lies. Silently they stand and weep side by side, and, says the good Bishop: "As they stand there side by side another enters, himself a man who has suffered, and he lays one arm over the shoulder of Henry and the other arm over the shoulder of his strong friend and the three become one. It is Christ who stands between them and shares their grief."

A man in our prayer-meeting made a beautiful speech the other night. Something like this: "If ever we were tender, if ever we were able to extend sympathy, if ever we were long-suffering, it must be now. These are days when in spite of all our bravery mothers are sobbing in the night, fathers are brooding over their boys. All selfishness must be forgotten in these days while we devote ourselves to the practice of understanding the heart of our neighbor. We must be very tender now." It was a beautiful sentiment. It is very true. Thirty-five lads have gone from our church into the army and navy. The serv-

*This article is based on the International Uniform lesson for March 10, "Jesus Restoring Life and Health." Scripture, Mark 5:21-43.

Growth

OUR friends will be pleased to learn that our orders for Bethany Graded Sunday School Literature for the autumn quarter of 1917 amounted to 40% more than for the autumn quarter of 1916, and that the orders for the winter quarter of 1918 are already 20% more than during the entire winter quarter of 1917.

Without a single exception, every quarter in every year for the past six years has shown an increase in Sunday School orders over its corresponding quarter of the previous year.

DISCIPLES PUBLICATION SOCIETY

ice flag hangs in many homes. Thirty-five stars blaze in glory from the service flag that hangs in the church. The young men's class is depleted. We are very proud—very brave—very heart-hungry. "We must be very tender in these days." The compassionate Christ is at work.

A girl who attends our church gave me last night a letter from one of our boys in France. I read it today on the train as I came back from talking at noon to one thousand men at the Westinghouse shops. What a fine letter it was! A brave, happy letter from the front, well cut up by the censor. He was "going straight for her sake." His love was very manly and

for the rest a setting of his jaw for the fight to the finish. A brave note—but his heart is hungry. "We must be very tender in these days." I am going to write this chap and give him a slap on the back and a word of cheer—give him to understand that I understand and care.

Brave and tender—that is the combination. Not ox-strength alone, not soft-sentiment alone—but brave tenderness. I crave the sympathy that comes from strong hearts, I care not for soft and impotent sentiment. Strength and kindness—that is it. The heroic Christ lifting the daughter of Jairus, lifting the parents, lifting us all.

JOHN R. EWERS.

The Larger Christian World

A Department of Interdenominational Acquaintance

Famous English Churchman and Patriot to Tour United States

A CABLEGRAM from Ambassador Page in London notifies the National Committee on the Churches and the Moral Aims of the War that Sir George Adam Smith, one of the foremost churchmen in Great Britain, has accepted



Rev. O. F. Jordan

the committee's invitation, sent through Mr. Page, to make a speaking tour of the United States. Ambassador Page cabled that several other prominent British statesmen and clergymen who had received similar invitations still had the matter under consideration. The Rev. George Adam Smith is known throughout the world as an authority on Biblical criticism and church history. He has lectured in this country at the Universities of Yale, Johns Hopkins, California and Chicago. He holds the position of Principal and Vice-Chancellor of Aberdeen University, Scotland, and is chairman of the Scottish Council of Women's Trades. He will be one of the most distinguished members of the corps of speakers the National Committee is gathering to send through the country addressing gatherings of clergymen and prominent laymen. The purpose of the campaign, as announced by the committee, is to quicken the spirit of America for a vigorous prosecution of the war and a recognition of its fundamental aims—the defeat of autocracy and militarism, a permanent peace and a league of nations. Among the speakers already enlisted are: William H. Taft, Alton B. Parker, Abram I. Eikus, the Rev. Robert E. Speer, secretary Presbyterian Foreign Missions Board; Hamilton Holt, who is chairman of the committee; Theodore M. Marburg, former minister to Belgium; Charles S. Macfarland, executive secretary Federal Council of the Churches of Christ in America; William P. Merrill, pastor Brick Presbyterian church, New York; Fred B. Smith, formerly leader of the Men and Religion Movement; Dr. Henry C. King, president of Oberlin College; John Bates Clark, of Columbia University; President Lowell of Harvard; the Rev. Frederick Lynch, and Dr. Talcott Williams.

Christian Workers Will Aid French Protestants

In France there is La Societe Secours d'Urgence, of which Madame Joffre, wife of the famous general, is president, and Madame Viviani is vice-president. This society is doing much work for "les repatries," French refugees, mostly women and children, who are being sent back into France through Switzerland from territory in the hands of the Germans. Recently Miss Grace Marling and Miss Catherine Wetmore of America left for France to aid the French Huguenots, and as much of

the Huguenot territory is in German hands, they are assisting for a time the organization of which Madame Joffre is president.

Disagreement in Church Missionary Society

The theological differences in the church of England are symbolized by two missionary societies with consequent differences of program. Recently there have been disagreements in the evangelical organization, the Church Missionary Society. A petition has been presented to the society by some of its supporters that no tests shall be imposed upon its missionaries and workers other than the church creeds, and that especially no conservative view of higher criticism shall be imposed. The society has appointed a large and representative committee to consider the matter.

Will Oppose Mixed Marriages

The Montgomery County (Ohio) Roman Catholic Society meeting recently in Dayton, Ohio, has undertaken to prevent "mixed" marriages with non-Catholics. They propose to organize in other cities "Catholic Federation Social Movements," which will provide Catholic young people with their own social life.

Federated Churches Join in Chicago's Drive Against Tuberculosis

Mayor William Hale Thompson, of Chicago, recently invited representatives of the Chicago clergy to his office in order that they might view the results of an extensive survey made by Dr. Robertson, Commissioner of Health, and the Trustees of the Sanitarium, and showing the ravages of consumption. This small meeting was but the beginning of a movement among the churches which found larger expression in a really great gathering at the Municipal Tuberculosis Sanitarium February 12. Here, on Lincoln's birthday anniversary, the Chicago Church Federation and the Woman's Church Federation spent a profitable day in securing first-hand information. About six hundred representatives of the churches, ministers and laymen, were present.

French Protestants Hospitable

Mr. Andre Monod is secretary of the French Protestant Committee and he has issued a letter to the churches urging them to extend hospitality to American soldiers on the ground that they are mostly protestant. A certain amount of free hospitality will be afforded and opportunity will also be offered by some homes to receive paying guests for a little touch of home life. The news of this kindness should greatly increase the warmth of feeling between French and American protestants.

ORVIS F. JORDAN.

News of the Churches

Harold Bell Wright Justifies Present War

Harold Bell Wright, author and Disciple, had an article in a recent issue of the American Magazine in which he expressed the belief that the present war is in exact accord with the doctrines of Jesus. He gives what he considers scriptural proof that such is the case. We quote from Mr. Wright's argument: "Jesus, the light of the world, kindled the fire of this world war in those days when he declared for the divine rights of humanity against the assumption of those who falsely claimed a divine right to oppress and enslave humanity. The enemies of the truths that Jesus spoke and lived extinguished the torch of his earthly light on bloody Calvary. They could not put out the fire he had kindled; and that fire has spread until, today, the nations are aflame. And the enemies of humanity, with the same spirit that nailed the world's Saviour to a guide post where the roads to heaven, earth and hell corner, are fighting now to extinguish the fire his teachings kindled."

Perry J. Rice to Begin Chicago Work March 1

Perry J. Rice, of El Paso, Tex., will be in Chicago to begin his new task as executive secretary of the Chicago City Missionary Society, March 1. He will devote all his time to the society. The Disciples of Chicago will give him greeting at a dinner of the Social Union to be held at the Chicago City Club on March 4, at 6:30 p. m. A large attendance from all the churches is desired by the committee, consisting of E. S. Ames, Austin Hunter, W. G. Winn and C. B. Scott.

* * *

—Theodore Shonts of New York City, for several years chairman of the board of trustees of Drake University, has resigned, and Keith Vawter of Cedar Rapids has been elected to fill his place.

—S. G. Inman is to represent the Disciples of Christ on the program of the convention of the Laymen's Missionary Convention to be held at Kansas City, Mo.

—A. I. Zeller, of the Chicago Heights, Ill., church, is in charge of the "Four-Minute Men" of that community and is a member of the Illinois Council of Defense.

—A new Bible school building to cost \$25,000 is the aim of the men's Bible class at First church, Columbia, Mo., Madison A. Hart, pastor.

—T. Elmore Lucey, of Springfield, Mo., a well-known Disciple, has charge of the Chautauqua work at the army cantonments under direction of the Y. M. C. A.

—On the occasion of the unveiling of the service flag at the Sedalia, Mo., church, Mrs. F. Meriwether read a most effective paper on "The Service Flag—an Emblem of Responsibility for Life." Because of the fact that Mrs. Meriwether has a son who is first sergeant in a machine gun company at Camp Doniphan, in Oklahoma, she is well able to prepare such a paper. In this paper she makes this interesting quotation from a letter written her by her son: "I do not think that anything is as important right now, as that I become as proficient as I can,

inasmuch as I have charge of the very lives of men. The responsibility of this charge is to me the most important thing on earth. When (or if ever) I come back and someone asks me what became of a certain man, can I ever stand up and say he lost his life fighting for his country, if through some negligence of mine he died because he was not quartered well, not fed or clothed well, or not taught well?"

—Harry C. Munro, the Alaska missionary under the A. C. M. S., writes that a petition has been prepared for him signed by 109 persons asking him to remain in Petersburg, where he has been holding a meeting, and establish a church. Building and finance committees have been named, a lot already having been purchased for a building site. The largest lumber mill in Alaska is located at Petersburg. This church will be the second Disciples organization in Alaska, the first being at Seward.

—The American Society is emphasizing the importance of the churches making Easter Sunday a decision day for evangelistic effort, and suggests several booklets for use in making preparation for such a campaign. Among these is "The Training of Church Members," published by the Disciples Publication Society. The Society is anxious to have reports of results of "Decision Day" in all the churches.

—Perhaps other churches could profitably use the "Victory drive" plan which East End church, Pittsburgh, has adopted to win new members for Easter. Five companies are organized with captains and lieutenants. Each company must recruit twenty men as personal workers. Men, women, the Christian Endeavor, the Red Cross and Guild and the Sunday school constitute the companies. The drill is on Wednesday nights. One hundred names of eligibles are handed out. Already the new members are coming in.

—G. L. Snively dedicated the Ivanhoe Park church, Kansas City, Mo., on February 17, raising nearly \$20,000, although but \$14,000 was required by the present building. The large surplus will go toward the new auditorium fund.

—John L. Brandt, for many years leader at First church, St. Louis, Mo., has accepted a call to the pastorate at Muskogee, Okla. During Mr. Brandt's long service at St. Louis, about three thousand members have been added at First church. His first period of service was at the old building, farther down town, and his later pastorate of nearly seven years has for the most part been at the new home purchased a few years ago farther west.

—During the four years of service of H. E. Van Horn at Oklahoma City, Okla., First church, there have been 1,165 persons received into the membership of the church. Last year over \$5,000, was raised on an indebtedness incurred by the church.

—Bethany College has about a hundred men in the United States army. The college Y. M. C. A. shipped Christmas boxes to eight men formerly students at Bethany but now in service in France.

—W. T. Moore, the veteran Disciple preacher and author, who has been

very ill at Eustis, Fla., is reported improved.

—A campaign of personal evangelism is being promoted by C. V. Dunn at Central church, Springfield, Mo. About fifty workers have been enlisted for this special service. The campaign will be followed immediately by a series of evangelistic meetings.

—J. T. Ogle, leader at Durant, Okla., has raised funds to pay off a long-standing indebtedness on the church of \$6,000.

—J. W. Baker, who for nine years has served the West Washington Christian Missionary Society and the American Society in the Northwest, with headquarters at Seattle, has left this field to promote the development of some mining lands near Joplin, Mo.

—John L. Brandt, Jr., recently resigned at Queen Anne church, Seattle, Wash., will continue to make Seattle his home and will do war work.

—G. W. Titus, who left the pastorate at Mishawaka, Ind., to accept a position under the Y. M. C. A. in France, is spending a few days with his wife and family at St. Thomas, Can., before sailing from New York.

—DeWitt S. Schwartz, whose family are members of Union Avenue church, St. Louis, is reported as one of the American soldiers rescued in the sinking of the Tuscania. Another son is already in France.

—R. P. McPherson of McPherson, Kan., has resigned from the pastorate there and will devote this year to farming.

—Chicago Disciples should take advantage of the opportunity to hear Professor Hugh Black, of Union Theological Seminary, New York, at the University of Chicago, on the morning of March 3. J. Ross Stevenson, of Princeton Theological Seminary, will serve as university preacher on March 10.

—Secretary H. H. Peters recently spent Sundays with the churches at El Paso, Secor and Eureka. El Paso is putting on the every member canvass for a strong missionary program. Secor was engaged in a meeting conducted by the district evangelist and Eureka had the presence of President McLean of the Foreign Society and Mrs. Atwater, president of the C. W. B. M. President McLean spoke at the morning service and Mrs. Atwater in the evening. Secretary Peters addressed the Christian Endeavor society. Eureka will be a living link this year in all the societies, with a missionary budget of \$1,800.

NEW YORK **CENTRAL CHURCH**
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—Professor A. W. Fortune, of Pennsylvania, is the author of a new book just from the press entitled "The Conception of Authority in the Pauline Writings." This work was submitted to the faculty of the graduate school of arts and literature in the University of Chicago as a Ph. D. thesis.

—The new leader at Laredo, Tex., is Owen Hornburg, recently of Brady, Tex.

—G. A. Faris, former editor of the Christian Courier, Dallas, Tex., who recently went to South Texas in the inter-

est of his health, is reported slowly recovering from a serious attack of pneumonia.

—The East Dallas, Tex., church, led by John G. Slayter, has started a campaign to sell \$15,000 worth of war savings certificates among the members of the congregation. An effort is being made also to raise \$15,000 to pay off a church debt, which comes due in five years, about the same time the savings certificates are payable. So the plan is being promoted for the members of the congregation to buy these certificates with a view to contributing them to the building debt fund. A committee has been appointed to work out the details of the scheme.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A severe loss by fire was recently sustained by the Longview, Tex. church.

—Craig Schwartz of the Lindenwald church, Hamilton, O., has left the Y. M. C. A. war service at Camp Sherman, and after a brief rest will return to his pulpit, beginning a series of meetings there on March 10.

—Franklin P. Smith of the Seymour, Ind., Central church, is now at Camp Grant, where he has been assigned to the 36th regiment of the United States engineers.

—James A. Burns has resigned the work at Fort Madison, Ia., to accept the pastorate at Woodbine, Ia.

—W. D. Ryan of Central church, Youngstown, O., wrote recently that he was in the midst of the mountains of Alabama, with the temperature about that of the month of May in the north. There are 45,000 soldiers at Camp McClellan, located at Anniston, in which Mr. Ryan has been working under Y. M. C. A. direction. During Mr. Ryan's stay in the camp he also looked after the interests of the little church at Anniston.

—At the beginning of his second year's work at First church, Kansas City, Mo., James E. Davis is delivering a series of evangelistic sermons "dealing with the fundamentals of Christianity and interpreting the scriptures in the light of present day events."

—Not satisfied with giving at Los Angeles the largest attendance, three times over, of any Men and Millions Movement set-up meeting, the few places visited by the team in California have subscribed a total of \$390,000 toward the \$6,300,000 fund of the movement.

—J. Lem Keevil, of Forest Avenue church, Nashville, Tenn., will probably enter Y. M. C. A. war camp service.

—W. T. Fisher of the Mason City, Ia., work, writes that C. W. Cauble, dedicant, raised \$30,000 in cash and pledges at the Mason City church on dedication day, February 10. The new church home is valued at \$115,000.

—The National Board of Christian Endeavor of the Disciples of Christ has just called John D. Zimmerman, of Topeka, Kan., to become its field representative, giving part time to this work up to the Fort Worth convention. At the present time he will be located at Topeka. James E. Davis, president of the national board, writes that Mr. Zimmerman is young and energetic and of large experience in Christian Endeavor. A ques-

tionnaire will at once be mailed to all of the state missionary boards touching their Endeavor work. Mr. Zimmerman will hold a school of methods at Bethany Assembly this year.

—W. O. Stevens of the Lake Charles, La., pastorate, has been granted by his congregation a leave of absence in order that he may serve the Y. M. C. A. as religious director at the aviation field located at Lake Charles.

—A. F. DeGafferly of Sidell, Ill., has received a call for the third time to the work at Hampton, Va. He has not yet given his decision. The Sidell church is uniting with the Methodist church of the town in union meetings for purposes of coal conservation.

—H. H. Peters of the Illinois state work, writes that there are 1,100 Disciples among the soldiers stationed at Camp Logan and Camp Ellington, Houston, Tex., but that the local churches are unable to secure their names. Ministers Pendleton, Morrow, Ewell, Steele and Camp Pastor Pontius are anxious to minister to these men, and it is deeply desired that friends and relatives of the soldiers send their names and the departments in which they are serving to M. L. Pontius, Camp Master, Hotel Bender, Houston, Tex.

—E. L. Day of the Marion, Ind., church, reports a fine spirit of unity and cooperation among the churches there in campaigns for coal saving and other conservation plans.

—In a recent item concerning the very successful work of Shirley R. Shaw, of California, he was spoken of as pastor at Red Bluff instead of at Santa Barbara. Mr. Shaw came to the Santa Barbara work from Red Bluff over a year and a half ago.

—Edgar DeWitt Jones of First church, Bloomington, Ill., is one of the latest recruits for cantonment service. He is now located at the camp at San Antonio, Tex., and may be addressed in care of Rev. Hugh McLellan, San Antonio. During Dr. Jones' absence the following men will occupy the Bloomington pulpit: H. H. Peters, S. J. Corey, F. D. Kershner, C. C. Morrison and F. W. Burnham.

—The Illinois State society has arranged for two schools of methods this year; one at Central church, Peoria, in April, and the other at the Charleston church.

—Miss Cynthia Pearl Maus, of deserved fame in the field of intermediate Bible school work, will conduct a school of methods at First church, Los Angeles, Cal., March 12-16.

—Guy L. Zerby of Urbana, Ill., is making an institute tour during February among the Bible schools of East Pennsylvania and Maryland, being accompanied by Katherine E. Staub of the Eastern fields.

—The Sunshine Monthly is the name of a new publication issued in the interest of the Bible schools of the church at Wellington, Kan., led by H. W. Hunter.

—Flag day was observed by the Endeavorers at Mason City, Ia., church on February 9.

—Report comes of the death of P. C. Cauble, for many years a minister and evangelist of Indiana. Mr. Cauble retired from active work two years ago and went to Bloomington, Ind., where it was his purpose to educate his chil-

dren at the state university. One of the sons is now in France in artillery service. The widow of the deceased is a sister of Allen B. Philputt of Indianapolis.

—The Christian Endeavor society at DuQuoin, Ill., is flourishing under the inspiration of the new pastor, Ray H. Fife; there were 134 persons present at a recent meeting, and 334 present on the same day at the Sunday school service. Thirteen members have been added to the congregation at DuQuoin in the last few weeks.

—More than half of the state Christian Endeavor presidents are in war service.

—The popular Easter service for this year will undoubtedly be the Fillmore publication, "America's Easter Guest: The Cross Beside the Flag." The libretto is by Jessie Brown Pounds, and the music by J. H. Fillmore. The service may be used by Sunday schools, young people's societies and Red Cross organizations.

—J. M. Philputt of the Charlottesville, Va., church, is spending a few weeks in rest and recuperation in the milder climate of Florida. Mr. Philputt suffered from a slight illness in January. The Charlottesville church has just completed the most successful year in its history. One of the recent achievements is the increase of the missionary budget to about six times what it was in earlier years.

—The church board at Marshalltown, Ia., has added a Christian Endeavor committee, which has charge of all Endeavor departments.

—Secretary Corey reminds Christian Endeavor organizations of the brotherhood that the watchword for the year is, "Over \$15,000 from the Endeavor societies by September 30, 1918."

—Roy Rutherford, of Kentucky, now in service under the Y. M. C. A. at Camp Zachary Taylor, writes that 1,200 of the 3,000 regulars among whom he is working have been enlisted in Bible classes, with an average attendance per week of 450. The classes meet in barracks and are for the most part taught by soldiers. This record is said to be by far the best yet made by any religious secretary. Seven ministers of the brotherhood are now engaged in

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various branches of the "Y" work at the camp.

—Secretary H. H. Peters, of Illinois, reports that the work of the district evangelists of the state accomplished in six weeks the following results among many: Eighty-four churches visited, 5 ministers located, 5 meetings with 82 additions to membership, besides strengthening a number of churches. One of the evangelists is spending a few months with a church helping in the completion of a new building that has been in progress of erection for three years. Mr. Peters reports an enthusiastic meeting of the state board this month, with twenty of the members present.

—Dr. W. A. Frymire, who has just returned from the Congo, has engaged for a year's internship in the Charity Hospital, New Orleans. Much of his time while in the Congo was taken in the construction of the new hospitals at Lotumbe and Monieka and he is anxious to get himself in thorough training for his medical work on his return. The Charity Hospital has 1,300 beds and deals with many cases of tropical diseases. New Orleans is also a good center for the study of the French language, which has become quite necessary for work in Africa. The French language is the commercial and diplomatic language of Central Africa.

—A. LeRoy Huff, minister at Charleston, Ill., writes that "easily the outstanding message of the year at Charleston" was Dr. Willett's address on "The Church and the World Crisis," which was delivered there to a crowded house. Mr. Huff has recently been chosen president of the city ministerial association. The church is cooperating with three other churches of the city in union Sunday evening meetings during February and March. The men of Mr. Huff's congregation have organized themselves into a war emergency council; this organization sent a Christmas box to all enlisted men of the church, and is doing war service in many other ways. A lyceum course promoted by the young people's society of the church has been a success. The church is rejoicing in the addition of an entire family to the congregation two weeks ago. An evangelistic meeting will be held late in March.

—John Ray Ewers, of East End church, Pittsburgh, was called by the National War Work Council to work a month in Camp Hancock at Augusta, Ga. He was not attached to any one hut, but worked under the headquarters and spoke in every hut in camp. He also talked each morning in hospital wards and frequently in mess-shacks and in the field. He addressed the entire 110th regiment in the field and on each Sunday spoke at regimental services. He also addressed the Augusta Rotary Club. His stay in Augusta was made doubly enjoyable because of the fine fellowship of Howard Cree, of First church, Augusta. Mr. Cree is the leading minister in the city and is the head of the Soldier's Club. As a direct result of Mr. Ewers' work in Camp Hancock, 1,079 war-rolls, or decision cards, were signed by the soldiers. Only the most quiet and careful methods were used to obtain these decisions. Reconsecrations and new decisions are included in this number.

—Central church, Jacksonville, Ill., has appropriated \$200 for use in work among the boys and girls of the congregation. This church is doing more for commu-

nity betterment than for several years, it is reported. The last year added 88 members to the congregation, and all at regular services. The church is now a living link in the American Society. For missions, benevolences and temperance a total of \$2,661.44 was raised during the past year—this besides money raised by organizations of the church. M. L. Pontius, minister at Central, is spending the month of February in camp at Houston, Tex., his salary and expenses being paid by the church as a contribution to the war for democracy.

—D. H. Shields, of Main street, Kokomo, Ind., will spend next month at Camp Shelby, Hattiesburg, Miss., his congregation "paying the bill." Mr. Shields is a busy man. He is president of the state ministerial association, also of the local ministerial association; is

chairman of the county board of charities, also of the county morals committee, under the council of defense; is a director of the county anti-tuberculosis league, also of the public health association, also of the county Red Cross association, also of the American temperance board, etc., etc. At a recent father and son luncheon held at the church, 115 men and boys sat together, and on the following Sunday morning a still larger number sat in a reserved section at the morning church service.

—F. M. Rains, of the Foreign Society, writes from Jacksonville, Fla., that though his health has not been good for two or three years, he is now very much improved and busy at his work. He is speaking almost daily. He held missionary rallies at Birmingham and Montgomery, Ala., early this week.

Foreign Missions and the War

Many of the Living-link churches are indicating their desire to make up the extra amount in the salaries of missionaries caused by the increase in money exchange in China and other countries. While three years ago the American dollar purchased \$2.50 in Chinese silver, today it purchases less than \$1.50. The Society has been under the necessity of making up this difference to the missionaries.

The Foreign Society has now more than 150 Life-line Christian Endeavor societies. The Life-line societies give \$50 or more a year and support their own native evangelists in mission lands.

Our missionaries in Africa have already put in an application to the Government for the purchase of sites for the two new proposed mission stations up the high Juapa River. These are the two stations represented by the African mission after the survey of the whole field by the missionaries last summer. The Government has been asked for seventy-five acres for each station. These new centers will be located in a thickly populated region where missionaries have never gone and where

large stretches of country will be tributary to them. Some months ago native evangelists were sent to points near these proposed stations to begin the work.

Many of the churches are asking that their apportionments be increased from the amounts designated by the Joint Apportionment Committee. Pastors and leaders are evidently feeling that in this time of great sacrifice missionary ideals must be lifted to a higher plane.

It will be well for every church to observe the first Sunday in March as a great foreign missionary day, even though the giving is on the weekly plan. Nothing will take the place of this great day for educational purposes. Besides this, even the churches that use the weekly giving plan can appeal for special gifts and offerings from those who are not giving weekly for missions. To the churches which have not as yet introduced weekly giving the first Sunday in March is the opportunity for missionary appeal and giving. The new goal of the Foreign Society of \$750,000 this year is none too high.

STEPHEN J. COREY, Secy.

A Little Story of War-Time

For three years Texas has endeavored to secure the services of Mrs. Elizabeth Ross, mother of Emory Ross, our beloved missionary to Africa, but each time some other state has spoken for her, and secured her time.

With the coming of the winter days, this year, our hopes were realized. However, "Mother Ross" (as we delight to call her), was not equal to our delightfully mild (?) climate, so she at once became ill with a serious attack of "grippe-pneumonia," and as she was traveling with our State Missionary, Mrs. Berta McMasters, who is a beloved member of the Texas Christian University family, they both came to us.

We learned at once that each mother was daily, hourly praying for—her son—her only child, who was sailing the seas—"In service."

Both sons were noble Christian statesmen, one was on his way to France, the other to Africa. The one, Lieut. Allen McMasters, the other Emory Ross.

Strange to say, the matter was rarely mentioned by the mothers themselves, nor by the friends who tended the bedside of Mrs. Ross; each little mother wore an anxious smile that went to the hearts of us all. These mothers were hourly waiting for news, for each son

had promised a cable as soon as he landed. "Mother Ross" became decidedly ill. Mrs. McMasters did not leave her bedside night or day. Then came one or two anxious days for us all.

Then came a brighter day—for "Mother Ross." But what of Mrs. McMasters? The news of the sinking of the *Tuscania* had reached us. She said not a word. She smiled just the same. We all prayed for her—and hoped for news.

Mrs. Ross' face was wreathed in smiles; when morning came once more, she sat among her pillows—with a beaming face. "Cape Town. Safe. Well." Magic words!

The next morning, about the same time, it was dear Mrs. McMasters' time to wear sunshiny smiles, for she had received her cable and it said: "Magic words" also. "France—safe."

All the host of friends will rejoice in these lines, "Safe—Well!" and thanking God for taking care of these two brave boys "In service" for God and Our Country; these boys who were the only children of widowed mothers.

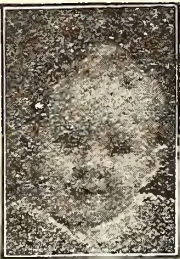
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MARCH 31

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Its family today, in twelve institutions, numbers over 600, exclusive of hospital patients; 500 children, 110 aged. These children and aged brethren must be fed and clothed, and others beside. Their cry of need must not be lost amid the din of war. They have no resources but faith in God and confidence in our brethren.

Every Church—Every Bible School—Every Individual

Will Unite This Year in a Drive for

\$150,000

\$50,000 in money, March 31, to supply the barest needs of bread and butter;

\$50,000 in money to supply clothing, fuel and other necessities;

\$50,000 in money to finish unfinished buildings, to keep buildings in repair and to enlarge so as to meet increased demands, the result of the war.

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A fine Easter program, suitable for Bible school and choir, attractive literature consisting of a leaflet and a twelve-page booklet, coin cards, and a pretty tag in the shape of a shield—a leaflet, coin-envelope and a shield for each person will be sent on application.

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THE CHRISTIAN CENTURY

Vol. XXXV

March 7, 1918

Number 10

Shall the German God Prevail?

Unifying the Progressive Forces

Editorial

CHICAGO



Disciples' Emergency Drive, April, 1918

*"Love your enemies!"
Impossible?"*

But in every hospital in France they do—not because it is commanded but because hearts that know the love of Christ cannot resist the cry of pain.

Within a year every one of us has answered, not one but many, appeals for money with a positive, "Impossible!" Then the Red Cross showed us a vast necessity and we gave \$100,000,000! A little later the Y. M. C. A. asked \$35,000,000 for service of eternal importance, and we gave \$50,000,000!

Not to reach a goal, not to make a record, not even to realize a divine ideal, but because they see the compelling needs that cannot be met without it, the Disciples of Christ will double the usual year's gifts for missions, benevolence and education, in the one month of April, 1918, in addition to their regular offerings.

On the map of the great world, our own local church is not even a speck. Over against the bleeding necessities of the 1,500,000,000 OTHERS in the world its wants dwindle to invisibility. To make the measure of our giving for our local church the standard of our giving to meet the necessities of the whole world, is to set a modest goal. The April drive should at least fill up what is lacking to make the church budget for OTHERS balance the church budget for OURSELVES.

The whole brotherhood is being organized by states, districts, counties and congregations to secure complete co-operation. That everyone may have a share in meeting the crisis, sums as small as \$5 will be accepted, if payment is made at once, or by July 4th. The regular pledge of the Men and Millions Movement is for \$500 or more, and five years may be taken for its payment. Everything counts on the \$6,300,000, which must be subscribed by June 1st, 1918.

MEN AND MILLIONS MOVEMENT
222 W. Fourth Street CINCINNATI, OHIO

The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Unifying the Progressive Forces

WE desire this week to continue the discussion of the progressive movement among the Disciples, following the two editorials in our issue of February 21. It should be kept in view by the reader that when we use the term "progressive movement" we have no narrowly partisan or subjective thing in mind, but the broad movement whose salient characteristics were specifically set forth in the articles referred to. To refresh and re-define our thought it will be profitable to enumerate again those characteristics.

The progressive movement among Disciples, we said, is characterized by sympathy with the work of modern scholarship and a willingness to accept the readjustments made necessary by the assured results of scholarly inquiry.

The progressive movement clings to the ideal of an educated ministry as an essential condition of giving effective interpretation to the Disciples' mission in the world.

The progressive movement welcomes the leadership of scholars and prophets, and sees no hope for a religious enterprise that despises or crucifies them.

The progressive movement yearns for a deepening of the spiritual life of the Disciples of Christ, without which, it sees clearly, the whole mission of our communion will prove to be barren.

The progressive movement accepts the obligation to make of religion a thing of social service and social salvation, as well as of personal salvation.

The progressive movement pleads for the adoption of an attitude and practice in the relation of our Disciples' churches to other Christian people which shall be consistent with our historic ideal and our acknowledged duty to practice Christian unity.

These six characteristics define and identify the progressive movement among Disciples. It is a movement which has grown to such proportions and now faces such emergencies in the life of our communion that the hour would seem to have come to abandon the long accustomed habit of retirement and silence and adopt

a more vigorous and self-conscious policy of constructive progress. The two most patent reasons for the adoption by progressive-minded Disciples of a more aggressive course are, first, that no merely prudential reason can any longer be urged against it, and, secondly, that unless we Disciples make greater haste to deliver our message to Christendom and illustrate it more clearly in our character and practice the religious world-situation will have developed beyond our power to offer it any distinctive contribution at all.

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It is a decisive hour. The war convulsion is flinging mankind into a new world. The social order is already undergoing profound reconstruction, and the post-bellum processes of readjustment are sure to be more revolutionary than any one can now forecast. If any man imagines that the church will be the same kind of institution after the war that it was before, he is simply unable to discern the most obvious signs of the times. In this reconstruction period nothing less than the destiny of the Disciples of Christ as a historic movement is to be determined. Whether their mission and plea shall prove ineffective and sterile will be decided in the next two decades, if not in a lesser period. Only an aggressive program of progress can ensure them, at the best, against an unfruitful and inglorious absorption in the new reconstruction that a multitude of other hands are working out, or, at the worst, against becoming a mere provincial survival of sectarianism stranded on the banks of church history, a mockery of the catholic ideals which gave their movement birth.

The call of the hour to the Disciples of Christ is primarily a call to the progressive, forward-looking elements within the Disciples' fellowship. It is upon the

forces of enlightenment and vision that our progress and destiny as a people hinge. These forces cannot longer escape responsibility for active urgency of their convictions upon the brotherhood as a whole. It is their present duty to stand up to their convictions and see that their ideals are embodied in the missionary and educational policies of the brotherhood and inwrought into the character and practice of local congregations everywhere. To try to state specifically what this means, opens up a long vista of discussion upon which The Christian Century purposes to enter. From time to time we will consider the various implications of such a policy of liberalization and progress. At the present moment there are two notes which should be struck indicating the attitude which we believe all forward-looking Disciples ought consciously to adopt.

I

First, it is essential for progressive Disciples to become more consciously aware of the wide extent and present vigor of their progressive movement. The numerous forces which have been operating to liberalize the Disciples of Christ during the past twenty-five years have been operating so silently and so separately that the sense of their taking us in a common direction has not been vividly enough felt by any of us. Such phenomena as the reconstruction of theological and scientific instruction which practically all our colleges—certainly all those of first rank—have undergone, the gathering momentum of the Association for the Promotion of Christian Unity under Dr. Ainslie's leadership, the recent resolution looking toward unification of the three national missionary societies, the all but consummated organization of a real General Convention representing the churches and the state conventions, the growing response to the appeal of the social service commission, the success of the general Sunday School authorities in introducing higher standards of religious education, the increasing practice of Christian unity in local congregations and on the mission fields, the remarkable increase in the past two decades in the number of ministers equipped with modern scholarly training—these are some of the outstanding phenomena, selected at random, which betoken the operation of many progressive forces in the general body of the Disciples.

But these forces have not been consciously aware of their affinity for one another as factors in a single, unified movement of progress and liberalization. It is now needed that all such forces should come to be conceived as deriving their significance from their relation to this common goal, the development or reconstruction of the whole Disciples' enterprise in harmony with the actual life of today, so it may become possible for us to make our contribution to Christendom according to the original impulses out of which our enterprise was born.



By pleading for a more vivid consciousness of the progressive movement we are not to be taken as fostering any narrow partisan feeling. The progressive movement must see itself as brotherhood-wide, embracing

many forces, many types of mind, much diversity as to details. Narrow partisanship must not be allowed to appear in its consciousness or its counsels. No particular group or set of leaders must be conceived of as indispensable. The emancipating forces actually operating are too numerous and complex to warrant any one of them becoming the self-conscious symbol of the movement as a whole. It has been the shrewd strategy of reactionism in recent years to represent the progressive cause in terms of an esoteric partyism. It is possible that this hostile and vicious interpretation so persistently made has had its effect not only on many uninformed neutrals, but, unwarily, it has perhaps reflected itself in the conceptions of many progressive-minded Disciples themselves. In so far as this is true it has worked great injury to our progress. The method of this unscrupulous opposition has been to feature the group of two hundred Disciple ministers and teachers composing the organization known as the "Campbell Institute" as a sort of symbol of progressive ideals. A certain partisanship has been plausibly imputed to this group and to their purposes, due to the limited membership of their organization. In so far as this strategy of reaction has been successful it has probably kept the liberalizing forces of the brotherhood apart from one another and from the attainment of that unity of mind and of plan which is essential to the accomplishment of the utmost good.



Organized twenty years ago for the encouragement of academic and literary activities among its members, the Campbell Institute has been drawn into steadily increasing publicity of a semi-propagandist character. As an organ of propaganda in a religious community it is clear that an esoteric group, finding its fellowship even in such unpartisan and admirable ideals as those which the Campbell Institute embodies, is of doubtful value. At the least it lends itself to suspicious and violent interpretation by reactionary organs, which find it easy to construe the whole movement for progress in terms of this alleged partisan freemasonry. The effect, of course, tends to restrict the zone of explicit progressive self-consciousness and co-operation to those who share or hope to share in the fellowship of the organized group.

The progressive movement among the Disciples, of course, is a much more inclusive cause than is represented by the Campbell Institute. It has been suggested that the time has come for this organization to reconsider itself, to ask whether the service it naturally could render the cause of progress among the Disciples has not already been performed, creditably and substantially performed, and whether the interests of the progressive movement do not now call for the reconstruction of the Campbell Institute in such fashion that a false interpretation of its aim and spirit can no longer be used to inhibit the completest possible unity of heart and purpose among all progressive elements. Such a suggestion made at the moment when the membership roll of the Institute stands at the highest point in its

history, and especially when the organization is in a hot salient under enemy fire, may seem to some of its members peculiarly inopportune and ungracious. But on second thought it will be seen that, on the contrary, both these considerations determine a unique timeliness for such a re-examination and will give added significance to whatever action may be taken.

The great need of the hour is to mobilize and consolidate all the liberalizing forces among us. And this cannot be accomplished until those who are progressive in heart and mind are quickened into a conscious awareness of the progressive movement as such, and, on the other hand, until all semblance of partisanship or exclusiveness in the championship of progressive things is removed.

II

Next in importance to bringing the progressive movement to full self-consciousness stands the task of enlisting in the practical service of its ideals all those who share progressive convictions. Whatever may have been true in the past, a situation now obtains among Disciples in which no valid excuse can be found for forward-looking men and women timidly to hide their progressive light under a bushel. This holds true both in respect of our professional and of our lay leadership, of ministers, teachers and business men. If the progressive forces were weakly and few, if the tides of the time were not with them, if the forces of reaction really had power to injure the man known to be progressive, his timidity might at least be condoned.

But the whole recent history of our Disciples' affairs reveals the utter impotence of reactionism to inhibit the inexorable forces which are actively reconstructing our communal life. In every case in the past twenty years, where an issue has been acutely joined between static conservatism and progress, progress has in the long run won. In nearly every case the "run" has been too long, on account of the unduly patient and unaggressive character of the progressive forces; but our point is that, first or last, in no case has reactionism been able to restrain the carrying out of the progressive program. The open-minded, forward-looking elements among us are now a numerous and resourceful quantity. As *The Christian Century* indicated two weeks ago there are 1,500 ministers among us whose intellectual outlook is definitively progressive. And we might further have pointed out that these ministers represent the actual leadership of our brotherhood. They are the pastors of our largest, most resourceful and most influential churches. Why then should forces like these continue to allow our general organizations to be intimidated by the agencies of reactionism? Why should they not actively stand together in support of policies and men and institutions which represent the forward movement of our people?

* * *

Let us be specific. Here is the case of Transylvania College in Lexington. It has been undergoing one of the most unspeakable persecutions in the vulgar his-

tory of our recent heresy hunting. One can hardly imagine anything more callous and tacitly hypocritical than the way her sister colleges have allowed Transylvania to bear the brunt of this persistent attack all alone. Why should Transylvania be attacked for its teaching and not Drake or Hiram or Eureka or Butler of Canton? There is not a first rank college among us that does not teach in virtually the same way that Transylvania teaches. Why then should they stand by and allow the heresy hunter to create invidious appearances against one institution when all work under the same academic standards? Is the educational idealism of our colleges so tainted with institutional fear or sordidness that they can see a sister college undergo what Transylvania is now undergoing—albeit successfully and gloriously, thank God!—without at least issuing a declaration of protest? Do they not see that, if it were conceivable that the attack on Transylvania should win, the academic standards of our people as a whole would be degraded, to the detriment and embarrassment of every real educational institution among us? On the other hand, do they not see that the adoption of a course that would compel the opposition to attack not one college but our whole educational enterprise would effectively inhibit any attack at all?

* * *

This is an example of what we mean by the active co-operation of progressive forces in behalf of progressive ideals. We could multiply examples into many scores, but while the Transylvania situation is fresh in mind it will be more satisfactory to choose an additional illustration from that field. President R. H. Crossfield, of Transylvania College, has been for five years one of the most active and fruitful members of the various Men and Millions "teams" which have been working to secure six million dollars in the various states of the Union. The canvass in Kentucky was not completed by the first visit of the Movement to that state some three or four years ago. A large territory was reserved to be canvassed later. The Movement, approaching its close in a few months, is now considering its plan and personnel for operation in that uncanvassed section of Kentucky. It has been the policy of the Movement in canvassing a state to join to its "team" the president of the Disciples' college located in that state, both for the good of the Movement and of the college which was, of course, to participate more largely than any other beneficiary in the funds raised. Meanwhile, however, during the year past, the outrageous attack upon Transylvania's teachers and president has been waged. There are a few churches, inflamed by the scurrilous heresy inquisition, so it is said, that will not co-operate with the Movement if Dr. Crossfield is on the canvassing "team." These churches are not numerous, but their base threat has forced an issue in the policy of the Movement. If the Movement goes in with Dr. Crossfield on its team, where he belongs, the leaders see the alienation of these churches. If the Movement stays out it loses what funds that section of the state should give to it, and that section loses the blessing which the

visitation of these workers always brings. If, as a last alternative, the Movement goes in, but without Dr. Crossfield's personal assistance, it gives aid and comfort to the forces of reaction in the wickedest heresy hunt they have ever carried on among the Disciples.

If the last named alternative is adopted by the Movement's leaders, its adoption will no doubt be based upon the confident assurance, derived from past history, that the forces of enlightenment and progress in the state of Kentucky and the brotherhood generally are such "dignified" people, so patient, so unaggressive, so "amiable," so unconscious of any practical duty to the cause that is being jeopardized, that the Movement will encounter no serious difficulties. We submit to our readers to make their own comment on the ethical crassness that such a course involves. And yet it is this precise policy that has been for years followed by our missionary societies and all our enterprises of a general character. It is this unholy compromising of our most self-evident moral interests, under intimidating threats, that halts our progress and keeps reactionism blatant.

* * *

Our leaders and our rank and file ought to see to it that no man or institution is left to the mercy of an intimidated general interest. Progress must not rest henceforth on the shoulders of the occasional individual who stands bravely out alone to receive the arrows of prejudice and ignorance and self-interest. Unless the liberalizing forces of our fellowship are unified in action as well as in sentiment our distinctive mission as a people will be worth nothing more to the world than the paper it takes to write our fatuous history upon.

The issue between progress and reaction is not an issue between more success or less success; it is an issue between glorious success and abject failure. With the forces that mean reaction all modern-minded men and institutions should cease making any compromise at all. They should stand together, militant, for the ideals of our origin and the service of the Kingdom of God which is coming so much faster than our hearts are prepared to receive it.

Are We Giving Too Much?

THE fear of becoming impoverished by giving is one of the greatest delusions that has ever afflicted people. Who has ever seen a man made poor by giving? He is a mythical creature. The most liberal man in your church has gotten along better during the last ten years than your worst miser. God is not dead nor powerless. There is a stinginess that impoverishes.

There are few people who cannot give more today than they used to give. Bishop Nicholson is now conducting a campaign in his diocese for his share of the eighty million dollars the Methodist church proposes to raise as a war fund. When reproached by an Illinois farmer for driving his people too hard, the bishop showed that farmer that the price of farm products in Illinois had doubled in one year. The increase in living

expense has been less than one-fourth of the increase in crop receipts. "Tithe your extra money this year," said the bishop, "and I will ask no more of you."

What has happened on the farm has also happened in the city in many lines of business. If the grocer and meat man operate with less profit, we do not forget that the Cudahy Packing Company paid dividends on common stock last year of over thirty per cent, and then probably did not distribute all of its earnings. Thousands of people are quietly enjoying the new prosperity that has come to them. Carpenters make fifty dollars a week building barracks and many another war worker is similarly paid. There is a section of the community—especially the salaried men—which is much poorer. But these people are in the minority.

We are often urged to spend in order to bring prosperity. A hoarding nation is not necessarily prosperous. We must learn that giving is one of the kinds of spending that brings the greatest prosperity. Money that is given does not disappear from the world. Economically it is still here—and it carries a new blessing with it!

American Christians are able to give more. They ought to do it.

March as a Month of Prayer

WE should all dread to see the Christian world unite in a prayer assault on the Deity in the quest of some special providence. These tests have usually proved futile. "Thou shalt not tempt the Lord Thy God."

The growing conception of prayer, however, makes congenial to Christian people the suggestion of the General War Time Commission of the Churches that March be observed in all of the churches of America as a time for united prayer. A most helpful booklet has been issued by the committee for the guidance of Christian people in carrying out this request.

Especially will Disciples of Christ unite to carry up to God not only the great national desires of our hearts, but the group of holy tasks represented in the Men and Millions Movement, which comes to its finish in June. The call of this Movement for united prayer in the week before Easter is particularly impressive.

The church in America needs to call the people to a confession of their sins. We are not guiltless in the eyes of God. During the pre-bellum days life was too fast in this country. The love of riches, the delight in the vanities and the quest for pleasure were leading us rapidly along the broad way. The love of money had set man against man and class against class. Our duty in this hour is to break away from our materialism and class consciousness and to seek the true wealth of life where Jesus found it.

The note of thanksgiving should not be missing in our prayers. God has been very good to us. Wonderful new enthusiasms have sprung up in lives that were before cold and dead. We are poorer but we have enough. There will probably be no real need in America unless a section of our population proves selfish. The provincialism and selfishness which made us callous

when Belgium was invaded have given place to a new sense of international duty.

After we have renounced our sins, we have a right to pray for victory. We have no right to fight unless we can pray for the success of our enterprises. We must not neglect to pray for our enemies. We cannot ask for their ruin, nor should we even desire it. Our prayers may go out that our enemies may find a new mind and that the truth shall at last win the victory over us all.

Office of Chaplain Being Redeemed

THE stories told of some of the old-time chaplains would indicate that they were not very pious gentlemen. The position of chaplain was secured by political preferment and was often regarded as a sinecure by those who held it. The concern of the occupant of the office was often directed rather toward an increase of rank with the consequent increase of pay, than toward the proper performance of his task.

The recent cablegram from General Pershing in France indicates a conception of the chaplaincy which will make that office in the present war one of the dignified and appreciated forms of spiritual service:

"In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the Churches at home.

"To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the national army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct, and enlarge their work into cooperative and useful aid to the troops.

(Signed) PERSHING."

When chaplains lose their lives in the service of their men, they will purchase the respect of the entire Christian world.

The new methods of appointing chaplains make it possible for the ideals of General Pershing to be realized. No denomination has any longer an "inside track" with regard to securing places for its men. Even the Christian Scientists have been given their quota of chaplains. When the soldiers come home, they will have seen tried on the field the different types of religious theory, in the face of pressing human needs. They will come home favoring the religion whose chaplain has proved the most human and sympathetic and helpful.

The Four Sheep

A Parable of Safed the Sage

NOW as I passed by I beheld and lo, there were four sheep in a pen outside the shop of a Butcher. And I stopped and listened, and I thought I heard them speak one to another.

And one of the Sheep, an ancient Ram, said to his companions, Behold, we are all to be killed and eaten, and it mattereth little by whom. I care not whether my Tough Old Carcass should be Consumed by a Millionaire or a Miller; nor care I for my wool, whether it shall be woven into garments for the Prince or the Pauper. Moreover, I perceive that both the flesh and the wool are divided and scattered, so that the flesh of one sheep may feed Several Families, or the wool thereof be woven with other wool into Many and Diverse Garments. But with the Hide it is not so; but it continueth, and is not merged with other Leather. Come, therefore, and choose ye, one by one. To what purpose will ye devote your Skins?

And one of the Sheep answered and said, Let my skin be made into a Genuine Seal or Morocco Purse, and therein let some rich man carry Money.

And all the other Sheep said, Bah.

And the second said, Let my skin be made into a pair of Genuine White Kid Gloves, of Nineteen Buttons each, and let them adorn the hands and arms of Beauty.

And all the other Sheep said, Bah.

And the third said, Let my skin be made into a College Diploma, and inscribed in Latin, and sent abroad into the World of Scholarship.

And two of the Sheep were silent, but the Ancient Ram said, Bah.

Then turned the other three to the Ancient Ram, and said, Thou hast said Bah to every one of us. What wilt thou do with thy tough old Hide?

And the Ancient Ram answered,

Why should a Sheep give his skin to Carry Money when the Nations are using Money only to burn it up in War? And why should he give his hide for gloves to adorn the arms of Beauty, that be only to twine around the Neck of the Soldier? And why should there be any College Diplomas so long as the world erects its Monuments not to its Scholars but its Slayers? Behold, of my skin shall they make a Drum-head, and the armies of the world shall march to the pounding of it.

And all the sheep were silent.

Then asked I the Butcher,

What shall be done with the Leather from the backs of these four sheep?

And he answered, Of these skins will they make Cowhide wherein to Cushion Automobiles; yea, and all four of them are not sufficient for One Taxi.

And as I passed on I meditated on the Ambitions of Sheep and of Men.

Is not making others happy the best happiness? There is a sort of religious joy in helping to renew the strength and courage of noble minds.—*Amiel's Journal*.

Shall the German God Prevail?

An Address Delivered Before the Chicago Church Federation Council

By Frank O. Lowden

Governor of Illinois

WHEN this great conflict that now girdles the earth commenced, men could not see the far-reaching significance of that conflict. We had supposed for a moment that it was merely a war between nations which were jealous of each other's territory and commercial prestige. As such, it seemed to many of us that there was no place in that war for America. It is true, that for half a century we had read what seemed to us impossible claims made by the universities and the statesmen of the German Empire. We had read Treitschke; we had heard him say that there is no moral quality of a nation anywhere; that there is no reason of ethics or law why a nation should not violate its solemn treaty provided only it was to its material interest; but we heeded not. We supposed that this was simply the vagary of a college professor, and that it did not represent the deep purpose of a mighty nation.

NIETZSCHE'S ETHICS

And then we read the ethics of Nietzsche, in which he declared that all we called Christian morals was but a sentimentality that had survived its usefulness and that the biological theory of the survival of the fittest applied in all its cruel force to all the relations, not only between nations, but between men. We thought of that as only the half insane phantasy of another professor, because this philosopher died in a madhouse afterwards. And yet, shortly after this war broke out, we came to realize that the doctrine of Treitschke and Nietzsche was part of a conspiracy that had its seat and its inspiration in the Emperor's household. We found that these were not simply the doctrines of misguided men, but that they were the serious purpose of the greatest military nation in all the world, that purpose being to fasten its rule upon men everywhere. So we said, "This is a war of Democracy." That was true, because democracy was threatened everywhere the wide world round. If the theory of the German philosophers, that might makes right, be sound, there is no room for self-governing nations, either large or small, anywhere beneath the shining sun.

A little bit later, we began to enlarge our notion of what this war meant, and when we saw that the logic of these philosophers led to atrocities in the field; when news came back to us here that one of our own boys, in the uniform of the United States, taken prisoner, had had his throat cut by our enemies, we began to see that it was something more than a war for democracy; that it was a war for righteousness, for mercy, for justice and right, and for everything we hold most dear.

As time has gone on, we find further that this great conflict is a conflict as broad as this planet, between the

spiritual resources of the world and the material resources of the world.

CHURCH SUBORDINATE TO STATE

I want to call your attention to the fact that these universities and these professors were a part of the State, established by the State, receiving their appointments from the State, and therefore not free educational institutions as we, thank God, know them in this land, where the State is powerless to tie the tongue or dwarf the brain of any man who occupies a chair in these institutions.

Not only were they made servants of this conspiracy, but as time went on we found that the German clergy as well lent themselves to this monstrous doctrine that might makes right; that the cannon and the sword are the only argument as between nations, and that whatever is for the material benefit of the nation itself, it is her duty to seize and hold if she can.

I have here a statement bearing upon this question, made by a long-time resident of Germany, one who had in the past loved Germany well. This testimony is contained in a recent issue of the Atlantic Monthly, and it quotes from a leading German divine:

"The German God—the God of the Old Testament; a God that dealt in realities, stern, severe, uncompromising; the God of the warrior, favoring Zebadiah the son of Ishmael, Joshua, and Judas Maccabaeus."

Think of such language coming from the pulpit of a great nation in the twentieth century. When I reflect upon this, I also reflect that these ministers of Germany receive their appointment too from the State, and I thank God that in my land, church and state are absolutely divorced.

THE KAISER AND GOD

Let me read you from the same authority the Oath of Fidelity, which all who seek to enter the German ministry must take.

"I will be submissive, faithful, and obedient to his Royal Majesty—and his lawful successors in the government—as my most gracious King and Sovereign; promote his welfare according to my ability; prevent injury and detriment to him; and particularly endeavor carefully to cultivate in the minds of the people under my care a sense of reverence and fidelity toward the King, love for the Fatherland, obedience to the laws, and all those virtues which in a Christian denote a good citizen; and I will not suffer any man to teach or act in a contrary spirit. In particular, I vow that I will not support any society or association, either at home or abroad, which might endanger the public security, and will inform His Majesty of any proposals made, either in my diocese or elsewhere, which might prove injurious to the State. I will preach the Word as His Gracious Majesty dictates."

That is the oath. That is the oath which the ministers of religion of this Imperial State must take if they would preach the Word of God!

No wonder that for a half a century, in pursuance of this conspiracy by the military autocracy to become the master of the world, the church from day to day has coupled the name of Deity with the name of the German Kaiser, until today the Kaiser himself speaks of Deity as though He were upon the same level as himself.

My friends, the German God is not the God of the Old Testament. The God of Joshua was a God that believed in law, believed in keeping the Commandments, and Joshua spent his last years in trying to bring his people back to a realization of and in obedience to the Law as it had been written.

Some one has said that this German God was the God of the pagans. He was not, because even the pagan gods had qualities of mercy, of justice, of gentleness. The German God is that old savage god called Woden, who it was supposed was dethroned in the German forests two thousand years ago.

Across the brow of that German God should be written in letters of flaming light, "Made in Germany" because he has no existence anywhere else.

A WAR BETWEEN HEAVEN AND HELL

And so I say to you, that while it is a war of democracy, a war for liberty, a war for righteousness, a war for mercy, it is more than all this. It is a war between the hosts of Heaven and the evil powers that have always threatened righteousness since the first dawning of time.

It is not simply a war that will affect one country or another country in its consequences, but, for the first time in history, a conflict is raging which touches all the world alike. For the first time in history, these forces of good and evil that have clashed since the earliest times are fighting the final battle for supremacy the wide world round.

In the old wars, the defeated patriot, the defeated lover of liberty, the defeated Christian, could seek some land somewhere else—maybe our own beloved land—where liberty of conscience reigned supreme, and where he could find an exile from tyranny and oppression. But if this war goes against us there will be no nook or cranny in all the world big enough for the defeated lover of liberty, big enough for the defeated lover of justice and gentleness and right.

That is the significance of this war. I have no doubt of what its outcome will be if we can only realize all it means. Why, there are people among us who say the war is three thousand miles away. I want to tell you that this war is nearer every heart and hearthstone all through this broad land than any war we have ever fought before in all our history.

The days that preceded the Civil War were days of darkness and gloom, but we knew then that, though we were defeated, we still would have some kind of country left, imperfect, fragmentary it might be, falling far short of its glorious destiny, but there would be some territory which we could call our home and above which our flag would float in all its splendor. But if this war

goes against us, there will not be one foot of land within our border which we can call our own. There will be no place above which any banner of liberty can safely float, and so I say that in all our history no war has ever come so close to our hearthstones as this war which we are fighting today. But if we can only realize what it means, if we can only feel the relentless logic with which these great armies of the Central Empires are following the teachings of Treitschke and Nietzsche, we will know that what the military autocracy of Germany intends is to become master of the world.

HAS GOD A PURPOSE IN THE WAR?

Within the last few days, even in Berlin, they have given up the delightful practice which I believe we now call camouflage, and have disclaimed the idea of no annexation and no indemnity. At last we know that every sentence uttered by Treitschke and Nietzsche was part of an imperial program, and that such program had its inspiration at Potsdam. Today Von Hindenburg and Ludendorff are the uncrowned rulers of not only Germany, but of the Central Empires of Bulgaria and Turkey, and they coldly and mercilessly and brazenly assert their real purpose.

The other day, only last week, I attended the funeral of one of our boys who lost his life in the war. As I beheld the casket draped with the stars and stripes, I thought that, young as this boy was, fine and manly as he was, he had lived a richer and more complete life, because he had given it in his country's service, than any octogenarian of our time. I could not help but think that, measured by God's rule, he was the oldest of us all. I could not help but reflect how happy that boy, how blessed he was to have died, even in the morning of his promise, if we are to lose this war; because, if we lose this war, the only Americans of our time to be envied will be those who shall fill the soldier's grave.

I do not know what the purpose of the Almighty is in this war. I do believe that there is some great purpose to be served. Things were not going very well with us, even before the war, for a number of years. We were becoming a grossly materialistic people. We were altogether too fond of the flesh pots. We were becoming selfish. We thought more of ourselves and less of our neighbors than we should. Discipline was breaking down in the home, in the school, in the church, in the State. It may be that in God's providence we must needs endure these awful trials which are placed upon us now, in order to bring us back to a realization of the finer, the more spiritual things of life.

NO GERMAN POETRY TODAY

Do you realize that Germany, the home of the divinest music which has ever entranced the ear, has not written any beautiful music of late years? Do you realize that when hate enters the human heart and dominates the human life, there are no notes in all the gamut with which to weave divine harmony? Do you realize that years ago beautiful, exalted and inspiring poetry

came in volumes from the German pen? But of late years the only German poem of which I know that has gained fame is a poem called "The Hymn of Hate." And the German Emperor decorated its author!

I do not know how many of you have been following the poems our own poets have written since this war came on. Great poems with great ennobling thoughts are being written by our people today. Spiritual things are having a renaissance. Men and women, and boys and girls, are feeling newer, purer aspirations than they had felt in a generation before this war. And when this war is over, if we win, we are going to have a better civilization than we have had in all the past.

When this war is over, justice, justice will be the inspiration of all who work, of all who toil with their brain or their hands, of all who dream of a better day for all the world. We shall not have as many young men, perhaps, as we would have had without the war, but we shall have finer young men than we have had in fifty years.

A TIME FOR UNITY

This is indeed a time for a great alliance of all spiritual forces everywhere, if we are to meet and overcome this peril that threatens the world.

A few weeks ago, I had the pleasure of being down at Camp Zachary Taylor, where a large contingent of our soldiers is stationed. I was there on Sunday, and they asked me to speak in their auditorium out at camp. That meeting was under the auspices of the Young Men's Christian Association, and associated with them were the Knights of Columbus and the B'nai B'rith. And they were working there in absolute sympathy and with a oneness of spirit. I thought that this was a good sign. Why shouldn't their flags have mingled in that camp, because the God of the Protestant, and the God of the Catholic, and the God of the Jew, alike, will be dethroned if the Central Empires win.

If there ever was a war in which the clergy should be united and should be vigilant, it is this war in which we are engaged. Every boy who is wearing the American uniform, whether he be in camp in our own country or in the trenches on the other side, or on the high seas, is their comrade because he is helping them to win an everlasting victory for the forces of righteousness, which are involved more than aught else in this war. They are the comrades of all who believe that there is a God above who holds this old planet in the hollow of His hand, and who has said, "Righteousness exalteth a nation, but sin is a reproach to any people."

"Other Sheep"

By Edgar De Witt Jones

THE tenth chapter of John should be read in conjunction with the thirty-fourth of Ezekiel. In the latter the prophets reprove the false shepherds of Israel and foretell a day when God will himself seek out the lost and shepherd the flock. In the former, Jesus speaks the parable of the sheep-fold and avers that he himself is the good shepherd who lays down his life for his sheep.

The figure of a shepherd is at once the commonest and loveliest of the Holy Scriptures. The land of the Bible is the shepherd's own country where he lives with his flock, knows them by name, protects, defends and sustains them. Shepherd of Israel—the metaphor is almost enchanting. It is full of meaning, both to young and old. The little child before falling to sleep prays,

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight."

The aged man, approaching the experience of death, is comforted by the memory of

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

It is due to the fact that sheep and shepherds are so much an integral part of Bible lands that there is such frequent reference to them in the Holy Scriptures. It

has possibly occurred to some readers of the Bible that there is sufficient similarity between sheep and human beings to justify comparison. Sheep are easily stampeded and led astray. They are often stupid, hard to manage, and easily the victim of their natural enemies—wolves and jackals. These comparisons are interesting, sometimes amusing; but the figure is not used in the Scriptures for this reason. Rather, it is the relation of flock and shepherd which suggested to Jesus the meaningful use of the metaphor.

"OTHER SHEEP NOT OF THIS FOLD"

This utterance of Jesus must have fairly startled his hearers. "This fold," is, of course, the Jewish faith, and to the devout and zealous Jew all others were outside the fold. The Jews of Jesus' day were clannish to the core, and believed themselves to be the special objects of God's favor. In their eyes those who were not "children of Abraham" were "Gentiles," "dogs" and "wolves." We condemn such bigotry, and yet withal there is not a religious body without adherents who entertain similar views toward those not of their household of faith. This spirit is not as rampant as it used to be, but it still survives.

"Other sheep . . . not of this fold"—here Jesus affirms that he has sheep not in the recognized fold. Interpreting this statement in the light of his life and ministry, it must mean that all who seek after God and

walk in such light as they have are his sheep and that eventually he will bring them all unto himself. Moreover, this spirit of the Master is to be seen likewise in two of his greatest apostles. In the book of Acts, St. Peter is made to know of a surety that it is the will of God that the Gentiles are acceptable unto him and are included in the gracious invitation of the Christ. "And Peter opened his mouth, and said: Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." St. Paul affirms that "these, not having the law, are the law unto themselves."

The sweep of New Testament teaching justifies us in believing that by this term, "other sheep," Jesus had in mind every sincere seeker after God of whatever race, who walks according to the truth as he has received it. "Other sheep"—what a beautiful and brotherly phrase and how immeasurably broader and Godlike this spirit than that of the narrow, prejudiced, and creed-bound views of many! "Other sheep"—in such a tender spirit should Christians regard the masses of heathendom who "feel after God" through gross darkness.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

"THEM ALSO I MUST BRING"

It is the will of our Lord that his other sheep, which are not of the fold, be brought to him, that they shall hear his voice, and recognize his shepherdship. The method of the bringing of the other sheep interests us mightily. When Jesus spoke these words there must have been in his mind the thought of his approaching cross. Aye, that cross would be the means of bringing host upon host, and generations yet unborn, to know the Good Shepherd and to follow whithersoever he should lead. In John's gospel there is a record of certain Greeks who sought out Philip and asked him, saying, "Sir, we would see Jesus." When this request was made known to the Master, he was profoundly moved. Perhaps he saw in that request the first fruits of the coming of all nationalities to own him Lord of lords and King of kings. Then it was that he uttered that notable prediction, "And I, if I be lifted up from the earth, will draw all men unto myself."

The other sheep, the multitudes that seek after God, are to be sought out and brought unto him whom it pleased God to reveal himself in unforgettable and soul-satisfying manifestation. And the other sheep are to be brought unto the Good Shepherd by human instrumentalities. This is the divine plan. This is the great missionary enterprise of the church. This is the "go" of the great commission, which Christendom has been so long in heeding. It was this spirit in the early Christians that accomplished the triumphs narrated in the

Acts of the Apostles, this passionate desire to tell all peoples of the love of God as revealed in his Son, and so win them for the great Shepherd. If Christendom had continued to manifest this spirit, if the church had been regarded not as an end but as a means; and instead of denominational rivalry, bickerings, and foolish controversies, had gone on about the great enterprise of ministry and service to the least and lowliest of earth, the world would not be engulfed today in the bloodiest of wars.

DR. ORCHARD'S BOOK QUOTED

Dr. W. E. Orchard, in his challenging volume, "The Outlook For Religion," writes:

"No one who is conversant with the subject of foreign missions can fail to recognize that this has been the most hopeful enterprise of Christian history, has proved the universal mission of Christianity beyond all doubt, and has already laid the whole world under an obligation that is at last beginning to be realized by competent and thoughtful observers. Indeed, the flag of the missionary enterprise is the one indisputably Christian flag flying at present; it is the only answer that the Church can make to a world at war. Here is our substitute for the way of war actually at work; here is the 'other way' which we are being challenged to show. To go forth to uncivilized or hostile peoples with no force behind one but the love of God, and no wages asked but to share the suffering of Christ, is the real redemptive enterprise. It is beginning to dawn upon some people that Christian missions are really acting as a leaven in the Eastern world, for instance, and that whether the East shall become Christian is a matter that vitally concerns every nation and must determine the future of humanity. If the East with its swarming millions should ever learn our civilization on its industrial and military side only, while it abandons its ancient religions and ethic—both of which are happening before our eyes—the supremacy and even the safety of the West is more than threatened. We have seen what can happen to our semi-Christianized civilization; but what a purely atheistic civilization could be, we can perhaps now begin to imagine."

Some one has remarked with equal wit and truth, that "God so loved the world that he gave his only begotten Son for its redemption. Christians so love the world that they give about thirty-two cents a year for its evangelization." Even so, the triumphs of the gospel in the midst of paganism form the most glorious chapter in the world's history. To become a Christian is straightway to be commissioned to bring other sheep to the Good Shepherd that he may lead them beside the still waters and into green pastures.

THEY SHALL BECOME ONE FLOCK, ONE SHEPHERD

Here is the great consummation of Christendom: one flock, one shepherd. Under the old Jewish order rigorous conformity in worship was required. The Jewish fold was walled in compactly, but the unity which Christ here predicts and for which at another time he prays, is not one fold, but one flock acknowledging one shepherd. This signifies unity but not necessarily uniformity. There may be uniformity without unity; there may be unity without uniformity. It is the unity of the one flock under one shepherd that Christendom awaits before it can accomplish its world-wide program.

"Other sheep . . . one flock, one shepherd." For hundreds of years divisions among Christians have been a thing of scandal. In England there are about

two hundred and eighty kinds of Christians; in America about one hundred and fifty. There are seventeen branches of the Methodist family, twenty-two of the Lutheran, eight of the Catholic, thirteen of the Baptist, twelve of the Presbyterian, and six of the Adventists. The effect of such divisions upon the minds of the people is confusing at its best and demoralizing at its worst. At this period of history, with the world broken and divided and waging the bloodiest of wars, a divided church is tragically impotent. Only a reunited church can bind together the war-fractured elements of society and usher in unity and brotherhood.

The first great stride toward the reunion of Christendom is a united Protestantism. The evangelical churches have much in common. Their agreements are vastly more than their differences. Protestantism is virtually one in its conception of God and of his revelation in Jesus Christ; in the power and reign of the Holy Spirit in the lives of believers; in the nature and mission of the church; in the place and potency of the Holy Scriptures; in the necessity of the new birth and the power of an endless life.

The things that divide Protestantism are the lesser and unimportant matters. For the greater part they are accretions of human device and non-essential. Too long have the differences among Protestants been magnified and the agreements minimized. It is high time to reverse this order and magnify the agreements and minimize the differences.

WHERE PROTESTANTISM ERRS

Protestantism has something to learn from Catholicism. Among Catholics there is little duplication of churches, little overlapping of work, and no competition between their churches. In Protestantism there is serious duplication, frequent competition, and much overlapping. The result is a waste of energy, a duplication of activity, and a loss of vast sums of money. For instance, in a certain community there are three Catholics and nineteen Protestant churches. Moreover, the Protestant churches are not strategically located so as to serve the community with the most advantage. There are too many in certain areas and too few in others. If Protestantism were organically one in the community I have in mind, it is possible that four churches properly located, adequately equipped and thoroughly maintained, could accomplish greater good and be a more potent force for righteousness, than are the present nineteen under existing conditions.

This ideal is, however, far removed from the actual conditions in which we are now working and it behooves us to cultivate the spirit of unity amidst unnatural and hindering divisions. The spirit of unity is growing; there is no doubt of that. The trend is toward a unity by way of co-operation and federation which, while they may be considered as steps toward unity, are not themselves the desired goal. Methodism is moving toward a unity of its two great branches. Presbyterianism in America is now practically one. Many of the church building associations of the various denominations will no longer foster a building enterprise in a community

that is already over-churched. The signs of the times indicate a larger and richer fellowship of all those who seek the mind of Christ.

CHRISTIAN UNITY ILLUSTRATED

"One flock, one shepherd." Recently it was my pleasure to lead in a union meeting in a nearby community where the churches are strong and vigorous. Four congregations united—for two weeks we were one flock and one shepherd. Protestantism was united in that community. Methodists, United Brethren, Presbyterians, and Disciples entered into blessed oneness of worship and interest. On the last Sunday afternoon of the meetings all united in an observance of the Lord's Supper. It was impressive, inspiring and unific. The comment of a gentleman of a religious body other than our own, is interesting. Said he: "I've been thinking that if it is possible for our four churches to be united for two weeks like this, it is possible—if not now, some day—for us to be united in this close way all the time." And this is what many are thinking. But we will not be able to make this great stride toward a united Protestantism until we acquire the spirit and view of Jesus in this passage, "Other sheep I have which are not of this fold." Conscientious seekers after God in this and other lands, whatever may be their degree of enlightenment or their denominational barriers, are included in this God-like affirmation.

In the face of the foes of all we count dear, in the onrush of materialism, avarice, and greed, all those who love God and who acknowledge the Lordship of his Son, should cherish and cultivate the spirit of unity and do everything possible to bring in the glad day when there shall be one flock, one shepherd.

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!"

"Suffice it now, in time to be
Shall one great temple rise to Thee,
Thy Church our broad humanity."

The Future of the Church

By John D. Rockefeller, Jr.

A recent article on "The Christian Church—What of Its Future?" written by Mr. Rockefeller and published in the *Saturday Evening Post* has stirred up a good deal of comment and controversy, especially among the Baptists, in which church Mr. Rockefeller happens to be a communicant. For the benefit of those who may not have seen the original article, we reprint the following excerpt:

LET us picture for a moment what this reborn Church would be. It would be called the Church of the Living God. Its terms of admission would be love for God, as he is revealed in Christ and his living spirit, and the vital translation of this love into a Christlike life. Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly

manifest as to attract and win into its fellowship the followers of the Religion of the Inarticulate. It would pronounce ordinances, ritual, creed, all nonessential for admission into the kingdom of God or his Church. A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has. Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all the great problems of human life; in social and moral problems; those of industry and business; the civic and educational problems; in all such as touch the life of man.

CHRISTIAN LIVING SEVEN DAYS A WEEK

As its first concern it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter. It would be the Church of all the people, of everyone who is fighting sin and trying to establish righteousness; the Church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which comes alone from actual experience and contact with them. Yes, the ministry of this Church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside; I see co-operation, not competition. In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, and inspiring their members to participation in all community matters. In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town, great economy in plant, in money, in service, in leadership; money enough saved in this way to support adequately home and foreign missions. I see the Church molding the thought of the world as it has never done before; leading in all great movements, as it should; I see it literally establishing the kingdom of God on earth.

Shall this vision be realized? The future of the Christian Church depends on the answer Christian men and women give to that question.

THE SOLIDARITY OF EVIL FORCES

We have been considering the demand for a united Christian Church from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the churches on toward that end. In the Germans and the Allies we may find an

analogy that makes this necessity clear. Whatever we may think of the motive that actuates Germany in this great war, there is one fact in the German situation which commands our admiration—that is the perfect co-operation in which the whole nation is working, every individual interest and desire being subordinated to the one great object for which the nation is fighting.

The Allies, on the other hand, because of the unavoidable lack, at the outset, of close co-operation and subordination of the interests of each to the common interests of all, have in consequence sacrificed hundreds of thousands of lives and billions of dollars which otherwise might have been saved.

Do we not find a close parallel here to the eternal warfare that is being waged between the forces of evil and the many branches of the Christian Church? The former, like the Germans, always stand in a solid, unbroken phalanx, ever ready for any onslaught; while the latter, like the Allies, though headed toward a common goal, are often so preoccupied with their individual interests and petty differences that their attack upon the common foe is not united, is less effective and more extravagant in its use of the sinews of war.

The Allies are rapidly coming to realize that national interests must be forgotten or at least subordinated and every ounce of strength and nerve thrown into the common cause, if the victory is to be won. So Christian men must come to see that only by the fullest co-operation and the withdrawal of emphasis from all nonessentials can the many branches of the Christian Church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world he found the Church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the Church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly; but he who kept most punctiliously every jot and tittle of the law. The spirit of worship had been displaced by empty form. To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker—that was Christ's mission on earth.

TWO HELPFUL ORDINANCES

Few and simple were the forms he set up or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration. Baptism, typifying the washing away of sin by the baptismal waters and a rebirth into newness of life in Christ, is an ordinance of profound symbolic meaning and one of great helpfulness to many people. Christ himself was baptized; he preached baptism; he commanded his disciples to baptize; he regarded baptism as an expression of affection between the soul and the Savior. He did not, however, make it a condition of church membership, as is commonly assumed, or look upon it as an act relating the believer to the Church; nor did his disciples. Baptism was made the door of

the Church by man, such action being based on inferences from the words of Christ and his disciples.

The Lord's Supper, typifying our assimilating Christ's very body and blood, that we may be more like him, is also an ordinance rich in symbolic beauty. Far be it from any true follower of Christ to minimize the spiritual value of these symbols. In this day of materialism they should be preserved and guarded with increasing jealousy, for they foster the idealism of our religion.

In the face of the great problems of sin and evil with which the world is confronted today, can we imagine that were Christ to come to the earth again he would regard the observance or nonobservance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify the separation into rival factions of good men, all members of his spiritual kingdom, and controversy among them about doctrines? Can we fancy him giving his approval to such a course, which results too often in relaxing the warfare against the common enemy, sin, to oppose which Christ came to earth, and in causing men to forget their common responsibility, the needy brother, to help whom Christ gave himself so constantly?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, or to bring the believer into a fuller understanding of him whom we worship, as each individual or separate Church may find them helpful toward that end. But God forbid that they should ever—any of them—divert attention from or be regarded as a substitute for that personal spiritual relation between the soul and its God which is the essence of true religion! God forbid that they should ever—any of them—be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God!

WORLD WANTS LESS FORMAL RELIGION

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are a hollow mockery; the spirit an impregnable fortress. I plead not for a modification of form, but for its subordination to the spirit; not for the abolishing of ordinances, but for their voluntary rather than obligatory observance; not that these solemn rites should be set aside, but that they should be entered into as a sacred privilege, an act of loving consecration, rather than submitted to as an enforceable law. So, and so only, will their real beauty and meaning be understood and their true purpose realized.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into daily vital relations with a Living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question: What of the future of the Christian Church? This is the answer I give you:

If the various divisions of the Church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside all nonessentials, all barriers, will stand upon the bed-rock principles of God's love and Christ's living spirit, "not satisfied until the Church is the Church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life," the Church of the Living God will come into being, ushering in a new era of Christian unity.

What an opportunity! What a privilege! What a duty! In God's name I ask: Does anyone dare to let it pass?

Author of Famous War Poem Dead

THE man who wrote "In Flanders Fields" is dead. Dispatches announce that Lieutenant Colonel John D. McCrae, chief medical officer in Brigadier General Morrison's command, the Canadian expeditionary force, is dead in Flanders. "Amid the crosses row on row" another cross marks the place where he lies, and when spring comes the poppies of which he sang will bloom above his grave.

Seeger's "Rendezvous" and McCrae's "In Flanders Fields" have carried the message of the war to thousands of hearts. Probably no two poems inspired by the great conflict have touched and thrilled so many. Both appealed to the heroic spirit; both carried the presentiment of death fulfilled for their authors.

Lieutenant Colonel McCrae came from Guelph, Ontario. He had been in the war from its earliest months, intimately associated, as a medical officer, with its horrors and agony. He served with an untiring and sacrificial devotion to the cause, risking his life time and time again to save others. His death was due to exposure of an overwearyed frame upon which pneumonia fastened. He could have asked no happier end than this—to die at his task, giving himself for his comrades and his country, and there can be no finer tribute to his memory than his own lines, poignant now with a tragic meaning:

"In Flanders fields the poppies grow
Between the crosses, row on row,
That mark our place. While in the sky
The larks, still bravely singing, fly,
Unheard amid the guns below.

"We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved—but, now, we lie
In Flanders fields!

"Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch—Be yours to bear it high!
If you break faith with us who die
We shall not sleep, though poppies blow
In Flanders field."

I had no shoes, and I murmured till I met a man who had no feet.—*Arab Saying.*

Abolishing the Hyphen and Booze

Germans or Americans

PROF. MAX MEYER of the University of Missouri has begun the organization of a society to be known as "The Friends of German Democracy." His object is to give all true Americans of German descent an opportunity both to declare their loyalty to the United States and also to enlist them in the campaign to democratize Germany. Professor Meyer was born in Dantzig, reared and educated in Germany, taking his doctorate at Berlin. For the past eighteen years he has taught at the University of Missouri and has made for himself a national reputation in his chosen field of experimental psychology. His first twenty-five years of life in Germany has left him an ineradicable German accent, but his scientific mind has enabled him to discern clearly between the instinctive feeling for one's fatherland and the actual institutions for which a German must apologize when he yields to that feeling of loyalty. His is the spirit of the forty-eighters and his love for fatherland is not a love for Junkerdom, but for the future freedom which he cherishes for the German masses. The true-blue American of German descent will love the German people rather than the German autocracy.

Germans are the only immigrant Americans who use the hyphen; we do not bear of Italian-Americans or French-Americans or Scandinavian-Americans of any sort. This hyphen was "made in Germany" and is an implicit part of the German nationalism which sought to keep all Germanic blood loyal to German idea and Kultur wherever it went in the world. The Kaiser has never recognized that citizenship acquired in any land absolved a man of German birth from his loyalty to the fatherland or from military service should he return to the land of his birth; "once a German, always a German," is the rule, and the faith of the Junker in the fetich of Germania is so great that he actually thought Uncle Sam

would either be persuaded by the overpowering influence of eight million residents of German descent to keep neutral or that he would be afraid to fight in face of the super-loyalty of the great mass of them to the fatherland. In Brazil he expected the German colonists to effectively establish German "civilization" and become the wedge that would in the "day" effectually drive a rift in the Monroe doctrine.

* * *

The German-American Alliance and the Friends of German Democracy

The German-American Alliance has ever been more German than American; it has sought to keep alive the German tradition, the German language and German customs. The masses of its members have acted upon the pure impulse of sentiment for the fatherland and have reacted strongly to fellow-sympathy and the cult of language and nationality; but the leaders have not always been above active propaganda for Prussianism and Kultur and since the war began the society has been much utilized, it seems, by German propagandists and spies—without, of course, the knowledge of the masses of members. It was to this alliance that General Bernhardt devoted his attention while in this country, openly preaching his nefarious nationalism and Kultur doctrines. Prince Henry also, with characteristic Prussian Machivellianism, utilized his opportunities while here as a national guest to brace up traditional loyalty to the fatherland through this organization.

A resolution is before Congress to take away the special Federal charter under which this society operates and "The Friends of German Democracy" are asking all true-blue Americans in the alliance to come over en masse and clear themselves of all suspicion as well as declare their loyalty to democracy in America and for Germany. In Kansas City

N. B. A. History

1886	Date of organization.
1889	First Home opened in rented cottage in St. Louis.
1890 to 1895	37 children maintained. Moved into our own building.
1896 to 1900	January, 1897, had 66 children. Jacksonville Home opened.
1901 to 1905	Cleveland, Southern Colorado, Juliette Fowler, East Aurora Homes opened.
1906 to 1910	Northwestern Home, Valparaiso Hospital opened.
1911 to 1915	Child Saving Institute, Massie Hall, Kansas City Hospital opened.
1916 to 1917	Opened Hospital of St. Louis Orphans' Home.
1918	Maintaining 665 inmates in 13 institutions.

Is It Worth While to Win the War?

Not Unless the Church Saves Its Soul.

Benevolence Is the Soul of the Church.

In 32 years the National Benevolent Association has done the following work of mercy:

It has cared for 9,347 homeless children, 346 aged, 3,050 widows and hospital patients, totaling 20,000 persons aided.

It has established 13 efficient institutions and dedicated to mercy property valued at over \$1,000,000.

THE PRESENT NEED

The present urgent need is funds for the maintenance of these Institutions with their family averaging 65 motherless babies, 450 girls and boys from 1 to 12 years, 40 widows, 110 aged disciples of Christ.

A TOTAL OF 665 PERSONS

This will require at least

\$50,000 EASTER, MARCH 31

and \$150,000 usable cash during the year.

Make all checks and drafts payable to Mrs. J. K. Hansbrough, and send them to

The National Benevolent Association,
2955 N. Euclid Avenue, : ST. LOUIS, MO.

twenty-six branches of the society have done so and the movement ought to and no doubt will spread rapidly to all who are loyal. The Council of Defense is backing the movement strongly and such men as the son of General von Sigel, one of Carl Schurz's co-patriots in the revolution of forty-eight, are taking leadership.

As between England and Germany, with their historic enmity and growing suspicion and their friction over imperialistic designs, no one could expect the average American of German descent to do other than indiscriminately feel sympathy for the land of his fathers. Such men as Dr. Meyer could discern the difference between the free institutions of England and the paternalistic government of Germany, but the average man is moved by emotion more than by clear discernment; so the average American of Germanic blood thought of Fatherland without thinking of autocracy or paternalism or the necessary contradiction between the democracy to which he was loyal in America and the "native land" to which he felt a sentimental attachment in his absence. But today the issue is clearly drawn; it is not a question between England and German history or tradition or imperialism, but between democracy and autocracy and between a deliberation of ways to keep the peace of nations and check the Prussian demands for conquest.

* * *

Mr. Gompers' Inane Plea for German Customs

Samuel Gompers has been a masterly leader of labor and is showing loyalty in striking fashion in these critical times by insisting that national problems shall be put before even the crying problems of the labor world, but his plea before the New York legislature that we should not further try the temper and loyalty of citizens of German and Austrian extraction by "interfering with their personal liberties" causes one to wonder if growing years has not so overwrought conservatism and the hark backwards in the venerable labor leader that his judgment will not be found sound for progress in other matters after the war is over. We thought the "personal liberty" plea was exploded in the minds of all who think in social terms or with the forward look. Mr. Gompers fights against time and the tides; the majority of the labor leaders of England have joined a labor officials' temperance league and vigorously repudiate the assertion that beer must be made during the war or labor will strike. There are only 300,000 men engaged in the liquor traffic in this country and less than one-half of them are workingmen, everyone of whom could under prohibition find profitable employment in legitimate industry as well as rid labor of its own worst enemy and turn seven million pounds of food-stuffs into food. Mr. Gompers talks like a senile man when he lends his voice to the brewer assertion that prohibition is the cause of Bolshevism and the debacle in Russia. The liquor business of this land is largely in the hands of men of German descent and the German-American Alliance has ever been a stronghold in our cities for the saloon interests. It would be better Americanism to join the temperance forces and the American idea against the old world custom of drinking, and plead for food for all the working world rather than a job for a few brewery employees.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE frontier line from the Gulf of Finland, between Reval and Petrograd, to Odessa, on the Black Sea, now being established by Germany's conquering armies in Russia, was drawn with almost precise parallel on a map published in Berlin by the Pan-Germanists in 1895—twenty-three years ago—as the eastern boundary of Pan-German empire. The pamphlet in which the prophetic map was printed designated

Esthonia, Livonia, Courland, Lithuania, Poland and the Ukraine as "tributary states" to the Germanic confederation. It predicted the achievement of this imperial extension by 1950.

Prussia is 32 years ahead of schedule time.

It is startling to find prophecy fulfilled in this fashion, and to be convicted thus of an unintelligent scepticism that kept the world for a quarter of a century blind to the fact that Pan-Germany, with its map of Europe redrawn, was making every preparation to transfer the chart to the actual soil of the continent.

What has been achieved in the east makes us turn with interest and anxiety to what the map shows of intent for the west. Here we find Holland, Belgium, the Briey region of Northern France and Switzerland, all swept within the boundaries of the extended empire. Austria-Hungary is made part of the Germanic confederation.

Belgium and Northern France are already conquered; Austria-Hungary is bound to Germany by the closest of military and commercial ties; Switzerland and Holland alone await the overt acts to convert prediction into fact. Switzerland, we know, is reeking with German intrigue, and the Swiss for months have viewed with apprehension the massing of German troops contiguous to their frontier. The addition of Holland is a mere detail if what has been done already is not undone by the allies and America on the field of battle.

Chancellor von Hertling's speech in the reichstag has left no excuse for any sane man to think or talk of peace. It was the speech of a Prussian in mind, although a Bavarian by race. Truculence and duplicity marked its every sentence. While he was condescendingly approving "in principle" the four fundamentals defined by President Wilson, the armies of Germany were engaged in violating everyone of them on the Russian front, and the statesmen of Germany were supporting the armies.

More of the peace-poison propaganda of Berlin got into our newspapers last week when they published the story that the two kaisers, Wilhelm and Karl, had quarreled over Austria's refusal to send troops into the Ukraine. The two kaisers will not quarrel. They dare not. Hapsburg and Hohenzollern are necessary each to other; they stand or fall together; and none knows it better than themselves. But, should it become necessary, in order to save the dual monarchy from dissolution, to seek a separate peace, we may expect that a fake quarrel between the monarchs or their governments will be staged for the benefit of the credulous Americans. It will be made to appear that Vienna is acting in contravention of Berlin's wishes, because Berlin knows we and the allies will not make peace with Austria as long as we believe that she is still the vassal ally of Germany.

The West and Italian fronts have become more active. Raids multiply, bombardments grow more intense, and all signs point to big operations at an early date. Our American boys have acquitted themselves magnificently on two sectors. An American unit is operating on the famous Chemin des Dames sector, north of the Aisne, between Craonne and Soissons, where it is under French command. On the strictly American sector, north of Toul, the defeat of a determined enemy attack with heavy losses for the foe, proved the spirit and efficiency of our soldiers. They fought like veterans, and displayed the initiative we expect of them.

The Russian operations may somewhat delay the anticipated German drive. Russia shows something of her old fighting spirit, but it is too much to expect that her poorly equipped and demoralized troops will be able to interpose an effective barrier against the advancing enemy. Moreover, the troops being used by Germany are not of the kind available for service in the hard fighting she must do in the West.

The proposal for Japanese intervention in Siberia is, at the moment of writing, a matter of diplomatic discussion. It would be deplorable if Japan were allowed to take any steps that would prejudice the rights or interests of the Russian people, and whatever is done should be clearly and strictly limited to the mere policing of property menaced by the pos-

sibility of German success. Immensely valuable stores exist at Vladivostok—importations from Japan and the United States. These should be protected. They must not fall into enemy hands to be used against us in the West. But we cannot allow any wrong to be done Russia at this hour of tragic weakness.

S. J. DUNCAN-CLARK.

The Sunday School

The Lack of Laborers*

NEVER such a shortage of men. Recently I sat at lunch in a great industrial establishment with a group of managers. They were discussing the need of workers.

Government orders were pouring in; heavy demands were being made for finished products, but where were the workers? Hundreds of young men had gone into the armies and navies. Thousands of day laborers had returned to Europe. The work was to be done—who would do it? Returning to my study I compared my problem with theirs. How many workers had my church produced? Never such a mass of work demanding attention. Easter approaching and new members to be won. A new Bible-House just opened and this to be filled with pupils.

Thirty-five members gone to the war and their places to be filled. The Men and Millions Movement closing their campaign in June and a million and a half yet to be raised of which we must give our share. All Mission Boards clamoring, in a series of eager letters, for more money because of increased costs. Many of the members not coming to church at all and needing stirring up. In addition, all the regular rounds of parish work. The church, too, has a shortage of workers. There are not lacking the wise ones who love to sit in mahogany offices and make plans. There are not lacking those who fill the pews on Sundays. There is a lack of those who will roll up their sleeves and pitch in, like a farmer in harvest time, and do the thing. A preacher is to be judged by his ability to develop workers. To draw an audience is like a pile of leaves; to organize a church is like a wall of stone.

Now Jesus faced this need. As his ministry developed he saw that he must organize and send out his men. He sent them two by two. He asked them to free themselves from all encumbrances. That is our difficulty today. When I go to men today they say, "We are driven to death." One man said, "Money no longer is any inducement. I am working now to help keep the mills going and money in the workers pockets for groceries and rent." Clerks and employed men complain that those over them drive them to the limit until they come home worn and weak. Everything is speeded up. Pittsburgh is indeed the workshop of the world. The forges of Vulcan never rest; the lurid furnaces redden the sky by night and blacken it by day. The workers go and come from the mills like swarms of ants. The trains and boats carry away countless tons of finished steel and return with tons of ore and coal. The streets flow in a ceaseless stream of hurrying humanity. Nerves are stretched. Brains are bombarded. Life is keen and not lacking in a certain intense joy. Years are packed into months; weeks are jammed into days. Jesus still has his problem of workers.

Two by two he sent them forth and we cannot improve

*This article is based on the International Uniform lesson for March 17, "Jesus Sending Forth the Twelve." Scripture, Mark 6:1-31.



Rev. John R. Ewers

By Sherwood Eddy

"With Our Soldiers in France"

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You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

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upon that method. One going alone may not go! When two go one holds the other to the performance of the task. One encourages the other, one supplies the elements that the other lacks and thus the work is done. I am told that the Euclid Avenue church in Cleveland employs this method and sends forth its men to call after this manner with astounding success. We know that the Every member canvass can be taken in no other way. When two men are sent out to get new members they return like those ancient men to tell Jesus all that they have done. Did you ever sit at a supper given to the returning teams? The greatest enthusiasm of the year! I have reached the conclusion that this scriptural method will produce results in evangelistic campaigns, in financial campaigns as no other method can do. Two by two—one supplementing the other—thus the kingdom grows.

The workers must be developed and thrust out. They must be called and trained first. It does no good, but rather harm, to thrust forth undeveloped workers. Jesus had spent months upon these few workers and now he was ready to use them. But let us not overlook the fact that at last he thrust them forth. He sent them out. Much can be done in our churches and Bible schools to develop and thrust out these workers. The laborers are few. Yes, but with a good plan and with an enthusiastic leader the laborers may be found.

We studied last night in our "Victory Drive Drill" the story of Zacchaeus. There was a man, usually rated a sinner, about as popular as a bar-tender, who wanted to see Jesus, and, on the other side, Jesus wanted to see him. Years of personal work have taught me that nine out of every ten of those whom we approach, outside the church, want to see Jesus. The soldiers in the camps do; business men do, society women do; laboring people do; children do, everyone does. To go out and reach them—all of them—that is what Jesus wants church members to do. Easter—the great day of decision is near. Let every teacher, every preacher, every member feel that Jesus is thrusting him forth to win men, women youths and maidens, boys and girls for his kingdom.

JOHN R. EWERS.

Books

A HISTORY OF CHRISTIAN MISSIONS. By Charles Henry Robinson, editorial secretary of the Society for the Propagation of the Gospel—One of the International Theological Library series. To write a satisfactory one-volume history of missions is more than difficult; it is well-nigh impossible. Dr. Robinson has done it as well as we could expect to have it done, no doubt; at least, work takes first place today. A thoroughgoing history of missions is yet to be written; it will require four or five large volumes. Dr.

Robinson confines himself largely to Protestant missions of the last century. Brief accounts of earlier work are given, Catholic missions are noted briefly and the pioneers, such as Schwartz and Egede, are given quite ample notice for a work of this size. Modern Roman Catholic missions are formidable and Protestantism will profit by a full and fair account of them when the completer history is written. The more complete work will also give an account of the conditions in which the various peoples are found and thrill us with the contrast the new era furnishes as it slowly comes in; it will also describe the social product of the missionary enterprise. Our author is fair to all societies and balances his treatment of various fields admirably. He probably gives too many dates for a short work. The ideal one-volume history should glow with general results. (Scribners, New York, \$2.50.)

THE MISSIONARY OBLIGATION AND MODERN THOUGHT. By Principal Alfred E. Garvie—Principal Garvie gives us a modern missionary apologetic in a revision of the essentials of our faith as applied to the missionary problem and as used in missionary work. He preserves the great historic fundamentals, such as the atonement as an objective, historical reality and the uniqueness and ubiquitousness of Jesus, etc., while admitting that there is a measure of genuineness in all the cultural religions. He mentions

the modern social apologetic of building a civilization that is Christian and ameliorating inhuman conditions, but, like most theologians, admits it as a by-product rather than as a real objective and sounds the usual warning that it must not be substituted for the real missionary objective. The lectures are clearly written and are interesting as well as vital. (Hodder & Stoughton, 75 cents.)

SUNSHINE BEGGARS. By Sidney McCall. Mr. McCall has already won fame for his knowledge of human nature and his spirit of optimism with his book, "Truth Dexter." This latest book is the story of the adventures of a poverty-stricken Italian family set down in close proximity to the aristocratic home of the Hopkines. The transformation of each family by the other is pictured in a most interesting way. (Little, Brown & Co., Boston. \$1.50 net.)

THE OLD FRONT LINE. By John Masefield. Mr. Masefield has been selected as official historian of the great battle of the Somme. This present volume gives evidence of his ability to write vivid historical narrative. He has already done a rich service in his story of "Gallipoli." Mr. Masefield is always a poet—and here he is also an historian. "The Old Front Line," as Mr. Masefield says, was "the base from which the battle of the Somme began. (Macmillan Company, New York. \$1.00.)

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodist Reunion Is Still Making Progress

THE Methodist Joint Commission on Unification met in Savannah, Ga., recently, to consider further the uniting of the divided house of Methodism. They went to the historic city where John Wesley was for a time an Episcopal rector. Dr. Ainsworth was the host to the gathering, though

some of the sessions were held in the Independent Presbyterian church of that city. The Commission did not bring the union to pass, but some progress was made. The following statements were adopted by the Joint Commission, February 6, 1918: "1. That American Methodism desires unification. 2. That the need of unification is large and is becoming more imperative. 3. That there is a growing understanding of each other's distinctive problems. 4. That there is a genuine and deepening love between the people of our two

churches. 5. That it is the increasing duty of both of these churches to consider more earnestly and to meet the needs of the colored people in the various Methodist bodies in this country. 6. That we are thankful to God, the Father, for the progress we have made in the solution of some of the great problems before us, and for that spirit of brotherly love in which we have been enabled to conduct our discussions and negotiations."

American Clergyman Wounded

The first American clergyman to be wounded in the war was Lieutenant Parker Vanamee, formerly rector of St. John's church, Essex, Conn. He was hit by an air bomb and wounded in the knee. He expects to be well soon and return to his men. When the war is over he expects to return to the ministry of his church.

Y. W. C. A. Establishes Hotel in Paris

The War Work Council of the Y. W. C. A. has established a hotel for women in Paris. The building is the well-

known Hotel Petrograd. The house accommodates 225 people and will be open to any American woman who is engaged in war relief work. Casual visitors to Paris are no longer desired by the French authorities on account of the food shortage, but the women workers of the Red Cross and other organizations are given a place to reside and to rest when off duty by the establishment of this hotel. The rates are much lower for these women than is customary in Paris under present conditions.

Russell H. Conwell Has Birthday

Philadelphia has one minister who did not reach the dead line at sixty. The ministers of the city recently met at dinner and paid tributes to Rev. Russell H. Conwell, whose service in that city has made him a national figure. Mr. Conwell was seventy-five years old on the day of the gathering. He is known for his popularity on the lecture platform and especially for his million dollar lecture, "Acres of Diamonds." Mr. Conwell is still in active service. Dr. W. H. Roberts, assembly clerk of the Presbyterians, called him "a New Testament Bishop."

Little Response to Union Overtures

A few weeks ago Dr. Newman Smyth (Congregationalist) and Dr. Peter Ainslie (Disciple) sent out to the Christian world an appeal for closer unity, signed by a number of the most eminent churchmen of America. There was the suggestion that the war chaplains should have a joint ordination that would be participated in by all the denominations, partly after the Presbyterian order and partly after the Episcopalian order. Though coming from such eminent men, the appeal has attracted but little attention. There was a noteworthy lack of names connected with actual church administration. Only one Episcopalian bishop signed, and no Methodist bishop. While the union sentiment grows, it finds secret enmity in the ranks of officialdom.

American Research in Palestine

The British occupation of the Holy Land has given new impetus to the cause of research there. Mrs. James B. Nies of Brooklyn has recently contributed fifty thousand dollars to the American School of Oriental Research. This school in



Rev. O. F. Jordan

Jerusalem has fraternal relations with thirty theological seminaries in this country and its library is not frequently visited by tourists. The recent gift will be used to provide a permanent home for this research work.

ORVIS F. JORDAN.

CORRESPONDENCE

Efficiency in Mission Work

Editor THE CHRISTIAN CENTURY:

In the issue of January 31, The Christian Century published a valuable article by Guy W. Sarvis on Democracy and Missions. The position taken is a sound one. Yet there is another side of mission work, and neither the missionaries on the field nor the brotherhood at home can afford to forget it. I do not say this because I think Mr. Sarvis forgets it; I know the contrary to be the case. But there is danger that the Disciples at home overlook a great problem of efficiency.

The methods of one age usually do not work well in another age. Great principles remain unchanged throughout time, but their application is ever varying. We organize missionary societies in order that our raising and distribution of mission funds may be accomplished in a more efficient manner. There are brethren who are conscientiously opposed to this method. Yet they believe in missions. "By their fruits ye shall know them." The work of such people on the mission field is all but negligible. Their motive is not to be questioned nearly so much as their method. They do not have an efficient plan. They achieve little, and can not hope to win the world.

Wisely then, we have conformed to modern methods and developed the missionary society. The Society thus becomes the agency of the church for the carrying on of mission work. On the home side it raises funds and secures workers; on the foreign side it conducts work in many countries. Large numbers of missionaries are sent out. While these missionaries continue to be preachers, teachers, physicians and so on, they become agents of the brotherhood. They are our representatives on a battle front as the soldiers in our regular army are our representatives. How far can democracy go here? Can we send out our soldiers unorganized and expect them to be efficient? Do we not study in all matters to make them as efficient as possible? And in this democracy has to yield to efficiency. In the same way the brotherhood has a right to expect that the mission force on the field strive to make itself an organized whole, with the object of being as efficient as possible, so that every dollar spent and every prayer uttered on its behalf yield the largest possible return in the enlarging of the kingdom of God.

Sometimes friends at home do not realize this. Some who are not fully acquainted with mission work have the impression that the problem of the missionary is in essence largely what it is here at home for the preacher. They feel that each man may go out and develop some particular field independent of others. But this is not the case. The problems are different, and they are more numerous even than those which worry the troubled pastor at home. The missionary is part of an organization which represents a whole great communion. By becoming a missionary and linking himself up with the organization he yields many of his rights and privileges as an individual, and must now labor as part of an agency established to accomplish a certain work. Hereafter he is not to work along the lines which are well pleasing to him; he must work in the way conducive to the highest efficiency.

Missions on the field are becoming more and more aware of this. Yet even on the field much remains to be done to make the missions come up to the desires of the home sup-

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" soon to begin in THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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porters. At home there does not seem to be sufficient acquaintance with the facts. Both the boards and the brotherhood at large need to emphasize this matter more and more. In fact, our mission boards really need to make a far more careful and complete study of this phase of mission work than they have in the past. It seems like putting an extra and perhaps unnecessary burden on the already hardworked mission board, but it also is evident that the board is the medium through which the missionaries are responsible to the brotherhood. The boards have considered this, and the missions on the field have considered it. Yet it is so important a matter that it calls for the time of a special secretary to study methods and missionaries, problems and their solutions, and to lead the missions on the field into such lines of service as will win the world, or at least that part of it for which we are responsible, most quickly to Christ.

Lexington, Ky.

GEO. WM. BROWN.

In Next Week's Issue

A most interesting article by Rev. George A. Campbell of St. Louis on "Leaving a Pastorate" will appear next week, to be followed in a subsequent issue by an article on "Beginning a Pastorate." Mr. Campbell has recently removed from a long pastorate at Hannibal, Mo., to the Union Avenue Church, St. Louis. He writes in characteristic fashion out of his own experience.

News of the Churches

New York Pastor Taken Suddenly Ill and Operated Upon

Dr. Finis Idleman of Central church, New York, was seized with a sudden illness on the streets of New York last week, taken to a hospital and operated upon within three hours for a serious condition of the stomach, complicated by appendicitis. He is doing well in making his recovery since the operation.

A. L. Ward Goes to Franklin, Ind.

A. L. Ward, for many years leader of Central church, Lebanon, Ind., has accepted a call to the work at Tabernacle church, Franklin, Ind., to succeed Carl Burkhardt, who is now in Missouri. Mr. Ward proved himself a community leader at Lebanon, and will no doubt count for the best things in his new home. He begins the Franklin pastorate next Sunday.

Homer W. Carpenter Leaves Transylvania for Pastoral Service

Homer W. Carpenter, for the last two years chancellor of Transylvania and the College of the Bible, has accepted a unanimous call to the pastorate at Richmond, Ky., to succeed E. B. Barnes. The Richmond church extended a call to Mr. Carpenter soon after Mr. Barnes left for Paducah, Ky., but this call was flatly refused. But the Richmond church has persistently demanded Mr. Carpenter's services, and he at last accepts, to begin his new work about May 1. Mr. Carpenter left a very successful pastorate at Shelbyville, Ky., to take up the college responsibility. The Transylvania leaders state that he has given fine service since coming to the Lexington work.

Independence, Mo., Church Loses Its Home by Fire

Nine years ago the elegant home of the church at Independence, Mo., was erected at a cost of \$50,000. On February 22 the building was completely gutted by a fire which is supposed to have originated in a stove in one of the smaller meeting rooms. The fact that the city water pressure was unusually low made the destruction of the building more nearly complete than it would otherwise have been. The cost of the building was half covered, there being but \$25,000 insurance; also \$4,000 on the organ. J. E. Wolfe, recently of Chicago and now the leader of the Independence church, was not in town on the day of the fire, he having gone to Lamar, Mo., to deliver a patriotic address. He is a heavy personal loser by the fire, as he had many books and manuscripts of various sorts in the church study. The church also suffers the loss of many pictures and records, which, of course, can not be replaced. Two beautiful art glass windows, one of them a memorial to Alexander Procter, for a third of a century pastor at Independence, are among the losses by the fire. No steps have yet been taken looking toward the erection of a new building.

E. F. Daugherty Begins New Pastorate at First, Los Angeles

On February 24 Edgar F. Daugherty preached his farewell sermon at First church, Vincennes, Ind., and on the following day left for Los Angeles, Cal.,

where he has now begun his new service there as pastor. For eight years Mr. Daugherty has served not only First church, Vincennes, but to an unusual degree the entire community. He has made an excellent record as a citizen and as an ardent champion of righteousness and probity in civic life. A local paper speaks thus of Mr. Daugherty: "In civic life Mr. Daugherty will be greatly missed. He has always taken an active interest and has worked diligently and earnestly in bettering the civic and moral conditions of the city. He has urged political reforms and has exerted his influence wherever possible to obtain cleaner politics and cleaner men for public office." Because of his eloquence, Mr. Daugherty has also been frequently called to the wider field of the chautauqua platform, in which field he has persistently plead for high ideals in private and public life. The church to which Mr. Daugherty has now gone is said to be the strongest of the twenty-seven Disciple churches of Los Angeles.

New York Disciples Discuss Community House at Dinner

The Disciples Missionary Union of New York held its annual dinner meeting on Tuesday evening of last week with 150 members of the various churches of the vicinity participating in the good fellowship. Addresses were made by Rev. Dr. Schriever of the Presbyterian Home Union board; Dr. Fredrick Lynch, editor of the "Christian Work," and Charles Clayton Morrison, editor of The Chris-

tian Century. Dr. Schriever's special field is the immigrant work of his board and his address consisted of good counsel for New York Disciples in the conduct of the "Community House" which, with the help of Church Extension and the American Board, they are now establishing on the east side. The spirit of our New York churches was never more optimistic.

Heroic Measures Save Drake And Insure Its Future

The good news is being spread abroad throughout Iowa and the Disciple Brotherhood of the entire country that the financial situation at Drake University has been, or is about to be, entirely cleared up. The institution has been carrying a debt of close to \$350,000 on much, if not all, of which vast amount the enormous rate of eight per cent interest has had to be paid. With a productive endowment of but little more than the amount of debt, on which the interest would average about five per cent, the condition of the school has for several years past been most critical, so critical indeed that the Men and Millions Movement was appealed to to come to its rescue. A plan was devised by which \$250,000 of Drake's share in the movement has been drawn in advance of the completion of the movement's great fund. Of this amount the Rockefeller fund contributed \$50,000, other donors to the movement \$75,000, and the remaining \$125,000 has been borrowed and underwritten by a group of Iowa people who will be reimbursed when Drake comes into its share of the total fund of the movement, which is to be \$450,000. As a condition of this arrangement

The Chicago Russian Mission at Work

The Russian Mission Community Center, under the direction of the American Christian Missionary Society and with Miss Bertha Merrill in charge, is becoming more interesting each week.

The weekly activities at the Mission rooms include:

Sunday, 2:30 p. m., Sunday School for primary and junior children; 7:30 p. m., adult religious service, in Russian. Monday, after school, Girls' Club. Tuesday, after school, manual training for boys; 5:00 p. m., Boy Scout work; 7:30 p. m., night school, teaching English. Wednesday, afternoon, "Patriotic Day," sewing for Red Cross. Thursday afternoon, "Mothers' Club," study English, etc. Friday, after school, another girls' Club; 7:30 p. m., night school classes. Saturday, afternoon, Boy Scout work; general playtime for boys.

Of utmost importance has been Miss Merrill's service to the community during the recent coal famine, in establishing confidence of the people in this work she is doing. She was permitted by the authorities to issue coal tickets to those actually in need of coal, and some of her recent experiences in this connection are intensely interesting. Space will permit the relating of but one incident, that of a Russian, making good wages, who found himself without coal on the first fateful Monday while he was laid off on account of the factory's close-down. This man went to the coal-yard, but was refused coal until he first secured a coal-ticket. He saw the coal in the yard, he had money with him to pay for it, but

couldn't get the coal; you can imagine the state of this foreigner's mind, for the reasons of the coal restrictions had never been explained to him. Miss Merrill, calling at the home, found the man very bitter about the matter, but after she explained fully and gladly gave him the necessary "coal-ticket," he understood things differently and his confidence in American ideals was restored.

This "Community Center" with its various activities, touches the boys and girls who most need the right environment and influence. Many of these boys attend school only until they learn enough of the English language and can write the little required to obtain a certificate—then they go out to work. These people are natural handcraft workers, and everyone will be interested to know that definite plans are being made to open a special department of Manual Training with all necessary tools and equipment and with proper instruction. This will give these boys an opportunity to develop their natural abilities in this direction, and which is not otherwise possible because they leave public school before reaching the grades where Manual Training is taught.

The Chicago Bible schools are helping in this great work with funds and with volunteer workers. At the present time, funds are needed for providing the manual training equipment, and if any of our friends throughout the country would like to help in this, send your contribution of \$1 or more to Miss Merrill, No. 652 W. 14th St., Chicago.

Drake was to secure \$100,000 in gifts locally. In an intensive three-day campaign in Des Moines the citizens put up \$116,000, thus insuring the carrying out of the whole plan. Dr. Abram E. Cory of the Men and Millions Movement gave masterly assistance in solving the whole problem. Several of the older men who have for years officered the board of trustees have recently resigned, and their places have been filled by younger men, mostly alumni. The resignation of Mr. Theodore P. Shonts, of New York, as president of the board of trustees and the election of Mr. Keith Vawter of Cedar Rapids, Ia., as his successor is also announced. Mr. Vawter is head of the Redpath-Vawter Chautauqua System and is a member of the board of the American Christian Missionary Society.

Thomas A. Reynolds, Indiana Minister, Passes Into Life

Thomas A. Reynolds, for several years minister at Jackson Street church, Muncie, Ind., and more recently leader at the Congerville church, died at the home of his nephew in Muncie on February 22. His death was due to apoplexy. Mr. Reynolds was born in North Carolina, had his education at Transylvania Bible College, and was connected at various times with the churches at Frankfort and Anderson, Ind., and at Union City, Tenn. The deceased is survived by his widow and by a son, who is now in the naval recruiting service at Raleigh, N. C.

East End Church Holds Annual Meeting

The annual meeting of East End church, Pittsburgh, Pa., was postponed until the return of the minister, John Ray Ewers, from Camp Hancock. About 350 people were present. Eighty-two people were added to the church last year and six others to whom letters had been issued returned to town and to the church. Plans for the new \$300,000 church have been accepted, but the building will not be started until after the war is over. A \$35,000 lot has been secured and largely paid for. Pledges and assets aggregating over \$200,000 are in hand. The church gave about \$2,500 for missions and benevolences last year. The current expenses are \$10,000. The parsonage has been connected with the church and is now used for Sunday school and other churches purposes. This affords ten more much-needed rooms. The church owns and rents another large house adjoining the present structure. This house has been purchased and paid for recently. Three groups, aggregating 100 people, meet each week for Red Cross work. At present 120 members are organized in military fashion to work for new members until Easter. Solid, steady work characterizes this church. Mr. Ewers is now completing his ninth year with this congregation.

* * *

—Secretary I. J. Cahill of Ohio reports that W. D. Ward of New Philadelphia, O., is now serving at Camp Sherman, located at Chillicothe, O. He will be followed by L. N. D. Wells of Akron, and later by A. S. Baillie of Hiram and Yale. It is hoped that a permanent man can be secured for the work in a few weeks. Mr. Cahill writes that the first receipts from the observance of Patriotic day, February 24, indicate a deep interest on the part of the Ohio churches in this new enterprise. All this work is being done under the direction of the War Emergency Committee of the

American Society jointly with the Ohio Society. Funds raised for the work from churches and individuals will be divided equally between the two societies.

NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—John Hewitson, minister at Kidder, Mo., recently exchanged pulpits with the local Methodist Episcopal pastor on Sunday morning, each of the preachers delivering patriotic sermons previously given to their own congregations.

—O. L. Lyon, an ordained minister of the Disciples, but most of his life an instructor in the Bible in various colleges, passed from earth February 22, his death being caused by a blood clot on the brain. For the past four years Mr. Lyon had served as professor of English and the Bible at Winona College, located at Winona Lake, Ind. The burial took place at Greencastle, Ind.

—At the annual meeting of the Ionia, Mich., church, to which C. C. Buckner now ministers, a long standing indebtedness of \$1,800 was cleared. This church gave over \$200 to state missions this year, which is far in excess of previous offerings. The Bible school, of about 400 attendance, has given \$250 in special offerings to Y. M. C. A., Syrian relief, etc., since Mr. Buckner's coming. The

every member canvass has been adopted and the budget system will follow in April.

—E. H. Earenfight of Palmyra, Ill., began pastoral service with the church at Beardstown, Ill., March 10. O. C. Bolman, district evangelist, served as temporary pastor at Beardstown for a month, during which time the board was reorganized, current expenses pledged and pastor secured. He is now in a meeting at Dallas City, Ill.

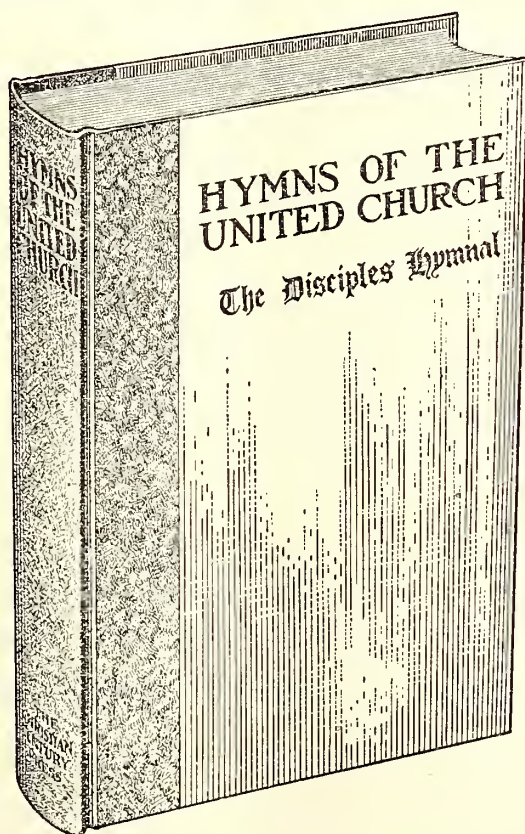
—S. G. Buckner, the new minister at North Yakima, Wash., writes that the congregation there has a membership of about 1,400, being the largest in the city, which has a population of 22,000. The Disciples church is said by many to be the best church of the brotherhood in the Northwest. Mr. Buckner came to Washington from Somerset, Pa., where he ministered for six years.

—F. M. Lindenmeyer closed his work at Flora, Ill., on February 24, with a Sunday evening union service, in which all churches of the town took part. A bag of silver dollars was presented to Mr. and Mrs. Lindenmeyer as a substantial token of appreciation. Mr. Lindenmeyer goes to Fertilta, Cal.

—O. F. Jordan, of the Evanston, Ill., church, recently refused three lecture invitations within a week because of conflict of dates. He was at Gridley, Ill., last week. Next week he will deliver his lecture on "The Soul of a Boy" before

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the Woman's Club of Evanston. This lecture has been given three times in Mr. Jordan's home town.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Bldg. West of Cottage Grove
Herbert L. Willett, Minister

—Secretary H. H. Peters of Illinois recently visited the church at Farmer City and assisted in clearing an indebtedness. W. P. Honn is pastor at Farmer City. There have been 250 accessions to the membership since his coming three years ago.

—W. E. M. Hackleman conducted the music in a great patriotic service held Sunday, February 24, at Lawrenceville, Ill. T. E. Tomerlin is the efficient pastor of this church. He is a real leader, not only in the church, but in the community, Mr. Hackleman writes. Twenty-five young men have gone from this congregation to serve their country, and more are to follow soon.

—The work of the church at Bicknell, Ind., has been handicapped by a small-pox epidemic, writes the pastor, W. H. Newlin. No public services of any kind were held during a period. The pastor is preaching a series of special sermons on the Ten Commandments.

—L. G. Huff of Bloomington, Ill., recently preached for the Mattoon, Ill., church, which is still without a leader.

—R. H. Crossfield, of Transylvania, was with the Lancaster, Ky., church on February 17 to aid in the making of the every member canvass. The pastor, J. R. Moorman, reports that the canvass increased the budget 125 per cent. Men were brought back into the work who had not attended services for twelve years.

—In a recent meeting of three weeks at Secor, Ill., there were sermons by Ward E. Hall, district evangelist; C. M. Wright, Pastor Osceola McNemar and State Secretary H. H. Peters. Mr. McNemar reports good team work and a number of accessions; also an offering of nearly \$100 for state work.

—President H. O. Pritchard, of Eureka College, who has been with the Men and Millions teams on the Pacific coast, expected to return to Eureka March 1.

—J. L. Finnell, a candidate for the degree of B. D. at Transylvania this year, was recently called to St. Louis for a conference with the state committee of the Y. M. C. A. Mr. Finnell was offered the students' state secretaryship, but has decided to remain in Kentucky.

—J. M. Asbell has resigned at Mound City, Mo., to accept the pastorate at Hereford, Tex., beginning there about May 1.

—President Crossfield and Professor Fortune, of Transylvania, have accepted invitations to speak in Kansas City, Mo., during the coming Liberty bond campaign in April.

—The new Bible school building of Ivanhoe Park church, Kansas City, Mo., contains thirty-one class rooms and three assembly halls, in addition to offices. George L. Snively had charge of the dedication of the building.

—E. E. Violette, of Independence Boulevard church, Kansas City, Mo., gave an address on "The Evolution of Democracy" before a mass meeting arranged by the Denver (Colo.) Civic and Commercial Association. This meeting

concluded the patriotic season extending from Lincoln's to Washington's birthdays.

—The Greater Louisville (Ky.) School of Principles and Methods will be held this year April 8-12, at First church, Louisville.

—East Side congregation, Long Beach, Cal., ministered to by C. C. Bentley, has sold its outgrown building and will erect a new home at an early date.

—A. W. Gottschall, formerly of the Lancaster, Pa., church, is the new leader at the Calhoun church, Baltimore, Md.

—C. B. Hudson, of Conyers, Ga., recently invested \$1,000 of Liberty bonds in the National Benevolent Association as a memorial to his deceased wife.

—First church, Tacoma, Wash., is raising \$500 for a "living link" missionary.

—The church at White Hall, Ill., is still without a pastor.

**ANOTHER LIBERTY DAY—
EASTER, MARCH 31**

We have had Liberty Bond days, Y. M. C. A. days and Red Cross days. We have rejoiced over the spirit of generosity and patriotism that more than met, and is meeting, the requirements represented by these days in this critical hour in the world's life. Significant as are these days, not one of them surpasses in vital import Easter Sunday, March 31, 1918. It is the day on which the call will be made to our Bible schools and churches to make their contributions and subscriptions for the deliverance of our widows, our parentless children, and our aged in distress, from the cruel, destroying tyranny of poverty. The answer that will be made on that date to this challenge will indicate how deep and vital is our devotion to the fundamental elements of our religion. For more than a quarter of a century Easter Sunday has been kept sacred to this holy ministry.

Never in all these years has there been such a need for a great universal, gener-

ous response to the Easter challenge. The poor we have with us always, but never in such numbers as at present. The war has greatly increased the number who must of necessity apply to the church for aid. If unparalleled giving and sacrifice are necessary to win the world's war for democracy, they are imperative in order to preserve and maintain the spirit of the compassionate Christ in his church and the world. In what finer form could this spirit find expression than in the feeding, the clothing, and in the spiritual nourishing of the parentless children in our midst?

The association's present family averages about 600. Of these, 65 are babies under one year old, 110 are our own brethren in the faith, 25 are widows, and 400 are boys and girls from one to twelve years old. The destitution of the unhappy people of Belgium, Serbia and Armenia, desperate as it is, is no more real, no more destructive, than that of the widow, the child, the aged, exiled from the comforts and blessings of home in America.

In its efforts to meet these demands for food, shelter and raiment, the association has exhausted its fund and taxed its credit.

If the record for service of previous years is to be kept up, to say nothing of doing our share of war relief work, the association must have for support alone this year \$150,000—\$50,000 from the Bible schools at Easter, March 31; \$50,000 from the churches, and \$50,000 in personal offerings in the course of the year. This amount will allow only \$125 apiece per person per year.

By a united effort we can carry this great ministry "over the top" to victory, demonstrating that as much as we love our country, we love Christ more.

J. H. MOHORTER, Secretary.

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Vol. XXXV

April 4, 1918

Number 14

The Book of Revelation

By Herbert L. Willett

Great Books on the War

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BEST BOOKS

SELECTED BY CHARLES CLAYTON MORRISON

The Background of the War

Europe Since 1815

By Charles Downer Hazen

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(Add 10c to 18c postage.) \$3.75 net.

The Diplomatic Background of the War

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Professor in Yale University

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The Outlook for Religion

By W. E. Orchard, D. D.

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The Challenge of the Present Crisis

By Harry Emerson Fosdick, D. D.

A clarion call to those whose spiritual and moral vision is confused by their inner unpreparedness for war. This book takes a point of view opposite to that of Dr. Orchard in "The Outlook for Religion."

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"Over The Top"

The seventeen conferences of ministers and other workers, held within the month of March in preparation for the Disciples' Emergency Drive, mark a new era among our churches. From Philadelphia to Denver and from Texas to Michigan they manifested the same spirit of unselfish devotion to a great cause, and of steadfast determination to carry that cause through to victory, that fills the soldiers of liberty when they go into battle. Earlier meetings on the Pacific Coast were equally emphatic in saying, "We are going 'over the top.'"

The war has broken all precedents and rendered obsolete all standards of giving. The call of the nation and the call of the church are clearly seen to be, not consecutive, but parallel. They cannot be separated. People who have given their sons to the service of country and God are not reluctant to give their money in either direction, that the larger sacrifice may not be in vain. Those who have no sons to give, cheerfully part with their money, regretting only that they can do no more.

The spirit of the conferences has been matched fully by that of the churches as the case has been laid before them. Where the Every-Member Canvass has been made with the promise that no other call for money would come this year, the people themselves have said, "This is an unforeseen emergency. There was never such a situation before. It may not come again in a thousand years. Suspend the rules. Give us a chance to meet the emergency!"

The Cedar Rapids, Iowa, church was never pleased better than when P. Y. Pendleton gave them the first installment of his report of the Des Moines meeting and said, "You will hear nothing else from this pulpit for the next two weeks."

Paul G. Preston thought thirteen hundred dollars was too large an apportionment for Woodbury county, Iowa, but the Sioux City church gave over eight hundred the first day, four times as much as any previous whole year's offering.

J. A. Stout protested against a similar call upon Vernon county, Missouri, but made a faithful presentation of the emergency to the Nevada church, and one man handed him a check for a thousand dollars.

After several conferences men have said, "I had made up my mind to buy a \$500 Liberty Bond. I will buy it and give it to the Men and Millions Movement."

Someone expressed the fear that we might seem to be competing with the Liberty Loan drive. J. W. Alexander, of South Bend, Ind., answered, "We will raise all we can, buy Liberty Bonds to that amount and give the Bonds."

At the Fort Worth conference a woman said, "I thought of staying away from the meeting and giving the \$22.50 that my trip would cost. Now that I have heard the statements of the emergencies, I am going to give \$500."

As the war is testing the democracies of the world, it is also proving the congregationalism of the non-ecclesiastical churches. Those who call themselves "Congregationalists" are meeting the emergency by attempting to raise twelve million dollars in twelve hours. Shall twice as many who are called simply "Christians" fail or falter in giving two and a half millions in ninety-four days?

MEN AND MILLIONS MOVEMENT

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The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Thinking It Through

RELIGION has suffered because of its lack of fundamental thinking. Christians have laid themselves open to the cultivation of the most outlandish cults. Crude metaphysics, miracle-mongering, prophetic imaginations—these and many other fads and fancies in religion have taken the place of solid and enduring thought.

What we need is the cultivation of the habit of meditation. Meditation is not revery. Most of us can day-dream and follow some will-o'-the-wisp through the universe. Day-dreaming is the death of thought. Pursued habitually it brings to an end the capacity for adequate thinking about any great problem. In place of revery and day-dreaming must come the purposeful contemplation of God and the deep things of religion. Only thus may we hope to understand.

* * *

At the opposite extreme to revery is the habit of reading and investigation. This is indeed necessary, but there are many voracious readers who are not thinkers. They consume the contents of encyclopedias and works of reference. They become glutted with facts. They can hand out stray bits of information in a way to dazzle their friends. It is not for such ability that a university would grant a doctor's degree. Memory machines are not regarded as the desirable product of a university process. Neither should we in the church esteem the man who can quote multitudinous verses of Scripture above the man who has thought his way through the fundamentals. A man may have a world of knowledge and yet have never learned to think. Religion demands for its service

people who have a religious experience of their own and religious thinking quite their own.

Meditation is the alchemy which turns the dull lead of facts into the gold of wisdom. A man might know the name of every fish and every animal, but never discover the law of the evolution of life. Another man might give the genealogy of Jesus without error, but never grasp adequately His work in the hearts of men. Most Christians are supremely concerned with little church chores. Their thinking in religion would be concerned with the financing of budgets and the building up of an effective church machine. The lack of the big ideal things in such lives make them weary of religion after awhile.

Religious meditation to be effective should have the power of concentration. No man can compass the whole field of religious thought this summer. It will be enough to think about some single feature of Christian truth. For instance, how may we hold to the goodness of God in the midst of an evil world? How shall we dare to hope for a kingdom of love in a world so full of hate as is ours? What is the real nature of salvation? Any one of these topics would be adequate for the research and thought of many long summer vacations.

* * *

Religious thinking cannot be useful in the highest sense unless it attacks the more feasible of religious problems. The inventor who puts his whole time in on perpetual motion will never build a talking machine or install a wireless outfit. In the religious realm, there are problems of such a highly speculative character that they do not touch life intimately

at all. There is a narrow utilitarianism in thought which is to be avoided, but the man who teases his brain trying to square a circle when he might find a formula for making fuel out of by-products has wasted his time. The religious thinker must remember always the suffering struggling world which is the ultimate consumer for all his thought products.

The subject matter for our religious thinking lies all about us. There is far more religion in our environment than most of us think. The street car conversation runs frequently to the borderland of religion. The war has brought upon us many fresh appreciations of the religious significance of life. The sorrow and burden of life as well as the joy and spring-time of life have their problems. Some must find strength to endure and others must find wisdom to invest their talents.

We cannot hope to meet the new problems that confront us daily without having formed habits of religious meditation. The hearing of sermons alone will never suffice for any man. It is a poor sermon that does not raise more questions than it answers. A sermon but begins a process which should go on in our own hearts for a long time afterward.

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It is quite the same with the reading of God's word. The word of God must come to be nigh us, even in our very hearts, before it may do its blessed work. No mere memorizing of texts is sufficient, though useful enough for certain purposes. The eating of food is useless unless the digestive processes are normal and adequate. The reading of Holy Scriptures must be followed by digestion and assimilation.

The minister, of all men, should be a man of the meditative type. He is the middleman, mediating between the scholars in the seminary and the people who are unacquainted with these laboratory methods. He is the leader in the spiritual life of the community, if he lives up to his high opportunities. If he fails in being a thoughtful man, no surface success in numbers of accessions or in finances or crowds will ever compensate.

The great ministers of the Bible were ripened for their work by years of spiritual preparation. Paul undoubtedly knew the first principles of the gospel when he was converted, but he went away into Arabia for the length of time a modern minister might spend in a theological seminary. The prophets found maturity in the quiet life of reflection. Even our Lord sought out the lonely places at times. When we secure a more spiritual and a more thoroughly prepared ministry, we shall have a more religious church.

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Changing the Subject

It has been our desire to keep at least one point of friendly contact with the Christian Standard through which we could hope to discuss certain differences of theological opinion that obtain among the Disciples. In Mr. F. D. Kershner's presence on the staff of that paper we have ventured to hope that we should find such a point of contact. During the period of his editorship of the Christian Evangelist Mr. Kershner wrote with good temper and a certain degree of liberality and candor. We have hoped that he might carry over something of the same spirit into the very different atmosphere of the Christian Standard.

So far we are not disappointed in the spirit of his writing, but we are compelled to question his candor. We recently called attention to the hopeful parallel between his position on the practical meaning, the confessional meaning, of the divinity of Christ, and the position of Professor E. S. Ames. We quoted Mr. Kershner as saying: "Very obviously then, an affirmation of acquiescence in His (Jesus) ideal of life ought to constitute the confession of faith demanded from His disciples." To make this affirmation "in regard to the Christ ideal of life," we further quoted Mr. Kershner as saying, "was to accept His divinity, and it is the only practical meaning which the divinity of Christ can have for any one."

We quoted similar sentiments from Professor Ames and found satisfaction in the close agreement of these two writers on this central and, as we Disciples have always maintained, all-sufficient creed of the church.

In response, Mr. Kershner, apparently embarrassed by too close a theological association with Professor Ames, draws up in parallel columns his own opinion and that of Dr. Ames on the virgin birth and miracles in general! The two positions seem to be quite unlike. But in our editorial we conceded that the positions of these two writers on many things were dissimilar. We wanted to show the beauty and breadth of the essential Christian creed that provides room for them both on the basis of the acceptance of Christ's way of life without regard to theological or philosophical differences.

Mr. Kershner, however, in most un-Disciple fashion, does not seem to find pleasure in such breadth of fellowship, but changes the subject to a philosophical consideration of miracles. We believe the readers of the Standard are entitled to see with their own eyes in Mr. Kershner's department of that paper the parallel we drew between himself and Dr. Ames as to the confessional meaning of the doctrine of the divinity of Christ. And we believe they are also entitled to some comment upon it by Mr. Kershner. We cannot credit him with candor in the discussion until he does this.

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In the same uncandid fashion Mr. Kershner deals with the parallel we pointed out between his position on baptism and the position of Mr. Morrison as set forth in the latter's book, "The Meaning of Baptism." We

showed that Mr. Kershner and Mr. Morrison are not far apart, but that in the latter's essential contentions they are in accord. Manifestly, Mr. Kershner is not comfortable in this association either, and so, instead of making the grateful comments one would be expected to make at the discovery of agreement with another in a controverted matter, he follows the same course as in the Ames parallel and changes the subject. Since now (so his response runs) Mr. Morrison and I are in virtual agreement as to the meaning of baptism, we may assume that Mr. Morrison has changed his mind on the matter of receiving unimmersed members of the Church of Christ into the fellowship of Disciples' congregations.

But that, of course, is another question altogether. Not a word had been said by The Christian Century in this connection as to the basis of fellowship in Disciples' churches. We were discussing the happy agreements between Mr. Kershner and Mr. Morrison on the meaning and practice of *baptism*. Whether the two writers agree or not in the matter of making the basis of membership in Disciples' churches narrower than the basis of membership in the Church of Christ—that is another issue. Mr. Morrison does not derive his conviction on the membership question from his particular interpretation of the baptism question. If he still held to Alexander Campbell's view of the meaning of baptism, which both he and Mr. Kershner have now definitively abandoned, his conviction as to the duty of a Christian union movement to receive all Christians into the fellowship of its churches would be the same as now.

What Mr. Kershner calls the "open-membership" practice—we much prefer the term "Christian membership"—does not rest upon the view of baptism held by Mr. Morrison and Mr. Kershner, nor upon any other particular view of baptism. We have at hand just now two letters from two ministers both criticising Mr. Morrison's position on baptism because it seems to them to hinder the adoption of a "simply Christian" basis of church membership! Interestingly enough these two critics are at opposite extremes from each other. One criticises Mr. Morrison for holding with Mr. Kershner that baptism is not immersion but initiation into the Body of Christ, and the other for not throwing immersion away altogether and practicing sprinkling! But both are in favor of receiving unimmersed Christians into Disciples' congregations!

The point is obvious. However bitter the medicine, Mr. Kershner should accept gratefully the agreement between himself and Dr. Ames on the confessional meaning of the divinity of Christ, without clouding the issue by talking of the supernatural. And gratefully also he should accept the essential agreement between himself and Mr. Morrison on the meaning of baptism without dragging into the discussion the further question of the attitude of our churches toward unimmersed Christians. We will be glad to discuss this further question with Mr. Kershner at any time, but our present exchange, we would remind him, is on the meaning of baptism with respect to which we are in essential agreement, not on the practice of Christian unity with respect to which we no doubt hold conflicting views.

The Indianapolis Congress

AT no time in the history of the Disciples of Christ has there been greater need of the annual Congress than just now. The issues that face us are so fundamental and so numerous, and the state of opinion among us is so fluid and uncertain that sure-footed progress is impossible without new formulations of conviction and duty.

Such formulations can be secured only through free discussion. In the earlier period of the Disciples' movement there obtained among us a much more completely unified body of opinion than we have today. This homogeneity of conviction was due to the overshadowing ascendancy of two or three outstanding leaders, and the solidifying effects upon the movement itself resulting from its clash with the prevailing views and practices of the church in general.

Today this aggressive attack upon the existing religious order has practically ceased, and there is no contemporary leadership which sets for our communion a style or fashion of thought. Moreover, the dissentient opinions flowing from the democratic freedom with which our age does its thinking reflect themselves in our communion also. As a result we Disciples are almost wholly lacking in a unified body of public opinion. Our problems and tasks find us, therefore, hesitant and enervated. There is no correction of this lack but to carry our problems into the open forum of parliament or press and discuss them.

This is the apologetic for the Disciples' Congress, which this year meets in Indianapolis, April 10-12, at Central Church. At least three other congresses in the series of eighteen which have assembled, have been held in that city, and in every case they were well attended and particularly significant. The program of the approaching gathering as announced last week in The Christian Century offers an exceptionally inviting prospect. The friendly fellowship of a congress, in addition to the informing and helpful discussions, makes attendance upon its sessions a memorable event to anyone.

Billy Sunday

BILLY SUNDAY continues to draw a tabernacle full in his meetings in Chicago. Having given him a great boost at the beginning with an amount of space outdoing all previous records of religious publicity, the newspapers are now giving a column or so each day to a report of the services. The "trail" has been opened up for nearly two weeks and from 300 to 600 persons are "hitting" it each day. The meetings are developing in the usual way of these revivals.

The figures given out each day showing the number who went forward in the meetings to shake the evangelist by the hand do not have to the informed student of Mr. Sunday's work the significance that formerly attached to them. It is so evidently Mr. Sunday's purpose to get a stream of people coming down to be

counted that he blurs all distinctions between church members and new converts. The separation of actual recruits from old members has to be made by assorting the cards, and the net gain is not announced. So the figures that are given out represent an indefinite result.

From an unexpected quarter there came last week a trenchant demand on Mr. Sunday for public confession of wrong doing in a matter involving the publication of a book claiming him as its author, but which has been shown in the New York courts to have been the work of another man. The Continent, Presbyterian weekly, which has shown all reasonable consideration to Mr. Sunday in past years, formulates the right and wrong of the case in these forth-right words:

The simple and unabatable truth of the case is that Mr. Sunday has been caught in a sad piece of wrong-doing. And as a preacher of a gospel which calls on men to repent of their sins, he can only square himself with the church whose ethical reputation he has discredited by publicly acknowledging the sin and voicing unreservedly his penitence.

The least the religious press of the country can do is to take up The Continent's adjuration to the famous preacher and strengthen it to the point of effectualness by the addition of many voices.

Disciples Literature Yet Unwritten

IN the making of books for general circulation, we are yet a young people. Our fathers were concerned with books of a doctrinal, polemical sort written with the purpose of extending the faith. It is only now that we are becoming ambitious to make the world understand the richness of our religious life.

That we have been making progress lately may be seen by comparing Dungan's "On the Rock," with its thinly clad arguments for old-time doctrine, with the thoroughly human and readable "Fairhope," written by the gifted president of our General Convention, Edgar DeWitt Jones. What Dr. Jones has done in one book needs to be done in many more. The religion of the plain people of our movement has been rich and varied, and our people in other states, geographically and spiritually, deserve an equally adequate interpretation.

We need also a new kind of doctrinal book, which will co-ordinate the religious opinions of thoughtful Disciples for this generation. Though Alexander Campbell put it into the charter of Bethany college that no theology should ever be taught in that institution, he himself produced a book which he called "The Christian System." The need that impelled him to that labor of love and duty should work upon men today. There is just now being completed a seven volume dogmatic work for American Episcopalians. Can it be that there is no unity and no coherence in Disciple religious opinions?

The books which we produced in the past were mostly for a limited audience. Only recently have our writers found a place in the larger book world. What is needed in all of our writing is a consciousness of the needs of the big public, which will listen to us as well

as to others, if we but address ourselves to the reaching of that larger public.

Through the various literary forms of prose and poetry, and on the various great disciplines that affect our religious life, we should be heard, and just now we have some men who deserve to be heard. We shall best encourage our strong men to write by assisting in the circulation of their books.

Is Sunday School the Church's Enemy?

OLD-TIMERS viewed the Sunday school with alarm. They saw in it either the beginning of a new denomination or else a church within the church that might come to take away the glory of its mother.

We have said too many things in behalf of religious education for us to come under the suspicion of having but a small degree of interest in the Sunday school, but there is something to be said for the point of view of the old-timers. In some communities the Sunday school is the enemy of the church.

There are towns where a hundred men or over attend a Bible class held together by a popular leader and whipped into line by lieutenants. The church, perhaps, will have a dozen men in attendance, mostly those who help in serving at the Lord's table. This may sometimes result from a lack of interest in the minister's sermons, but more often it comes from the passion for numbers, which is no more religious than the desire to win an election.

The failure of the children and young people to attend services in the church is of a more serious character. There are many congregations in the land which are made up of middle-aged and elderly people. The young people and the children are conspicuously absent.

The Sunday school can never take the place of the church in the lives of these persons. If our children are loyal to the Sunday school only, they will, after a while, leave the Sunday school, to be altogether lost to the cause of Christ.

Something must be done to give the services of the church a more universal appeal; that is clear. We can make the place of worship more interesting and cheerful. The music can be better adapted to modern needs. The minister can remember that he preaches to others than middle-aged saints. But above all, the whole community must come to recognize the place worship has in keeping alive all the ideal interests of man.

The Third Liberty Loan

THE ability of America to absorb the big loans that are floated by the government gives witness both to our national prosperity and to the new spirit of patriotism which is abroad. So far as the character of the citizenship is concerned, the sacrifices to date have had only a beneficial effect. Habits of thrift and economy have been fostered and community spirit has grown apace.

In view of the success of the previous loans, the new one to be launched on April 6, the anniversary of the entrance of America into the war, will likely be absorbed in a very short time. Citizens of the middle class are encouraged to take over most of this loan, and probably the help of the rich men of the country will not be necessary to a great degree.

The church is asked to serve as one of the advertising agencies for this big campaign. There is no reason why any congregation should refuse this reasonable service. In these days when the nation is discovering anew the utility of organized religion, there should be in no religious community the taint of any sort of disloyalty. On the contrary, the loyal and enthusiastic response to the reasonable requests for co-operation that are coming to us may show that the nation has no better defence than its churches. Success to the Third Liberty Loan!

Denominational Work in the Military Camps

SEVERAL of the denominations have organized with most serious intent to care for the soldiers and sailors in the camps and cantonments. Probably the Lutherans deserve the palm for the most heroic efforts. They are raising \$700,000 for special war work for the Lutheran boys, of whom there are a great number in service.

The Presbyterians are raising \$500,000 for the strengthening of the churches that are adjacent to the camps. The Methodists have followed the policy of erecting many chapels for the use of Methodist soldiers in camps which have no local church near. Baptists have featured the work of their camp pastors.

Up to the present time, the Disciples are reported to be doing war work at Camps Taylor, Shelby, McClellan, Logan, Houston and Grant, and helpers will be sent at once to Camps Donovan, Funston, Lee and Green.

If the soldiers and sailors did not leave the camps, there would perhaps not be much call for denominational assistance. The young men have shown such a remarkable appreciation of the work of the Y. M. C. A., and the army chaplains are so much more effective than formerly, that the Disciples might trust their men to these agencies, since we have our due proportion of men in the personnel of the Association and among the chaplains.

Soldiers and sailors like to leave the camps, however, and roam around on leave of absence for miles in the adjacent country. Some of the more flagrant haunts of vice have been closed, but there must be something other than a negative attitude in the care of these men. We have taken some things away from them that are not good for them, but we must give them some things that are good for them.

The little church at Waukegan, Illinois, is receiving "Jackies" into its membership nearly every Sunday. Some of them come by confession of faith. This is but

part of the splendid service which the church can render the soldier boys to make them more useful to God and country.

Of Truth in Unexpected Places

A Parable of Safed the Sage

NOW after I had obtained the Philosopher's Stone came divers of my Friends who, up to that time, had shown little interest in me, and some of them became Quite Friendly. And they sat in my Study Carelessly Handling the Philosopher's Stone. And I seemed not to be watching them, but I watched. For some of them would have Slipped it into their Pockets absentmindedly.

Now among the rest was a Neighbor, whose Garden joined hard to mine, and whose chickens were more at home in my Garden than in his. And he asked me to loan him the Philosopher's Stone that he might add to its Virtue. For, said he, It should be rubbed with the Fur of a Black Cat in the Dark of the Moon. And he had a Black Cat, as I knew to my sorrow.

But I would not loan him the Stone, for I knew it was in his heart to keep it, and return to me another Stone like unto it in Appearance but not in Virtue. So I said to him that the Stone Suited Me as it then was; and as for the rubbing of it with the Fur of a Black Cat in the Dark of the Moon, I had no faith in that, being only a Superstition.

But it came to pass on a night that his Black Cat walked on the Fence between the two Gardens and continually did Yowl. And this had he done often aforetime, so that it drove sleep from my eyes and slumber from my eyelids.

And I awoke out of my sleep, and the Black Cat yowled yet again, and then some.

And I stretched forth my hand, and I laid hold on the Philosopher's Stone, and I cast it even as David ben Jesse cast a smooth stone at Goliath of Gath.

And the Black Cat yowled no more.

And I laid me down and slept again, and counted what I had done to have been among my Good Deeds.

And I arose very early in the morning, and I walked in my Garden, and I found the Philosopher's Stone on my own side of the Fence, and the Black Cat lay on the other side. And it was just as it should have been. And I picked up the Stone and brought it back to my Table. But the Cat I left for my Neighbor to pick up; for I believe in an Equitable Division. I want no more than my share.

Now my Neighbor often speaketh to me of his sorrow that I did not lend him the Stone before the night when his Black Cat died. But I have no sorrow. Yea, I know in my heart that the Stone hath now this added virtue whereof he spake to me.

For I have discovered that there is some truth even in untruthful superstitions. And I regard the Stone as possessing more virtue since the night when I rubbed it against the fur of the Black Cat in the Dark of the Moon.

The Book of Revelation

IT is not strange that the final volume in the list of New Testament books should be difficult to understand. It belongs to a type of literature which finds no counterpart outside of Jewish writings. Perhaps there was something in the sufferings and intellectual bias of that race that suggested the weird forms of apocalyptic. For that is the name which the writers of that curious kind of documents applied to them. They called them apocalypses, that is, disclosures of mysteries to which other people had no key. They were a sort of books whose purpose it was to keep alive faith and courage in days of trouble, when hope had all but expired. Their form and message was the result of that purpose.

Suppose that at the outbreak of the present world war the scene of operations and the actors in the great drama had been confined to Germany and Belgium. The former, a power boasting of its military strength and its purpose to dominate its weaker neighbors, arrogant, insolent, and ruthless, swept down upon the helpless, or all but helpless, Belgian land, and there proceeded to all those horrors of devastation, outrage and cruelty which have made the German name a hissing and by-word in the speech of the world for centuries to come. But suppose also that Belgium had stood quite alone, with no army and without protectors, as Poland did in the days of Frederick the Great. Would not a people so mistreated, and with no hope of deliverance, have looked upward to heaven and pleaded for some divine chastisement to fall on the devastator? And if they had put their sufferings and despairing hopes into literary form, might they not have written such books as Revelation?

A still better illustration of the circumstances out of which the apocalypses of Judaism and early Christianity came is afforded by the unhappy fate of the Armenians. They had no army for defense. They had no strong protectors like France and England to avenge their wrongs. And the horrors to which they were subjected were intensified by religious intolerance. In the despair of the times in which they seemed left completely to an unbelievable fate, when ruthless might and lust crushed them well-nigh out of existence, if they could have left any writings to testify of their steadfast faith in God, would not these documents have been just such anguish-laden prayers for vengeance and affirmations of a speedy vindication of their cause by the great Vindicator? One would find in such utterances a parallel to Revelation and its kindred apocalypses.

ROME'S CHANGED ATTITUDE

The governmental circumstances in which the Christian communities of Asia Minor found themselves in the last decade of the first century were increasingly difficult. Back in the days of the apostle Paul there was persecution such as a new faith, different from all the religions of the Roman world, might expect to encoun-

ter. This opposition was chiefly from Jewish sources. Paul himself had suffered much at the hands of Jewish factionists and zealots. But in all the hardships of the age the government, that is the Roman empire, was in a manner the protector of the churches. It was of course entirely uninterested in the Christian propaganda, and indeed contemptuous in its attitude toward all beliefs save the state religion. But its chief concern was to keep the peace, and repress all forms of lawlessness. Therefore, whenever Jewish fanatics attempted to create disturbance and riot against the Christians, the power of Rome speedily quelled the disorder, and in its rough and arrogant way, gave the disciples of Jesus immunity from assault.

But later on, particularly in the reigns of Nero and Domitian, this attitude of the authorities was changed to one of opposition and persecution. Paul had written to the Thessalonians that the "man of sin," the increasingly virulent antagonism of the Jewish sectaries, was held in check by "that which restrains," referring apparently to the police power of Rome. But that time passed. Rome itself gradually became the declared enemy of the faith. Its cult of emperor-worship was a direct challenge to all the higher sentiments of the believers. When it became the custom to accord divine honors to rulers of the type of Tiberius, Caligula, Claudius and Nero, even self-respecting Romans hesitated. But to Christians it was an unspeakable infamy. To Jews also the practice was impossible, but they were able to secure immunity from the severe application of the enforcing laws. But Christians had no such recourse. They were subjected to every form of espionage and persecution. In the hands of a tyrannical and headstrong power like the imperial administration, prompted by the contemptuous fanaticism of the heathen priesthood, their position was pitiful. To be suspected of consorting with Christians and adopting their protestant attitude against the idolatries of the state was to invite every form of inquisition and malice which a depraved heathenism could devise.

THE BARED ARM OF GOD

There was apparently no help for the followers of Jesus save in the supernatural interposition of heaven. In earlier days they had confidently looked for the triumph of their gospel by the regular ministries of preaching and teaching. In the present crisis such hopes seemed futile. The only thing that could avail was the interposition of the mighty hand of God. Such a quenching of confidence in the orderly progress of truth is not unnatural in days of bitter trouble. The saints have passed through many such crises. There were Old Testament times of like character. In the long history of the church since the days of the apostles similar periods of hopelessness have come more than once. In such a time men are in danger of turning from confident faith in the ultimate power of truth to win its way

in a rough and brutal world; they only have courage to pray that the arm of omnipotence may be bared to smite down triumphant and exulting wickedness.

The apocalypses were such cries for sudden and overwhelming aid in a time of chaos. And the Book of Revelation is of this order. Among the churches of Asia Minor the bitterness of imperial displeasure had been felt. In more than one of those cities, where churches had been founded through the influence of Paul during his stay in Ephesus, there were public and obligatory observances of emperor worship. This is alluded to in the epistles to the seven churches, which form the first section of Revelation. "Satan's seat" had been set up, and Christian martyrs had been called upon to pay the price of their constancy to the Lord. This was true at Pergamum and elsewhere. In addition, the wealth and immorality of the Roman power, its insolent cruelty whenever it became aware of the practice of Christian rites, constituted such a menace to the spread of the truth that the hope of believers in the gospel was well-nigh quenched in the sufferings and sorrows of the age. The tortures of the arena and the dungeon were invoked to stifle the imageless and beneficent religion which alone among the numberless cults that found their way into Rome from every corner of the world, seemed to arouse the animosity of the authorities. To the suffering disciples in such days the officials and priesthood of Rome became the incarnation of satanic crime and fury. A bitter hatred of the entire system was the common sentiment of large portions of the church. The feelings of the harried groups of believers might well find utterance in words long afterward applied to the same power:

"Rome shall perish! Write that word
In the blood that she hath spilt.
Perish hopeless and abhorred,
Deep in ruin as in guilt."

THE WRITER OF REVELATION

In the days when the Emperor Domitian (81-96 A. D.) was carrying on his widespread persecution of the Christians, not confining it as Nero had done to the capital, but extending it through the provinces, a certain John, a leader among the disciples, took refuge in the rocky islands of Patmos, a few miles from the mainland of the Ægean Sea, and almost within sight of Ephesus, which was in all probability his home. Early tradition affirmed that this John was the apostle. The book, however, throws no light upon his identity. Some have thought that he was banished to the island. He merely states that he was there for the word of God and the testimony of Jesus. There on a Sunday he had a series of visions which he made the burden of a writing to the seven churches of Asia and the wider circle of the faithful. This writing is in the manner of the familiar apocalypses which had appeared among the Jewish people during the past two centuries, including Daniel, Enoch, the Assumption of Moses, and Baruch. Like all the works of its class, it was called forth by the persecution through which the sacred community was passing. It was an appeal by the auditor from the hopeless condi-

tions around him to a supernatural deliverance of the saints. It was virtually a disclaimer of the power of the gospel to bring salvation to a distracted world, and was a plea for the immediate interposition of God in the behalf of the church. In the confidence which such a conviction of approaching aid imparted, John sets down the visions which assured him of the speedy downfall of the Roman empire, and the victory of the enthroned Christ.

The form in which these messages were conveyed is that of all apocalyptic. It is not prophecy, either in the larger sense of the Old Testament preaching, or in the more limited sense of prediction. This last, indeed, it professes to be throughout, but it soon becomes apparent that the apocalyptists had no power of foresight, but rather used the device of prediction to accomplish their much more important task of keeping alive the confidence of their brethren in days of darkness. John constantly affirmed in this great document the certainty of the approaching fall of Rome. This is the one unceasing theme of the book. If he could have known that Rome was not to fall, or the power of the empire to be seriously weakened, for centuries to come, it would have shattered the entire fabric of his argument. But his purpose was greater than his method. To keep alive the courage of the Christian community till the present distress was past was that purpose. And there are manifest proofs that he and men of like faith succeeded. The triumph of the truth came in a manner he little expected. There was no catastrophic overthrow of Rome, but those commonplace and quiet processes of preaching and education which John had come to think were ineffective to attain the result, brought about the transformation of that hated empire from a heathen to a Christian power. Within three centuries all this had happened.

THE MESSAGE OF THE BOOK

The fundamental fact to be kept in mind in the intelligent reading of the Book of Revelation is the conviction of its author, along with the entire Christian group of his day, that Christ was soon to return. This is indeed the heart of the message. The Master who had gone about in gentle, friendly guise in the days of his flesh, teaching, preaching and healing, was soon to come clothed in the power of heaven for the chastisement of his foes and the glorification of his followers. This was the great disclosure, *the revelation*. It could only be made known to the inner circle of believers. They were an elect, initiated company. To them he could speak in the familiar apocalyptic language of figure and symbol, which to all without would be meaningless. Hence, again and again in such writings there is the suggestion of a hidden meaning which only the instructed would understand, such as, "Here is wisdom," or "Let him that readeth understand."

The figures of speech used in the apocalypses become familiar to every student of that literature. Animal forms, often composite and unheard-of, become impressive as they are employed to represent human institutions and governments. To one trained in the lim-

itations of Jewish life, to which all artistic representation in sculpture and painting was prohibited, refuge might well be sought in word pictures. As long as one keeps to the imaginative employment of these forms of the apocalypses they are worthful and impressive. Whenever the would-be interpreter of the literature attempts to portray these creatures on canvas, they only become funny. Probably such grotesque efforts as have played their unhappy part in discourses on Daniel and Revelation in the past are to some extent responsible for the disesteem into which these books have fallen. But given fair and intelligent explanation, the documents become invaluable tracts for the times out of which they emerged, and not without great value for our own and every age.

In a word, the Revelation was a book written by a Christian leader of the last part of the first century to sustain the faith of the persecuted church, with the sure promise of a rapidly approaching deliverance through

the supernatural manifestation of Jesus in the power of his enthroned and militant kingship of the universe. The vivid hopes of that event which have been noted in the writings of Paul and his contemporaries here find the most dramatic representation. Here is no lengthened perspective. The book is no panorama of the ages. The notes of immediacy and finality are too intense and insistent for such an interpretation. The seer on Patmos is instructed to write down the things which he has seen, the things which are now taking place, and the things which are about to happen. In a few years at most, perhaps in a few days, all will be over, their troubles will be ended, and the eternal reign of Jesus in the new world to be ushered in will have begun. How tragic then to abandon that new-found faith on the very threshold of its triumph.

To the interpretation of the most important sections of this impressive but much tortured book the following studies will be devoted.

HERBERT L. WILLETT.

The Challenge and the Judgment

By Charles H. Forster

WE HAVE not been brought to realize, in this generation, the price paid for the ideals and liberties we have inherited. We are like the indifferent son, to whom a godly father leaves his religion and his riches. He forgets the religion and spends the riches. We have been left a heritage of great ideals, and material riches pressed down and running over. We held the ideals as something about which to sing and celebrate, but we made the riches the center and the circumference of life, the foundation of what we are prone to call well-being. We seemed to forget that the spiritual part of our inheritance gives security to the material part, but we have at last been brought to realize that, if our ideals and liberties are smothered, our material wealth will become a bone pile with ourselves a part of the heap.

We formed the dangerous habit of worshipping relics, but we disregarded the principles symbolized by these relics. It is far easier to visit Boston and rave over the relics of our liberties than it is to stand on the battle front and die to save the world from bondage. When the managers of the Panama Pacific International Exposition asked for the "Liberty Bell," the custodians of the bell at first protested, but when finally the wish was granted, this symbol of our liberties crossed the continent in state, heralded at every station on the way by patriotic crowds. There were hundreds who shouted as the bell passed by who very reluctantly parted with fifty dollars for a Liberty Bond!

But we have been suddenly awakened. We are getting a correct idea of values. The big family Bible on the parlor table in the old homestead has taken a new meaning, for we are called again, after a lapse of

years, to spend our blood and our treasure for those cherished spiritual possessions that we have always associated with the early days of the republic, with the old folks back home and the book they loved. We have taken these things for granted, but again, in the process of history (and may it not be the will of the Almighty?), we are called upon to pay a price that will mean a rebirth of spiritual things. It is the old, old way by which mere men become sons of God.

PAYING THE PRICE

In the times just ahead, when the deeper things of the spiritual life return, and when, through sacrifice, we regain a sense of real values, will the church be big enough and ready to respond to the spirit of this new day? Are we going to leave it antiquated and isolated, holding fast to obsolete things, and opposing the new, true and deeper interpretations of Christ's teachings that will grow out of the experiences through which men are, in these days, getting near to the heart of God? If we do, then, as sure as the sun rises and sets, a new church will rise above the religious organizations of today, just as the worn-out religion of the Pharisees was superseded by the teachings of Jesus Christ.

There is a real danger that organized religion will take the same attitude toward the coming new interpretations of Christ as did the established religion of his day to Jesus himself. The Pharisees could not comprehend Christ because their experiences in life were leagues apart from his. They dwelt within the narrow bounds of Jewish provincialism, and spent their time in the carrying out, and in the contemplation of, religious formalism. They were out of touch and sympathy with

everything foreign, and how could they understand the interpretation of God made by one who lived with the commonest of people and who regarded them as his brothers? How could they get into accord with a religious message proclaimed by one who spent his days in deeds of mercy, when they regarded the world's unfortunate ones as the victims of sin and divine judgment, to be scorned and kept at a distance? Here were two types of mind diametrically opposed, and their attempts to interpret the same God could not be alike. There is a grave danger today of a clash between the interpretation which organized Christianity makes of God and the New Testament, and the interpretation given by the minds of the men who have looked God in the face, who have seen so-called irreligious men lay down their lives for a great cause, and who have given up all to bring about the great expectation of the ages: the day of God and human brotherhood.

WHERE DOGMAS CAME FROM

It is our activity and sacrifice for God, and what God stands for, that helps us to interpret God and religion. The trouble with the interpretations of the past, which are now expressed in our creeds and dogma, is due to the fact that they are the product of cloistered intellectualism. Our loyalty to them is more from habit than conviction, the outcome of that inbred spirit of conservatism that guards its museum of documentary beliefs with a tenacity that is often intolerant, vicious and dangerous—dangerous in that it keeps the door of the church closed to many a brave messenger who comes through the way of sacrifice with a message of truth. "He that doeth my words shall know the doctrine, whether it be of God or not," will be found true in the days just ahead of us. The mere intellectual study of theology and metaphysics will never discover God.

Face to face, as we shall be, with an interpretation of Jesus Christ that will spring from the very depths of human experience, it is pathetic to observe the crude provincialism and narrowness that is in our midst. In a people, who name ourselves disciples of the Christ who denounced the literalism in the religious life of his day, and who proclaimed a gospel as broad and as deep as his own great love, it is difficult to believe that such a lack of vision could exist. Many of the so-called convictions, and the fundamental religious principles that we jealously guard, are the product of the cross-roads, when men lived an honest but very narrow life. I have great admiration for our forefathers who broke the prairie sod, but when they assumed to play the role of religious teachers and reformers I find them very unattractive. Yet, many of the religious ideas we hold with great tenacity are the product of the little, literalistic churches of those pioneer days. There is danger right here. When the millions of men, who have sacrificed and seen God face to face, interpret God anew in the white light of their experiences, there will be very little in common between these interpretations and many of our ideas that are the product of very much narrower experiences, or of no real, religious expe-

riences at all. The church must go forward with this wonderful age. It must keep pace with the thousands who are giving their lives for the deeper, living elements of our faith. It must strive to see with their vision—a vision magnified and clarified because they have seen the highest attributes of God revealed in the deeds of fellow comrades.

THE KAISER AND ROCKEFELLER, JR.

Nothing I have seen of late can illustrate what I mean better than an editorial that recently appeared in one of our religious papers that is published by a college that trains men for the ministry. It was written under the title: "Fruits of Kaiserism in the Churches." "We have from time to time pointed out," it went on to say, "some of the dangers that threaten American schools and churches and through them the whole of the American idea of freedom and liberty. This fact is forcefully illustrated by the current press reports, especially in the East. It is with regard to the theological stand which John D. Rockefeller has taken."

From this opening and rather startling paragraph I read on expecting to find that the aged capitalist was a traitor, or some talk about his oil company and its prices, but was surprised that his sin against life, liberty, and the pursuit of happiness was as follows:

"During a meeting of the New York City Baptist mission, recently, Mr. Rockefeller emphasized his views on the subject of baptism, which, briefly stated, are these: Baptism is not essential to salvation. It is a hindrance to Christian union. Let everyone decide for himself as to the way he should treat this ordinance. 'I see all denominations obliterated, and if the Baptists today have the courage and the breadth to stand on the platform of the founders of the church, it can be a part of the foundation of the church of the future, a leader in the church of the Living God. What a privilege! In God's name, I ask, does anyone dare to let it pass?'"

"Now, if Mr. Rockefeller," comments the editorial, "saw such a good opportunity in the business world . . . to get in on a big business combination, we suppose he would arise early and be the first there. But what seems good to some business men does not of necessity seem good to church leaders when applied to church management. We are strongly of the opinion that he will find the leaders of the Baptist church more difficult to move than he usually finds the majority of the board of directors of some business enterprise. The Baptist church will be very slow to walk away from the Word of God on the subject of baptism in order to figure in an *unscriptural federation of religious bodies!*"

Then, in a concluding paragraph, that in its emphasis and use of phrases is surpassingly ridiculous, and to me, pathetic as well, the writer comments:

"If we are to make the world 'safe for democracy,' and *decent for Christ*, we must not only throttle the Kaiser, but we must also purge our churches and schools and presses of the poisonous doctrines of error that have been palmed off on us."

CROSS ROAD CONCEPTIONS

I could quote passage after passage from the journals of various denominations expressing conceptions equally as archaic as this one I have quoted at length, and when I realize that the church must make itself big enough to be a spiritual home for the men of the day about to dawn, I pray God for deliverance from the chains that fetter us to the religious conceptions of the cross-roads, that we may go forward to stand alongside, and understand, the hosts who have learned the cost of our liberties and our spiritual possessions, who

have been on Calvary with Christ, and who have arrived at their knowledge of God through their fellowship with the great Master in his sufferings.

We are standing at the break of the dawn of God's great day of revelation and judgment. Somehow, in our hearts we felt that it was coming, for something seemed to say to us that the world would never get back to the heart of God except through great suffering. So entrenched were the errors, so cold and literal our ideas of religion, and so embedded the organized church in the ruts and the conventions of the past, that we despaired, especially in those deeper moments when we saw the wideness of his mercy as the wideness of the sea, yes, we despaired that the day of God would ever come. But God leads us to himself through the fires of his judgment days, fires that destroy the dross but always save the gold. They are holy fires, through which God calls from the other side—from the other side where glory dwells. We enter the fire, not reluctantly, but to get to God. Some know not why they enter, but they hear the call just the same. Some day they will recognize the divine voice that called them to duty. We are discovering God today by the old way of Calvary, which is the way that brings us to realize the preciousness of the things that we have held so lightly, and through doing so have lost much.

WALKING THE CALVARY WAY

Just a little while ago we were living peaceably, and in plenty, when thousands of our fellowmen were making sacrifices for the ideals and liberties we cherish more than life itself, but now these sacrifices are beginning to touch our hearts and homes. Distance may separate us from the battle fields and the areas of devastation and sorrow, but at last we are connected with the fields of honor and sacrifice by throbbing heartstrings. It is

Nocturne: In Palestine

THE lemon-coloured glow of day is done,
And all the stars are in the moonless sky;
Giant Orion strides the horizon,
And watches as the sentinels go by,
Out of the silence where the bullets fly
From where the snipers are in darkness set,
In hiding yonder o'er the barbed net;

On the dim ridges where the jackals cry
Soon will the unperturbed dawn arise
And open all the ways of air and light
Upon the wilderness of death and fear:
And he, whose sword is burning in the skies
Will lead his old battalions in the fight,
And follow up young victory in the rear!

FRANCIS CHARLES HUMPHREYS.

[Note: This poem was written in a trench—"a wonderful zig-zag of sand-bags recently captured from the Turkish enemy"—in Palestine, not 50 miles from Jerusalem, and has been but recently published.]

this connection that will enable us to understand, and to so interpret our God and our religion, that, when the boys return, they will find that the church is big enough and broad enough to become a spiritual home where they can find an interpretation of their deep and holy experiences on the field of battle. By entering into fellowship with suffering they will see Christ in a new light that will make them wonder, and many a church may perhaps have a foreign sound to the ears of these who have entered into the deeper experiences of life. We can make the church big enough for the coming day by making it the inside of the heart of Christ, for there, and there only, can the experiences of these days find a spiritual home.

The Business of the Church

By Robert E. Speer

CHRIST alone can meet the need of the world and unite the hearts of men. We see today the futility of every other device with which men have dreamed of binding the nations together. There is no peace of Dives. No strands of political or diplomatic understanding can relate the nations inseparably. We see now that war will be done away in Christ or it will never be done away at all, and, seeing this so clearly today, our duty to act upon this conviction is deepened and intensified, and our missionary obligation many-fold enlarged.

It is enlarged, oh! how mightily it is enlarged, by the visible and tragic need of the world for an incarnation of a universal brotherly love. To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal goodwill and friendship. Words can never make that real to the world. And if in this day we contract our acts, no expansion of our speech will ever make good our betrayal.

We need the missionary enterprise today because it appears to be about the only instrumentality of Christianity that utters a clear and uncompromised supernationalistic principle. We need it because, in these days of strife and conflict over all the world, it seems to be about the only agency of international service that we possess.

The church is a witness to possibilities that lie beyond the facts. The church never was meant to be the mere guaranty of what has become established. That has been its shame in past days. It has been thought of only as a religious sanction of the status quo. The real business of the Christian church has been to witness to the possibilities that were not yet seen, that were themselves a contradiction of the existing facts. The Christian church is also the power by which these possibilities are to be made facts, and all facts contradictory to them to be denied and overridden and done away. Both as witness and as power the church needs the breadth and boldness of the missionary hopes.

The War Drive on John Barleycorn

What Hope Has Poor Old John?

NO blear-eyed old soak ever faced as hopeless a future as does the heathen god of all blear-eyed soaks in these strenuous days of war, with their demand for efficiency and saving. The crisis modern war brings puts booze to the acid test and his best showing is his doom.

Already ten states have confirmed the amendment giving national prohibition, and there are twenty-one bone-dry states yet to vote. The legislatures of all of these meet within the next fifteen months and it will take just that long for them all to put their O. K. on the amendment. That leaves only five to gain from the near-dry and wet states, and the job is done. If Kentucky and Texas are samples, the near-dry states will act almost as quickly and surely as the dry ones. If so, Ohio, California, Louisiana, Florida, Vermont, Wyoming and Missouri will put it over the top with two to spare. Count all but the first two and the last of this list sure (and they are as sure as if already counted), and leave it to good fortune to give one out of the other three, and the trick will be turned. Missouri will put it high and dry if the attorney general's ruling holds, which determines that no German can vote who has not taken out his final naturalization papers, for there are 150,000 such in the state—all wringing wet. Good authorities say Ohio is as sure as Missouri and then some, and now that the wine growers of California are talking surrender and Jim Jeffries has quit the saloon to make powder (a much more commendable business of destruction—in these days at least) California will not fail to claim honors.

Then Nevada is all black territory, with the exception of Indian Reservations, but like Montana it bids fair to turn an utter somersault from the "wettest state in the Union" to one of the driest. The most striking events of the last few weeks have been Delaware's voting for national prohibition and the majority votes in the New York Senate and the Massachusetts House. If things keep on at the present rate, Pennsylvania will be the only state left in the Union to honor such as Penrose and Boozie. Mr. Tumulty's demand that New Jersey Democracy cease building its platform on beer barrels is taken as direct notice from the President that he expects his home state to get into the procession, and it has already replied by passing a local option law that will whitewash most of its map. Illinois is talking hopefully and fighting manfully (or should we say womanfully?) with encouraging prospects of showing the world that a state with a metropolis can do it; and Minnesota is among the distinctly hopeful. A really ardent prohibitionist would be justified in wagering that forty states will ratify the amendment and Mr. Bryan is a prophet with honor when he says it will be carried within two years.

* * *

A "General Staff" for the War on Kaiser Alcohol.

Like the Allies, the temperance armies have long needed to so consolidate forces as to become one thoroughly articulated fighting host. At last they have done it—or nearly done it. All the temperance organizations have federated and offered the big American Generalissimo of Temperance, Col. William Jennings Bryan, the chief-command.

One striking example of dogmatism marred the conference and love-feast that celebrated the event, and that was the refusal of a part of the old-time Prohibition party to join the coalition. They were the John-the-Baptists of the reformation, but they cannot think of decreasing while a greater increase; they are unwilling to die that the cause may succeed. They are an interesting example of conservative radicalism or dogmatic reform. The way of doing it seems more important than getting it done. Every reform movement has the same psychological phenomenon in its wake. The socialists have it in the Social-Labor party and just now the powerful new Labor Party in England, whose war program has met with

approval by Lloyd-George and most of the liberal leaders, is most bitterly opposed by an academic-radical minority Labor Party that offers a purely idealistic program and hopes to win nothing. Religious liberals are not without the same die-as-we-talk type.

Another very interesting study in social reform is found in the history of the churches in relation to organized temperance reform. The church as such did not organize it nor do much to help promote it until it was well on the way. Churchmen did it but The Church did not. American churches stood in somewhat the same position that the Anglican church stands today—1,200 clergymen and bishops of the church hold brewery stock, tipples in more or less moderation, and are supported by laymen who make and trade in booze and drink it in much less than moderation. Yet temperance reform counts among its best many members of the Anglican church. The secret of it is that the church is organized on other moral issues and all its members do not advance as rapidly as the forward-looking reformers. When temperance has been validated by a majority and fixed in the canons of respectability the great majority will be for it and the church organizations will be carried over with them.

* * *

The War Emergency Drive.

The big thing that is hastening the execution of John Barleycorn is the war emergency which demands efficiency and an end of waste. Canada has been in the war three and one-half years and the business is at an end with her. The United States will shorten the period rather than lengthen it, just as she is shortening many other war operations (our wild-eyed, hysterical administration critics notwithstanding) through having advantage of the mistakes and examples of our Allies.

Six million American women have petitioned the President for war-time prohibition and there are as many men who would do so if some one would organize the campaign. Even under war limitations and regulations we are still putting 4,000,000 loaves of bread into liquor, while the French soldiers are suffering for lack of even rye and barley bread. We put 62,000,000 bushels of barley into booze last year—all good food, one of the chief elements in France, and, Mr. Hoover tells us, one of the best flours to mix with wheat for war-bread. Of rice, booze last year wasted 125,000,000 pounds and of corn, 666,400,000. Of sugar, which we must save drastically and which the English soldier may not have for his tea, and of substitutes for it, the brewers dumped into their vats last year 70,000,000 pounds. Turn the barley and sweets into food and they would have given the entire French army their bread and sugar ration with the gallant little Belgian army thrown in and left much to spare for the war-orphans and widows.

But this is not all. One of the largest coal operators in the country says it takes 8,000,000 tons of anthracite to run the drink business each year, and hundreds of others join him in declaring that drinking by miners lowers output from 20 to 25 per cent. Then add the fact that it requires 700,000 cars to haul the raw material to the booze factory and the finished product away and you have as interesting light thrown upon the transportation problem as upon the fuel and food situations. Is it rational or statesmanlike to allow a noxious business to thus tamper with national economy and efficiency? Whatever the statesmen say, the people will say *No!* thunderously, as rapidly as their legislatures meet.

* * *

John Bull and John Barleycorn.

Lloyd-George says: "Drink during the war has used up as much tonnage as the Germans have sunk with all their submarines. Drink during the war has killed more men than have been killed by the German submarines. Drink, during

the war, has destroyed more food than all the German submarines put together." Yet last year England went supinely on allowing the criminal brewer to turn good food values into 40,000,000 barrels. Brewer profits were ten times what they were before the war and brewer stocks increased as much as 900 per cent. Meanwhile the Kaiser reduced the output in Germany to one-fifth of what it is in Britain. In all the territories of the Central Powers there was less than one-fourth as much liquor made last year as in Britain, and the population is three times as great; in other words, England's enemy drank less than one-twelfth as much per capita last year as did she.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE great German offensive has failed in its supreme purpose. Its gain of territory is poor compensation for its cost in human resources. Only one result could have justified it—the breaking of the allied line and the rolling up and destruction of one or other of the two great armies composing it.

This was the aim of the effort. The German high command was confident it would be achieved, so confident that it allowed the kaiser to announce that he had taken personal direction of his armies. This announcement was made after the drive had rolled back the British in front of Cambrai, and just as the second drive began between La Fere and the Aisne. The Cambrai drive was designed to concentrate the main forces of the allies on the northern end of the line, and to weaken the southern end, where the British and French armies joined, for the second drive.

There was peril for a few hours between La Fere and the Aisne, but the allied line held, giving ground before the enemy blows, but affording him no opening through which his troops could be poured in a great envelopment movement. Cavalry was held in reserve by the Germans, and was clearly seen by the allies behind their infantry. The presence of the cavalry confirms the enemy's absolute assurance that a rout was in prospect and that rapid pursuit of the broken and fleeing foe would be necessary.

As the allies retreated westward, diverting the enemy assaults from the direction of Paris, his progress slackened, and his losses increased. The latter must be true because his infantry outdistanced his artillery in its advance, and was compelled to make its gains without the support of barrage fire from the big guns. The gains were made—there is no denying that—and that allies were driven back behind the positions held prior to the beginning of the Somme battle in July, 1916. But they were made by the weight of massed attacks, and the kaiser's densely packed battalions melted under the devastating fire of the French and the British.

Amiens, rather than Paris, became the localized objective of the enemy, and he drove at this goal along three main avenues—down the valley of the Avre, down the valley of the Somme, and along the Albert-Amiens road. Simultaneously he launched an attack in front of Arras, designed to avert a possible flanking counter from the region of Vimy ridge, strongly held by the British.

Amiens is an important rail center, with main lines to Paris, Havre, Dieppe and Rouen. Its capture would be a serious loss, but not by any means decisive.

Before this reaches the reader it is probable the allied counter offensive will have been launched. The army of maneuver awaits the psychological moment for action. Delay in its use has been due to several considerations. First, it was necessary to be sure that the enemy was fully committed to his present line of attack. Second, it was necessary to await the moment when his exhaustion would be at its maximum. Third, there

may have been some hesitation over the appointment of a generalissimo, or a supreme commander for all the allied armies—an almost essential step in order that every resource of strategy might be complete, coordinated and directed to the greatest advantage.

The first and third of these conditions have been fulfilled as I write. There is little doubt now that this offensive is the enemy's supreme effort, and that he cannot develop a new offensive on any other part of the front. General Foch has been appointed in supreme command—Haig, Petain and Pershing are his subordinates while this battle lasts. I consider this the biggest and most hopeful achievement since the Marne. If it is justified by the success we now confidently expect, it will mark an end of divided command on the united front, and Hindenburg will be matched by a general his equal in ability and forcefulness. Foch merits the appointment. At the Marne, in the subsequent fighting in the Artois and Picardy and at the Somme he proved his magnificent ability as a soldier and strategist. He has courage and the quality of military intuition so immensely valuable where prompt decision is necessary.

S. J. DUNCAN-CLARK.

Books

WHEN CHRIST COMES AGAIN. By George P. Eckman. The literature of eschatology is abundant in these troublous war times. Much of this literature is fantastic and unreliable, basing itself as it does upon the acceptance of apocalyptic literature as a true prediction of the long future of the church. The author of this book has presented in a very satisfactory way the outstanding arguments against the millenarian perversion of Scripture. We know of no better and more convenient discussion of the futilities of such views of early Christian hopes. The chief defect of the treatment as it seems to us is the failure to perceive the limitations of New Testament teaching regarding the future, and the accepted belief in the near approach of the end. The author has attempted to accommodate himself to the manifest failure of early Christian hopes by suggesting, in the manner of many other writers on the theme, that in some manner the teachings of Jesus and the messages of the apostles must have possessed a lengthened meaning which the first readers did not understand. A treatment of this character fails to meet the facts with frankness, and results in a suspicion that there was a certain lack of ingenuousness in the first interpreters of Jesus, if not in the Master's own teaching. (The Abingdon Press, \$1.25.)

WAR. By Pierre Loti. The fascination which the writings of Julien Viaud, whose pen name is Pierre Loti, have exercised over the passing generation is profound. A traveler in all of the mysterious as well as familiar places of the world, he has written numberless descriptive works as well as novels based upon his intimate knowledge of distant people. In this volume are gathered a series of letters and communications to newspapers made in the process of the first two years of the war. As a member of the Naval Reserve, later assigned to land duty, M. Viaud had exceptional opportunities to see the tragedy and the glory of the war in Belgium and France. With passionate devotion to the French ideals he has written these alluring pages. The book is a human document of striking interest and value. (Laurie, London, \$1.50.)

THE WAR FOR THE WORLD. By Israel Zangwill. No one acquainted with Mr. Zangwill's wide culture and literary charm will doubt that in this series of essays there is most interesting reading. Several of the papers have been published before, but the material here presented all deals with the present war situation. Mr. Zangwill is a pacifist in the orthodox fashion, but he is fully awake to the exigency in which the world has been placed by German militarism, and with slashing strokes he lays open the Prussian pretensions to culture, antiquity and

world dominion. Among the subjects discussed are "The War Devil," "The Gods of Germany," "Some Apologists for Germany," "The Military Pacifists," "The War and the Jews," and "The Levity of War Politics." One must not read this book in a hurry. It is a work for quiet hours and literary appreciation. The note of passionate devotion to Jewish history and hopes is struck again and again. (Macmillan, \$1.75.)

A MANUAL OF MYSTIC VERSE. Edited by Louise Collier Willcox. In a time like this present, one is driven to the mystics for consolation. They can eloquently tell the secrets of God. This volume is a timely one, therefore, including as it does, the very best of the mystic verse which has been written from the thirteenth century down. Such recent writers as Robert Louis Stevenson and W. E. Henley are included, as well as George Herbert, William Blake and other classic poets. (E. P. Dutton Company, New York, \$1.25 net.)

THE BIOGRAPHY OF A MILLION DOLLARS. By George Kibbe Turner.—A romance of business in which the conflict of keen wits is interestingly described. The book will be thoroughly enjoyed by the average American. The traits of the American business man are here photographed with surprising vividness and truth. (Little, Brown & Company, Boston, \$1.50 net.)

VICKY VAN. By Carolyn Wells. Here is a tale of mystery—in fact, a detective story—which will rest the weary and war-waxed mind of the average man. The author has made her reputation as a humorist, and she holds her record for fun-making in this book and shows that she knows also how to get up an entertaining yarn of book length. (J. B. Lippincott Co., Philadelphia, \$1.35 net.)

THE APPLE TREE GIRL. By George Weston—Last year everybody was reading "Oh, Mary, Be Careful" as a recreation experience. This was also by Mr. Weston. That he has the gift of picturing original and winning young women and putting them through some interesting adventures, must be confessed by readers of both his books. (J. B. Lippincott Co., Philadelphia, \$1.00 net.)

Our Prayer

By Finis Idleman

O UR Eternal Father: We come to Thee because thy name is Love and thy spirit is loving kindness. When we remember our sins we would hide our faces from thee, but when we remember thy satisfying grace we fly to thee. We seem plagued with our foolish willfulness and our tragic selfishness. Our best resolves are so soon broken. We come to thee out of unpardonable experiences. But thou art graciously driving us back to thee and now we see how full of wisdom and of love have been all thy judgments that have goaded us home.

We implore thee for those, our brethren, who are the desolate victims of war. Sustain thou the mothers whose hearts have been broken by this cruel experience. May the little children find shelter in thy loving providence. Do thou kindle universal sympathy for the defenseless. Out of our unrighteous dealings with thy other children set up a cross whereon all enmity may be crucified. May our warfare be alone for the sake of others. Deliver us from all fear of him that can only kill the body. Make us terror-stricken of the evil that can kill the soul.

We bring thee our zeal for the righteous cause we would represent in the agony of war and ask thee to purify it. We remember before thee our nation's youth, whether in camp or trench or on the great deep. We ask thy wisdom to guide our country through these perilous days to the final blessing of the whole race. Make way through the dark night for the coming of the Prince of Peace who may reign over us henceforth forever. So will we trust thee in life, in death, and wait for his coming who is blessed Saviour and Immanuel. Amen.

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CORRESPONDENCE

Emphasize Educated Ministry

EDITOR THE CHRISTIAN CENTURY:

I have read and re-read the editorials on the Progressive Movement and I find myself in full accord with every point.

We must be made aware of the fact that no matter how far scholarship leads us, the record shows that Christ himself leads and beckons us on; no matter how much the ministry explains that its message must appeal to the "forces of reaction" on account of their influence as well as to the progressive it is a plain duty to raise the standard of intelligence.

This can be done by an educated ministry—by a ministry that really understands the great fraternal spirit toward which we move; a ministry that sees clearly and preaches intelligently the second great commandment. We have been taught to love God for generations; it is seldom that we are directed to our neighbor in any intelligent, thoughtful manner by the pulpit.

Individual salvation may be all right but affairs of life in these days are so closely interwoven that the individual can scarcely afford to save his own soul—he must save it by rendering large social service. The fifteen hundred Disciple ministers who would subscribe to your description of the progressive movement must be missionaries in a large way and overcome stagnation and obstruction.

I shall be glad to render any service of which I am capable to hasten the realization of progressive ideals.

South Bend, Ind.

H. M. APPLEMAN.

A Social Evangelism

EDITOR THE CHRISTIAN CENTURY:

Anent your editorial, "Unifying the Progressive Forces," of March 7, I suggest another "characteristic" as follows:

"The progressive movement, treasuring the rich evangelistic heritage of the Disciples, seeks to visualize that evangelism in the terms of modern life and environment, urging upon individual hearts the responsibility of accepting Christ unto the saving of a sin-cursed and war-weary world and the complete establishment of the Kingdom of God, meaning by the Kingdom a new world-order in which dwelleth righteousness."

It seems to me that to interpret the plea of the Disciples for this time it will be necessary to show the significance of its original and sane evangelism, and how that applies by line of spiritual descent to our immediate circumstances. Otherwise a cold intellectuality will be developed, from which there will be no escape save mysticism.

Nor can I see that you have covered the ground by making "of religion a thing of social service and social salvation, as well as of personal salvation." Social salvation cannot be added like an "L" to an old house. It recasts the whole evangelistic plea of the church or else it must be omitted. Attempts to "hitch on" social service to an evangelistic effort have been tried more than once, and always disastrously. Each new historic epoch brings another coming of the Kingdom. So in each case there is a new evangelistic appeal.

F. G. S.

The College Situation

EDITOR THE CHRISTIAN CENTURY:

I want to thank you for the splendid statement in the "CENTURY" of March 7th in the editorial "Unifying the Progressive Forces," especially that part under Section II which bears upon the attitude of the other colleges in connection with the present situation in which Transylvania is embroiled. It is certainly a ringing pronouncement and will awaken echoes in many, many minds. As a graduate of Bethany and Hiram,

I have felt deeply humiliated at the course these colleges have pursued in their silent acquiescence in the terrible wrongdoing under which Transylvania is suffering. You have the sincere thanks of many of us for this fine vigorous statement.

E. W. McDIARMID.

Hamilton College, Lexington, Ky.

Disciples Movement in the Balance

EDITOR THE CHRISTIAN CENTURY:

I have read with much interest the recent editorial in THE CHRISTIAN CENTURY concerning the Transylvania matter and the attitude of the Men and Millions Movement toward President Crossfield. As Chairman of the Executive Committee of Transylvania, I desire to thank you most cordially for that article. It seems to me that that is the best thing that I have seen upon the situation. I approve most heartily of your recommendation that it is time for the progressive men of our brotherhood to assert themselves and not allow themselves to be run over rough-shod by reactionaries, who remind me somewhat of the Huns, who do not hesitate to crucify any one who may stand in the way of the carrying forward of their selfish interests.

The very genius of our movement as a people is being weighed now in the balance and if we allow the reactionaries to carry forward their bigoted sectarian views, we may just as well settle down to be simply another sect in the religious world.

Lexington, Ky.

J. W. PORTER.

Progress Now or Not at All

EDITOR THE CHRISTIAN CENTURY:

You are certainly doing great work in THE CHRISTIAN CENTURY. I feel, with you, that the time is particularly opportune when such work should be done, indeed must be done if at all. The books of the history of the world were closed on August 1, 1914, never to be opened again. We then started making history in a new, changing and rapidly growing world, and really no institution is serving a worthy purpose that insists on living under the old regime. The growing pains are acute and the cost inconceivably great, and therefore we must see to it that the results shall be commensurate with the price paid.

New Berlin, O.

W. H. HOOVER.

"Crucifying Our Teachers"

EDITOR THE CHRISTIAN CENTURY:

I very much doubt the statement in your recent editorial about what "our fathers cherished at the beginning," and imagine that in the line of progress of today they would fail to get past the reviewing stand because of being so far away from the band. I think that on modern scholarship they would stand with the college trustee who bemoaned the fact that the preachers we send out now do not "preach the same things they did twenty years ago."

But even though they do not preach the same, the lack of a high standard of education for our ministers has left and is leaving its mark on us as a people. We are "crucifying our teachers," and I have seen the marks of the nails in their hands and on their souls. These same teachers have tried to satisfy that "yearning for a deepening of the spiritual life," and while paying the penalty for so doing they have come nearer realizing what is in the hearts of so many members who have drifted away from the church than have many who are so anxious over its orthodoxy.

To these same orthodox members must be laid the fact that real church union, for which our people were set apart, feels about as much at home with us as a pet lamb among a pack of wolves. We do not stand for union. From the re-

ports of great nation-wide feasts held by the various churches to speed this work we pick up any stray "Disciple" crumbs that fall and pass them out among our brethren as full-sized cakes.

As for religious help, too much of the time in the past the best way for one to get it from our own church papers was to let some one else read them and then forget to ask him what was in them. It is a "decisive hour" with us, and perhaps the lack of some great leader or some great plea has marked for us the passing forever of our zenith as a people.

Eureka, Ill.

J. M. ALLEN.

At the Heart of the Problem

EDITOR THE CHRISTIAN CENTURY:

We had a meeting of the Campbell Club in Yale School of Religion a few days ago and I thought it might be of interest for you to know that we discussed your editorial on the progressive movement and that it was the consensus of opinion of those present that you were getting at the real heart of the problem.

We feel, as you expressed so admirably, that we must have a more constructive progressive program, or else there is no apology for our existence as a religious body.

Yale University.

ROBERT C. LEMON.

Some Postscripts

Haven't seen a CHRISTIAN CENTURY for a month. Seems like a century without a "CENTURY!"

Chaplain U. S. S. "Missouri."

Your last issue of the "CENTURY" was indeed a choice one. We read it with much satisfaction and it brought blessing to us.

Buffalo, N. Y.

JOHN P. SALA.

May I express my appreciation of your recent editorials in the "CENTURY" regarding the need of aggressiveness and cooperation on the part of our liberal forces? They were more than inspiring; they made my soul rejoice. In fact, I think that you sounded forth the challenge the response to which makes it worth while to be a Disciple minister in these days.

Milford, Conn.

CLARENCE REIDENBACH.

I have been reading those articles on the progressive movement in the "CENTURY." I think the progressive forces ought to get together. I am for you.

Kansas City, Mo.

BURRIS A. JENKINS.

I always look forward eagerly for the coming of the "CENTURY" and it gets better and better all the time. Your editorial on "Unifying Our Aggressive Forces," I believe, is a great message that should be seriously and prayerfully considered and acted upon. A modern message and modern means and methods should be adopted by our people, strictly in harmony with the word and spirit of Christ, and then when the barbed wire entrenchments of prejudice and sin are cut we can go "over the top" to victory with the truth that will make men free.

Nacogdoches, Tex.

TOLBERT F. WEAVER.

I feel that the influence of THE CHRISTIAN CENTURY on my life, while in college and since then, has been of the very greatest blessing to me. It has given me vision, and an understanding of the problems of Christ's Kingdom that are worth everything to me in my work.

Hamilton, Mo.

FRED W. CONDIT.

Our Prayer Library

- Meaning of Prayer. Fosdick. 60c, postage 5c
 Assurance of Immortality. Fosdick. \$1.00, postage 10c
 The Second Mile. Fosdick. 40c, postage 5c
 The Temple. A book of prayers by W. E. Orchard. \$1.00
 Prayers, Ancient and Modern. Tileston. \$1.00, postage 10c
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 Book of Prayers. McComb. \$1.00, postage 10c
 Book of Public Prayer. Beecher. 75c, postage 10c
 For Each Day a Prayer. Elizabeth H. Davis. \$1.25, postage 10c
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 With Christ in the School of Prayer. Andrew Murray. 50c, postage 6c
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 Prayer, Its Nature and Scope. Trumbull. 60c, postage 10c
 The Psychology of Prayer. Strong. 75c, postage 10c
 God's Minute. Sixty prayers by 365 Eminent Preachers. 35c, postpaid
 A Girl's Book of Prayers. Margaret Slattery. 25c, postage 6c
 Place of Prayer in the Christian Religion. J. M. Campbell. \$1.00, postage 10c
 Prayer; What It Is, and What It Does. McComb. 50c, postage 6c
 Quiet Talks on Prayer. S. D. Gordon. 75c, postage 10c

The Christian Century Press

700 East 40th Street, Chicago

I am moved to speak. THE CHRISTIAN CENTURY is a religious journal that keeps one alert to the larger and more vital concerns of religion. In it the religious principle is predominant and doctrinal pugilism is minus. Amen and Amen.

Gallatin, Mo.

HUELL WARREN.

For some time I have wanted to tell of my great pleasure in reading THE CHRISTIAN CENTURY. For a real grip on present religious situations and helpful and discriminating discussions of same, I have not found its equal.

Unadilla, N. Y.

G. WEBSTER MOORE.

I want to thank you for the great religious journal you are giving us these days. I appreciate heartily your editorial on "Aggressive Progress." It is fine.

Austin, Texas.

FRANK L. JEWETT.

I like THE CENTURY. It is the paper of the hour for the Disciples. I expect to take it forever.

Manhattan, Kans.

W. B. HARTER.

One does without lots of things now, but I hope I may not have to do without THE CHRISTIAN CENTURY.

La Crosse, Wisc.

C. C. ROWLISON.

The Larger Christian World

A Department of Interdenominational Acquaintance

The War Catastrophe Proves a Calamity to Missions

IT IS estimated that something like seven hundred thousand native people are rendered shepherdless by the great war. The American Lutheran church is doing a heroic service in taking over a number of German missions, and other



Rev. O. F. Jordan

missionary societies in different lands are trying to take on some of this additional work so that the labor of many years will not be lost. It is sad to relate that the Moravian Missions have, in a large measure, been disbanded because of the war situation. In German East Africa their missionaries are dispersed and the Moravian Board is not even able to learn their location. In North India, where the Moravian missionaries were nearly all German, the work has largely been stopped for the time being. It rests upon the other missionary

boards to do all within their power to conserve this labor of love and sacrifice.

Preachers Make Counter "Dry" Proposition

The ministers of Rock Island, Ill., live in a very "wet" city, which nullifies the prohibitory laws of the twin city, Moline. They have been active in bringing on an election to put out the saloons. The liquor men are evidently not sanguine over the prospect and they proposed to make a contribution of six thousand dollars to the Red Cross if the preachers would call the fight off. The preachers have countered by offering a similar contribution if the saloons will close during the war.

A Laboratory Experience for Young Ministers

The new note in theological education is the laboratory method in instruction. The Newton Theological Institution sent out four bands of students during the Easter vacation to hold evangelistic services in churches during this period. The students received nothing but their expenses for this work, but they were given school credit for it.

Union Propaganda in England

The spirit of union continues to find expression in England. Though a "Catholic" party builds high walls against protestantism, there are many voices raised in the establishment in favor of closer relations with nonconformity. The Bishop of Liverpool spoke recently in favor of an exchange of pulpits with the nonconformists. The Rev. J. H. Shakespeare and the Rev. F. B. Meyer are working hard to establish a United Free church embracing the various evangelical bodies of England.

Dr. Aked Works for Armenia

There was considerable interest in the recent visit to Chicago of the Rev. Dr. Charles F. Aked, who hit off the epigram (appropriate during the Billy Sunday campaign): "Some people's theology is hellocentric; mine is christo-centric." He is now busy in pushing the cause of Armenian-Syrian relief. For this task he is well prepared by reason of the fact that he has long been a student of the Balkan situation and probably few men in this country understand the Balkan peoples better.

Preacher-Author Back to War

Dr. Henry Van Dyke asked to be relieved of his duties as minister to Holland in order that he might come home and

write. Since then he has produced "Fighting for Peace" and a volume of poems, "The Red Flower." Having satisfied his desire for expression, he has now enlisted as a chaplain in the navy and will go at once into active service.

The Vatican Is "Hard Up"

The support of the big establishment at the Vatican with its aping of royalty costs a lot of money. Before the war, this money was easily secured from the faithful by a small tax, but as country after country in which the Pope has many followers has been ground under the iron heel of war, and the revenues have been cut, the finances of Rome are a serious problem. A special commission has been appointed to devise ways and means.

Y. M. C. A. Gives Away Books

The record of the books distributed in the Y. M. C. A. buildings since the war began is very interesting. Previous to January 11, the following were given away: New Testaments, 265,000; "Who is Jesus Christ?" Charles R. Brown, 39,576; "Beloved Captain," Hankey, 52,216; "Character of Jesus," Bushnell, 32,472; "Christian Witness in War," Bosworth, 44,450; "How to Know the Will of God," Drummond, 40,428; "The Second Mile," Fosdick, 42,207; "Fight for Character," King, 39,208; "For France and the Faith," Casalis, 9,403; "Practice of the Presence of God," Lawrence, 29,746.

Bishop McKim Will Return to Japan

Bishop McKim of the Protestant Episcopal church is well known for his work in Japan. He has been in America for some months supplying the place of the Bishop of Indianapolis who has been in France with a base hospital unit. Bishop McKim will sail for Japan on April 18.

Wants the Whole Family in Church

A Chicago pastor longs for the good old days when the whole family went to church and sat together in the same pew. Rev. J. R. Nichols, pastor of the Rogers Park Congregational church, observed March 17 as "Family Sunday" and on this day he urged the entire parish to turn out after the old-time custom. His whole parish program is laid out in such a way as to enlist the interest of all the people in the home. He features quiet Sunday afternoon talks for young people on vital themes.

Three Down-Town Churches Combine

Three of the best known of the Presbyterian churches of lower New York have recently voted to combine. Each had an aged minister who will retire. The endowments and the money from the sale of real estate will be brought together to finance one strong institution. The churches participating in this movement are the Old First church, the University Place church and the Madison Square church.

Fight Mormonism With Movies

Former Senator Frank J. Cannon is an implacable foe of Mormonism. Though born in the faith, he has renounced it utterly. After many years of service on the platform, he has prepared, with the assistance of Dr. Knapp of the Chicago Journal, the scenario of an anti-Mormon moving picture play, which is to be filmed by the Fidelity Picture Plays Syndicate, recently incorporated in Ohio. The stock is being sold to people whose loyalty to the anti-Mormon propaganda is undoubted. When the film is produced, it will be given the widest use throughout the United States.

ORVIS F. JORDAN.

News of the Churches

H. H. Harmon Says Morals of Americans in France are High

Concerning the morals of the American soldiers now in France, H. H. Harmon, of Lincoln, Neb., and now in Y. M. C. A. service among the troops, writes: "I tell you I believe in the soldier, and these fellows over here are certainly at their task. Our men are the finest ever in physical strength and moral demeanor. Don't worry about the morals of the men; they are positively better today under Uncle Sam's authority than the average young man in civilian life. I have been with all kinds of troops and I know what I am talking about. I have no sympathy with some reports concerning our men in France which have appeared in our papers at home. Our hearts are torn when we think of the fellows who go over the top, but thousands of men are here really finding themselves."

Your Liberty Bonds and War Saving Stamps for the Emergency Drive

The Men and Millions Movement secretary sends a telegram to this office stating that letters and telegrams are coming to his hands asking whether Liberty bonds and war saving stamps will be accepted as contributions to the Emergency Drive during April. The answer to these questions, according to the Men and Millions leaders, is "Yes, and at face value." Although the first week of April is set for making the canvass of the churches, a later week may be taken if it is impracticable to put the task over at the earlier date. Pledges of two kinds are to be taken: regular Men and Millions pledges for \$500 or more, payable inside of five years, and the special Emergency pledges of any amount down to \$5, payable on or before July 4, 1918. Two and one-half millions must be had to avert widespread disaster among the missionary and other brotherhood organizations and among the colleges. All the states are co-operating in this greatest drive for the munitions of Christian warfare ever conducted among the Disciples.

Added Notes on the Congress Program for This Year

Secretary F. E. Lumley, of the Disciples Congress, sends these facts by way of revision and addition, concerning the program of the annual congress which is to be held at Indianapolis, April 10-12; J. W. Underwood, of Central church, Anderson, Ind., will discuss the paper of J. D. Garrison, of Indianapolis, on "Contributions of Protestant Reforms to the Church of the Future." George A. Campbell, of St. Louis, Mo., will discuss the paper of P. J. Rice, of Chicago, on "The Disciples in Cities." The revised topic of the paper of V. W. Blair, of Eureka, Ill., is: "The Demand for Vital Religion." It would be well for those intending to attend the congress to thus revise the program as printed in The Christian Century of last week.

Memorial Church, Rock Island, Ill., Celebrates

Memorial church, Rock Island, Ill., celebrated its semi-centennial and gave greeting to its new pastor, L. Hadaway, on March 22. The new minister and T. W. Grafton, of Indianapolis, former

pastor at Rock Island, were in charge of the service. The churches of Moline, also the Second and Fifteenth Street churches of Rock Island, were guests of honor, these being children of Memorial church. T. W. Grafton, in his address of the evening, plead for a militant church such as can make good at the great tasks which will face it at the close of the war. Phil Mitchell, son of the man who made possible the establishment of Memorial church, fifty years ago, also gave a brief address.

* * *

—Perry J. Rice, the new leader of city missions in Chicago, preached at Evanston, Ill., church every evening of last week except Saturday, also on Easter Sunday.

—The death is reported of the mother of Professor E. E. Snoddy, of Transylvania College. He was called to Wilson, S. D., by the news of her fatal illness.

—E. B. Barnes and Horace Kingsbury were speakers at a recent banquet of the men and boys of the Mayfield, Ky., church and school.

—R. H. Crossfield, of Transylvania, will deliver two addresses at Owosso, Mich., on April 7.

—C. R. Neel, of Bethany, Neb., has been called to minister at Davenport, Ia., and began his work on last Sunday.

—A. F. DeGafferelly, of Sidell, Ill., has accepted a call to First church, Danville, Ill.

—B. H. Sealock, of Illiopolis, Ill., held a series of services last week, with sermons on "The Message of Easter for a World at War."

—The series of meetings held by President R. H. Crossfield, of Transylvania College, at Ninth Street church, Wash-

ington, D. C. closed on March 24, with a total of 50 accessions. President Crossfield writes that the people of the capital city were worn out with attendance at the Billy Sunday meetings and therefore the audiences were not as large as were desired.

—Norwood, O., church held a two weeks' meeting preceding Easter, with home forces leading and the various organizations of the church actively co-operating.

—R. H. Newton, president of the Northern Illinois Ministerial Institute, writes that the meeting of the Institute which was to be held at Champaign this year, has been indefinitely postponed on account of the Emergency Drive.

—The Hoopeston, Ill., church became a living-link with the Foreign Society during the week of March 17-24. Secretary Bert Wilson started the ball rolling on the 17th, writes Pastor J. P. Givens.

—At the pre-Easter services at Carthage, Mo., church, a number of ministers preached, among them being C. C. Garrigues of First church, Joplin. C. H. Swift ministers at Carthage.

—Arthur Dillinger, leader at Salina, Kan., recently spent a week in western Kansas, lecturing under the direction of a leading bureau.

—R. Lee Kirkland will close his pastorate at Eaton, O., on May 1.

—G. W. Titus, recently pastor at Mishawaka, Ind., reports that he is now in France, and at work at his Y. M. C. A. chaplaincy service. He expects to be gone a year, and will return to his Indiana pastorate.

—Price Cross, Disciple evangelist and pastor, has received a commission as lieutenant in the aviation corps at Fort Worth, Tex.

—L. G. Batman's services are appreciated at First church, Youngstown, O. He has recently received a \$500 increase in salary.



Rodeheaver's most recent song book, "Awakening Songs" is adding further to its victories in being used in the

"Billy" Sunday Campaign That Is Awakening Chicago

at the present time. "Awakening Songs" already ranks as the most satisfactory and practical Gospel song book offered church workers. The thousands attending the "Billy" Sunday meetings have been aroused to the highest enthusiasm by the stirring words and music of these Gospel Hymns.

"Awakening Songs" was compiled after consultation with successful leaders throughout the country, and meets the requirements of today. Both the new and old songs have since received the most grueling test in "Billy" Sunday meetings, and proved 100% useful. Thus "Awakening Songs" is a book of Gospel music that is adapted to religious bodies anywhere whether it be in the smallest hamlet or the great metropolis.

RODEHEAVER'S "AWAKENING SONGS"

embodies the results of Mr. Rodeheaver's practical work and observations as a leader of large religious bodies. He has studied and knows the various types of Gospel music best suited for Gospel work.

In addition to the new songs, "Awakening Songs" include many of the most effective of the old solos, duets and quartets. This includes songs by popular writers of gospel hymns and songs; and the standard devotional hymns so familiar and well loved by all. A 256-page collection of inspiring songs that will put new life and energy into any Sunday School, Young People's Meeting or Sunday Evening Service.

Charles H. Gabriel adds his wide experience as a writer to Mr. Rodeheaver's experience as a leader. Together they have produced a work that has no superior in the gospel music field.

Sample copy sent for 15 days free examination to those interested; or single copies sent postpaid on receipt of price, cloth 35c; limp 25c; manila 22c. Send for Rodeheaver's catalog of Gospel Music for Home and Church use.

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—After a most successful pastorate of three and one-half years at Wellington, Kans., H. W. Hunter has resigned from this work to accept a very urgent call to the pastorate at Highland Park, Des Moines. The news of his resignation came as a surprise to the people of Wellington. The Des Moines congregation had been endeavoring to secure the services of Mr. Hunter for several weeks. His previous work was at Higginsville, Mo. At Wellington he has been very active in community activities, having served as secretary of the organization that conducted the Red Cross drive last autumn.

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idleman, Minister

—Information concerning the coming Disciple Congress, to be held at Indianapolis, Ind., April 10-12, may be secured from Frederick E. Lumley, care College of Missions, Indianapolis.

—The new year book shows that the Disciples have in the United States and Canada 8,847 Bible schools, with an enrollment of 1,005,215. There are 823 churches reported that have no Bible school, while 585 mission schools are listed that are Bible schools only.

—A new congregation has been organized at Riverside, Cincinnati, by Louis Patmont, the new congregation being composed of former members of the Elm Street church. The new church is reported to be progressively missionary.

—An every member canvass made at First church, Alliance, O., resulted in increased pledges for current expenses of 30 per cent, and for missions 31 per cent. At High Street church, Akron, O., a hundred men were called to carry through the every member canvass, and 98 of them responded. The revenues of the church were greatly increased. Niles, O., reports a fruitful canvass.

—Frank Garrett, of Nantunghow, China, has been asked to teach the Bible at the high school in that city.

—A. F. Stahl, of Maysville, Ky., has been spending a month in the southern training camps.

—The fifth annual Greater Louisville school of methods will be held April 8 to 12. Seven ministers of the Louisville churches have signed for the school.

—A feature of Easter Sunday at the Warren, O., church was an effort to raise in cash and pledges a total of \$13,500 to be used in clearing the church of debt. Walter Mansell leads at Warren.

—The churches of Montana are seeking to eliminate an indebtedness of \$1,000 on the state work and to put the work on a sound financial basis.

—During a recent meeting held by Jesse R. Kellems at Milton, Ore., over 200 accessions were made to the church.

—U. S. Johnson has closed his work at Fairfield, Ill., to accept the pastorate at Flora, Ill.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Homer L. Magee has rounded out fourteen years of service at Pecos, Tex. Mr. Magee came to West Texas in poor health and began work under great disadvantages, but he is now strong and has done a most fruitful work. The

Pecos church is largely responsible for the support of Frank Lanehart in southern Mexico.

—Earl H. Fife, the new leader at DuQuoin, Ill., reports twenty accessions to the membership there since last report.

—James A. Crain is the only Disciple chaplain with the Texas National Guard troops. He is located at Camp Bowie, Tex., with the 133d Field Artillery.

—Edgar DeWitt Jones, who has been in the camps of Texas, gave an address last month before the bi-monthly mass meeting of the Dallas, Tex., churches. Dr. Jones preached at two of the Dallas churches on his last Sunday in Texas.

—The Organ-Mell evangelistic campaign at Caldwell, Ida., closed with about fifty additions to the church. The party began a meeting at Meridian on last Sunday. This series of meetings in South Idaho has resulted in about 375 additions to the churches.

—At Forest Grove, Ore., the Disciples.

Congregational and Methodist churches having been considering federation. The Christian Journal reports that the Methodists refused to consider the proposition seriously and the Disciples congregation, by a vote of 59 to 33, voted against the move.

—L. N. D. Wells, assisted by singer F. H. Shaul, is leading in a home force meeting at High Street church, Akron, Ohio.

—Crayton S. Brooks is assisting W. B. Clemmer at Central church, Rockford, Ill., in a series of evangelistic meetings.

—About one hundred of the ministers of the Disciples have accepted positions opened to them by the war.

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Disciples Get Results in War Work

W. D. Ryan Praises Work of Emergency War Committee

After spending a month at Camp McClellan, Anniston, Ala., W. D. Ryan, of Central church, Youngstown, O., comes to this conclusion: "I am convinced that the most distinctive and worth-while task confronting our Emergency War Committee is to send men to find our Disciple boys, to visit them at their tents, to connect them with the local churches and to be a big brother to them in the name of the church. In addition to this, considerable money ought to be spent in providing welfare privileges for the soldier during his play time in the adjacent town. To do these things would seem to be the peculiar demand of the hour and it would be downright disloyalty to our God and our country to fail to provide for our own who are following the colors." Mr. Ryan writes that the Camp McClellan soldiers come from Eastern states in which there are but few Disciple churches and that therefore the number of Disciple boys there is not great. He succeeded in getting the addresses of about a hundred, and visited them and wrote them personal letters. On the last Wednesday evening of his visit the little Anniston church gave a social for the boys and between fifty and sixty of them were present. Mr. Ryan made his headquarters at one of the Y. M. C. A. buildings. He spoke at some of the meetings of the Association and praises them for their achievements.

Naval Station Work Being Done By Illinois Disciples Succeeds

The Naval Training Station work that is being done by Northwestern Illinois District Evangelist Ward E. Hall is proving most effective, reports Secretary H. H. Peters. He has been able to secure a number of favors through the Senior Chaplain and he now has a First Class Yeoman assigned him by the Navy Department. This is a competent young man who will give his full time to assisting Mr. Hall. Passes have been issued, so the Christian church representative has ready access to the hundreds of boys who are at the Great Lakes from the homes of the brotherhood. The work is being done in a systematic way, as a religious census is taken of all men entering the station. The cards are carefully followed up by Mr. Hall through

the mails and personal visitation. His calling on the men at their barracks is most valuable. Men are reported uniting with the Waukegan church at each service, which was not true before this personal hand-picked method was used. Secretary Peters further writes: "Our Brotherhood should rejoice that we, like the other communions, have a camp pastor at the station. He is frequently speaking under the auspices of the Senior Chaplain and the Naval Y. M. C. A. and is one of the regular teachers in the Bible class work. Another important part of this work is the securing of invitations for our boys into the homes and the providing of a social life through the churches. The men can find one of their own church regularly at the station for help in their problems. Every one who has a son or friend at the Naval Station should write to Ward E. Hall, City Y. M. C. A., Waukegan, Illinois, and tell him about the boy and in what camp and barrack he is living. This work has been demonstrated that it is effective and in some way our brotherhood must make provision to permanently maintain it."

F. W. Burnham, of the American Society Tells of War Emergency Committee Work

Secretary F. W. Burnham, of the American Society, writes that the people are becoming more and more interested in the work of the Emergency Committee of the American Society among the soldier boys. Here are some of the things being done, as reported by Mr. Burnham: "We sent M. L. Pontius of Jacksonville, Ill., to Houston, Texas, Camp Logan, for February. He was succeeded the first of March by John R. Golden of Decatur who is at Camp Logan now. We sent Edgar DeWitt Jones of Bloomington to San Antonio, and we are planning to send some of our Missouri men to Camp Doniphan at Lawton, Okla. From Indiana we have sent C. H. Winders, of Indianapolis; F. E. Smith of Muncie; and David H. Shields of Kokomo to Camp Shelby, Hattiesburg, Miss. Five hundred dollars has been appropriated for work at Deming, N. M.; fifty dollars a month for our church at Rockford, Illinois, Camp Grant, where we are also supplying camp pastors. Plans are also under way for similar work at Newport News and Norfolk, Va.

Disciples Emergency Drive

The Emergency Drive is on in full force. It gathers momentum daily. The churches are recognizing in a splendid way the momentous issues at stake in this hour.

At this writing, state conferences are still in progress. The "team" is doing the best work of our five years' experience. Their hearts are in this drive. The people are stirred to the depths. A pastor in the middle west said, "I have always been a conscientious worker, but as I look back, my ministry seems to be nothing in comparison with what it should have been. I realize more keenly than ever that I stand between a suffering Christ and a sorrowing, sinful world. Henceforth, no occasion is unimportant, no service insignificant."

Actuated by such a spirit, men and women go out from these conferences to translate into action the impressions of the hour.

Business men are attending the conferences in large numbers, and everywhere they are a bulwark of strength. They stand for large measures. They urge vigorous and immediate prosecution of the task. The chief women are present in every conference. There is but one voice from them. It is for complete consecration and for unstinted service.

State apportionments have been made. They are larger than anything our churches have ever faced before, but with unanimity they are being received in a spirit of devoted courage. Everyone is diligently at work to reach or surpass the amount asked. Already a few reports

are in from individual churches. One middle west pastor on receiving word of his county's apportionment, expressed doubt of ability to reach it. He went home, put the matter before his board, and in their first meeting they themselves pledged half the total apportionment of nearly a score of churches in the country.

A western church has already secured pledges suggesting five times their total missionary gifts of last year. These are words of hope. The victory is not won, and will not be won until the last pledge is in. These indications show that there is a spirit among our great hearted men and women to put across this drive magnificently.

Full attainment requires that we be instant in prayer, strenuous in endeavor, and strong in courage until the victory is achieved.

MEN AND MILLIONS MOVEMENT.
Cincinnati, O.

The Disciples Congress

Central Christian Church, Indianapolis,
April 10-12

A noted politician once told the American people that they were incapable of anything but discussion. That was before we entered the war, however.

Whatever else may be true, it is indispensable in this modern world to be capable of free and straightforward discussion. Action of any sort, without due deliberation, has no guarantee of being valuable.

The Congress is a meeting for discussion. No policies are advocated; no resolutions are drawn up; nobody is committed to anything but earnest and

unswerving pursuit of the truth.

If you have a message in your soul, come to the Congress and utter it. Although you may not have been asked to fill a place on the program, you are none the less welcome. The Congress is an open forum for the consideration of questions which cannot be opened in any other public gathering we have. Come and deliver your message.

If you are a truth-seeker you will greatly profit by the program arranged this year. The two days are full of live and timely topics and many able men are devotedly preparing to give them careful consideration. You may not agree with them. If so, speak out. This is your meeting. Come and fellowship with us in the search for light.

Hotel Barton and Hotel Puritan will furnish good rooms at reasonable rates. Write them your needs.

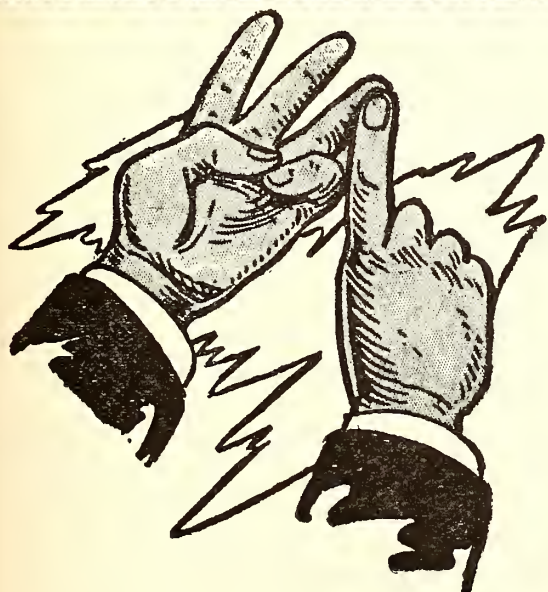
F. E. LUMLEY,
Secretary.

—The Christian Endeavor organization at Ault, Colo., has a membership as large as that of the church and larger than that of the Bible school.

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Re—HOME MISSIONS

Note Three Things

First The month of May belongs to Home Missions.
(See Year Book, page 77.)

Second Religion and patriotism are now merged. Very fitting, therefore, will it be for every preacher on Sunday, May 5, to deliver a message to his church on "The Mission of America." (For suggestions see the April American Home Missionary.)

Third This is a War Emergency Year. All Home Fields demand increased appropriations. Service for our boys in khaki is extra. Urge your people to a sacrificial offering.

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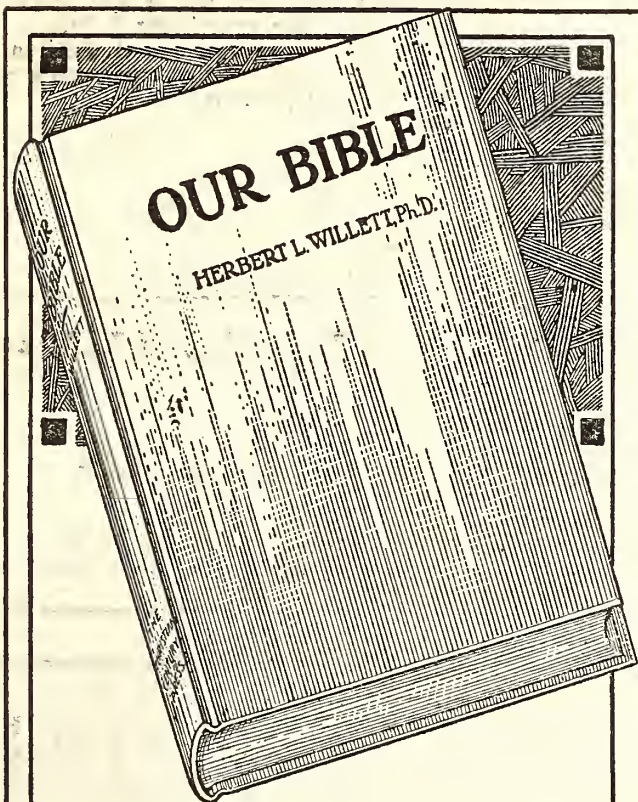
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Carew Building,
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and all Bible students

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By HERBERT L. WILLETT



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THE CHRISTIAN CENTURY

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When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employe. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLISON, Postmaster-general.

Vol. XXXV

April 11, 1918

Number 15

Palestine and World Policy

By Charles S. Lobingier

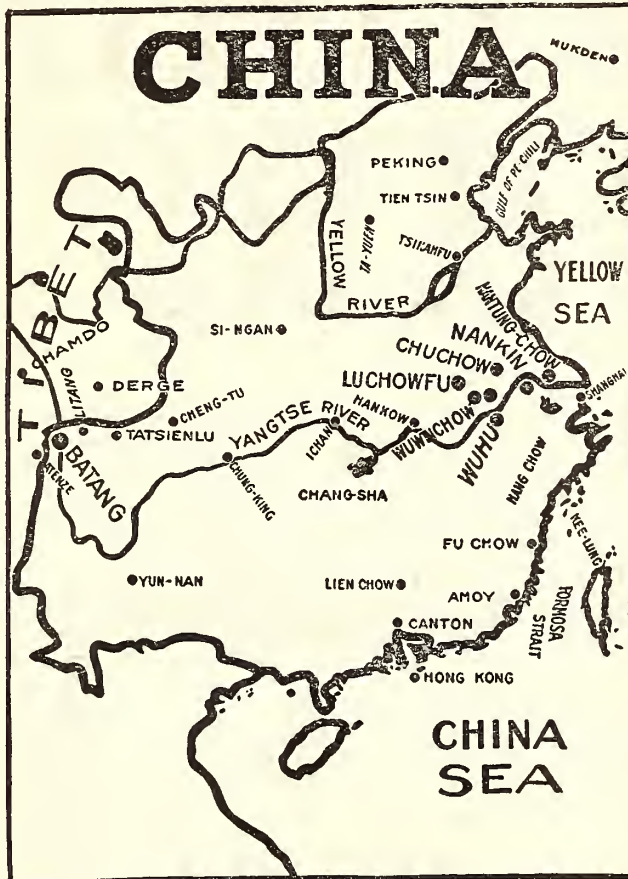
Churches and the Progressive Movement

CHICAGO

WILL YOU FACE THESE FACTS?

Great Antiquity and Vast Population

When Moses led the children of Israel through the wilderness, Chinese laws and literature excelled those of Egypt. Every fourth person in the world is a Chinese. Millenniums of famine, pestilence, poverty, ignorance and superstition have impeded but not destroyed this great people.



The Circles Indicate Our Mission Stations

A Country of Marvelous Transition

China is awakening from the sleep of centuries. Footbinding has been forbidden and opium outlawed. A republic was established in 1912, and our own system of public schools has been adopted. Railways are being built, and China looks to the West for aid in the material and intellectual things of civilization. The old superstitions are breaking, there is a discontent with the past and the doors are wide open for Christianity. The work began in 1807 with the heroic work of Robert Morrison. He toiled for twenty-seven years and had six converts. Today there are 5,517 missionaries, 19,057 Chinese workers, and a Protestant Christian constituency of more than 500,000. There are 150,000 in the mission schools, and the missionary hospitals treated nearly 3,000,000 patients last year.

Our Strategic Position

Our work began with Dr. W. E. Macklin in 1886. We now have forty missionaries, 160 Chinese workers, 1,182 church members, and 1,850 in our schools. Our hospitals treated 80,000 patients last year. The value of our property is \$120,000 and over \$9,000 was raised on the field last year. The Disciples of Christ are located in the great Yangtse valley and the work radiates from Nanking, the ancient capital and educational center of China. In the great Nantungchow region, with its open doors and millions of people, our missionaries are the only ones to reach the people.

Program for the Year

The mission asks for 24 workers this year. The following should be sent without fail: two evangelistic families, two educational families, three single women, two nurses, and one medical family. These buildings are needed now: Institutional church, Nanking, \$4,000; addition to Girls' School, \$4,000; land for Girls' school, \$2,500. Institutional church and home in Wuhu, \$5,000; school for boys and school for girls, and community center, Chuchow, \$6,000; Boys' school, \$4,000, Girls' school, \$10,000, for Nantungchow.

The Emergency in China

We have fewer missionaries than five years ago. The hospital at Chuchow is closed for lack of men and money. The honor graduates of our High Schools are denied the scholarships in the University and Seminary that were promised to prepare them for lives of Christian service.

Men and Millions Movement

222 West 4th Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

APRIL 11, 1918

Number 15

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Churches and the Progressive Movement

UP to this date, the progressive movement among Disciples of Christ has been an affair of individual Disciples—ministers, teachers, enlightened laymen—whose hearts are grieved by the provincialism into which the forces of reaction have led us and who yearn to see the ideals of our fathers coming to some fair realization in the modern world. These individuals have found their fellowship as progressive Disciples with other individuals of like mind and like yearning across the boundaries of local congregations. So far, the task of leading the churches as such to face the question of their congregational relationship to the progressive movement has not been seriously enough considered by forward-looking men and women with capacity for leadership. This is not due to any lack of congregations whose outlook and spirit naturally ally them with progressive tendencies, for there are hundreds of churches among us ready to respond to the right kind of call to commit themselves to a positive forward-looking program.

The weakness is due primarily to the fact that the churches have not had interpreted to them the situation in which the Disciples' enterprise now finds itself. In every congregation characterized by forward-looking tendencies, by modern vital interests and by emancipation from legalistic controversy, there are a few individuals besides the minister who are aware of the general problems which divide the sentiment and purpose of the Disciples. But the majority know nothing at all. They do not read the church papers, they do not attend

the conventions or congresses, and their ministers, for the most part, avoid any discussion of those issues which concern the Disciples' character and distinctive contribution to the Christian world. In such churches there is usually a lively interest in missions, in social service, in benevolence, in evangelism, in the up-building of their local church institution. But there is too often utter unawareness of the significance to the Disciples of these new vital interests that have displaced the formal and doctrinal interests of a generation ago.

✱ ✱ ✱

Manifestly, an enterprise conceived in the spirit which has characterized the Disciples' enterprise from the beginning, cannot be satisfied merely with the possession of those virtues which are the common virtues of all Christian churches. We Disciples began in the conviction, and have all along been sustained by it, that we were called of God to render a distinctive service to the Christian world. We can never be satisfied by achievements, however great they may be, in those fields of activity in which as Christians we share the universal task of the Church.

When our missionary leaders tell us, for example, that Christian missions is the central and essential task of the church of Christ they speak truly. And when one of our churches responding to this call to preach the gospel in the ends of the earth, gives money and life and prayer for its accomplishment, that church has done its plain duty as a church of the Disciples' move-

ment. The same might be said of its response to the call of Christian benevolence, of ministerial relief, of education, of social service or any of those well established items in the circle of present-day Christian duties. These are all Christian things, fundamental Christian things, and without the doing of them a church could have no claim upon the attention of the Christian world for any distinctive testimony it might feel called of God to utter. But these things are not *Disciple* things. And unless we are to surrender our conviction of leadership in the particular task which we have all along believed was committed to us, no church of Disciples can be satisfied with even the most conspicuous devotion to these elemental Christian duties.

But we have in our fellowship now hundreds of churches—perhaps 1,500 or 2,000 of them—emancipated from the bondage of legalism and negatively indifferent to the theological considerations which even within the first generation of our history began to deflect our people's thinking away from the central objective which we started out to obtain. These churches are the very cream of our communion in missionary devotion, in social service, in catholicity of culture, in vital Christian experience. They are located chiefly in the cities and the more progressive communities of the country. To them the old controversies have grown stale and repugnant. Their people go away unfed and unhappy from a discourse that has endeavored to galvanize into pertinent importance the dogma of immersion-baptism, the formula of the "four steps into the Kingdom," the alleged binding character upon us today of the mechanics of organization that obtained in the primitive church. They wish their church life to develop in the practical ways of elemental religion, missionary zeal and broad Christian co-operation. In seeking for a minister they demand one with a live, palpitant, spiritually catholic message. And such ministers they are increasingly able to find, for the entire new generation of ministers coming from present-day schools are, with but rare exceptions, men whose preaching is of this type.

But such churches have not been made conscious that any further obligation devolves upon them beyond participation in the general religious life common to all Christians today. As a result, their sense of relationship to the Disciples' movement is becoming purely static and institutional—they happen to be a church of Disciples, just like their neighbor churches are Congregational or Presbyterian churches, and their duties to the Disciples "denomination" (as they naturally come to conceive it) are of the same institutional character as the duties of a Presbyterian or Baptist church to its particular denomination. All the creative idealism, the dynamic purpose, that belonged characteristically to our Disciples' churches from the beginning, all the vibrant sense of being propagandists and illustrators of a cause, the conviction of having a mission in the world over and above the elemental duties recognized by the church in general—all this has faded out with the fading of the legalistic doctrines and formulas which now seem so stale and meaningless.

For permitting these churches to fall into this neu-

tral and, so far as Disciples' ideals are concerned, disillusionized state of mind their progressive-minded leaders, lay and clerical, are to be held responsible. Those leaders in each congregation who read the church papers, attend the conventions and know something of the profound struggle our brotherhood is passing through to recover for itself its original character and to bear its testimony effectively through vital contacts with modern life—those men and women, as the slothful servant hid his talent in a napkin, have kept their progressive ideals in their own breasts, communicating them only to the elect whom they meet in a semi-esoteric fashion in a super-congregational fellowship. Surely the time has come for this kind of dilettanteism to give place to a more earnest and forthright dealing with the serious problem we have on our hands. The churches as such must be made progressive churches. And by that is meant that they must come consciously, as congregations, to share in the inspiring undertaking to make of the Disciples of Christ the kind of people God called us to be and to do the particular task God called us to do. No activity or zeal in missions or benevolence or social service or religious education will atone for the lack of this participation by the churches in the essential and distinctive task of the Disciples.

What, specifically, the churches can do will be the theme of a later article.

Red Cross Stories From the Front

NOTHING more appealing has come out of the warring nations than the stories of Red Cross work among the children. Mothers and fathers in this country will hug their little ones close as they read the hardships endured by Belgian and French "kiddies."

Early one morning recently the German soldiers gathered at the railroad station at Liege, Belgium, 581 children to be shipped through Switzerland into France. The Germans did not want the feeding and care of them. After a journey of two days the train rumbled into the station at Evian, France, where the American Red Cross receives and cares for more than 1,000 repatriates every day. Out of every window were stretched little hands and heads, crying, calling, singing children. As the train stopped five trumpeters gave their fanfare of welcome.

In groups, in pairs, holding hands, a little brother clinging to his sister, four or five little friends side by side, shouting and singing songs they had not been allowed to sing for three long years, the children poured into the street.

A very little one in a blue cape and pointed cap fell in his hurry, and the stream began piling up around him. But a Red Cross nurse quickly lifted him to his feet, comforted him and started him on his way again. Soon they were in shelter and being given the best food they had had since 1914. Then followed the baths and

medical examination, and off to bed in clean "nighties" and to dreams of something besides the Boches.

In a day or so they would be sent to other towns in France where the sound of cannon and the sight of soldiers no longer terrify them, and where they can be educated and grow up to be the hope of the country.

Our soldiers in France are respecting the Red Cross when worn by Germans, even if the Germans have fired upon American Red Cross stretcher-bearers and ambulance drivers, as the following dispatch shows:

"Some American soldiers in a listening post northwest of Toul early this morning discovered an enemy patrol fixing their own wire, and promptly opened fire. The Germans retreated hastily, leaving two of their number hanging on the barbs.

"Several hours after daylight a party of five Germans, two infantrymen and three Red Cross workers, emerged from the enemy lines and started for their comrades entangled in the wires. The Americans saw the Red Cross brassards and did not open fire on the party, which removed the bodies."

Proof is indisputable that the Germans have bombed hospitals plainly marked with the Red Cross, have sunk hospital ships equally plainly marked, have fired upon American Red Cross workers on the battlefield, and otherwise have ignored the emblem that every civilized nation respects.

That our American boys do not intend to retaliate with this kind of barbarity is proved in the foregoing dispatch, and German mothers who have sons wounded doubtless will see the difference between "Kultur" as practiced by their own leaders and "culture" as practiced by the American and allied soldiers.

Human interest stories of our boys in France are coming back through the American Red Cross canteen workers, who are women.

"One day a big, strapping, young American came into our canteen," said Mrs. Jean Hull to a crowd of workers in a Red Cross surgical dressing room, "and I saw at once that he was just about ready to cry with homesickness.

"Cheering up the homesick boys is a leading part of our duties in the canteens. So I jollied him along and finally asked him what was the matter."

"I wish I could hear my sister play the piano," he blurted out.

"Here was this boy who, under fire, would take any risk, all but floored by a longing for his sister, probably the only close relative he had. I took him by the arm and marched him over to the piano in the canteen.

"We can't bring your sister, but here is a woman who can play the piano to beat the band and if you are hungry for music take your fill," I said.

"Pretty soon the canteen was filled with soldiers who had gathered around the piano and in fifteen minutes that boy had forgotten his homesickness and when he left he was in high spirits. We know that General Pershing considers this phase of Red Cross work highly important in sustaining what soldiers call the 'morale' of an army."

Chauffeurs and Preachers

A CHICAGO morning paper printed recently an "ad" of a leading taxicab company in which were given the terms on which their chauffeurs worked. These men are paid thirty-five dollars a week. Their medical and dental bills are provided, and when they are incapacitated for work they are put on half pay. They are given a percentage of the net profits of the company, which adds a bonus of one to two hundred dollars a year. In addition, there are the tips which are often generous. The Disciples in Chicago have only three or four ministers, among more than twenty men, who are so well provided for.

The Continent tells of a Presbyterian minister who resigned at the age of thirty-eight, leaving a pastorate which paid a salary of \$1,500 for a business position where he will have three thousand dollars and a percentage of the net profits. He plans to stay in business until his children are educated and then go back into the ministry. Vain hope! Most of us know that he has quit for good. After his resignation, his church offered him an increase of three hundred dollars a year. Why not before?

The ministers are now making almost weekly appeals for various special causes.

The annual appeals for the various denominational enterprises are made with ingenuity and faithfulness. There is one kind of appeal that no minister will make for himself; that is, an appeal for a decent increase in these days of mounting war prices. Why does not a layman or a group of laymen in each church see that this is done? In the hour of the church's greatest religious opportunity, she is losing many of her strongest men.

A wise state secretary was discussing the other day the way to improve the ministry in his state. He was being urged to hunt out educated men. He said: "It is no use, for our churches cannot keep them unless they pay more." He proposes to carry on a systematic campaign of education with reference to raising the minister's salary, believing the churches must first deserve a competent ministry.

Opportunity in the Camp

WHEN thousands of men are taken from their homes to live under circumstances quite foreign to what they have been accustomed to, there is sure to be more or less in this life that is not ideal. Miners who live away from the refining influence of women suffer from a too masculine environment, as do sailors and other groups of men who are segregated on sex lines.

Enough has been said about the prevalence of vice in the camps. Competent observers would say that it is only a minority who are at this time falling victims to such tendencies. We are to look for the dangers of the camp in other directions. A virtue that is exaggerated becomes a vice and from an exaggeration of camp discipline are possible many hazards.

We try in military establishments to build up in men the virtue of courage. When courage is exaggerated it becomes ruthlessness and a contempt for human life. Our soldiers must be prepared to face some terrible things, but we would not wish to see American men trained to the Prussian scorn of life, even if such an attitude right now might mean military efficiency.

Discipline itself may teach men to obey orders from superiors or it may subject their intelligence to such extent that they will always wait for orders. Physical training will give men perfect bodies, but will these men lose interest in things not physical? A bright young sergeant with two university degrees declared the other day that after the war he was going back to the farm so he might always live in the open air. Has a man of great talents a right to make such a decision?

The opportunities of aggressive Christian men in the army are outstanding. A Y. M. C. A. secretary, who was a minister before he became a secretary, has decided to enlist that he may carry his Christian influence even further than he could as a secretary.

Those who deal with soldiers have the task of studying their problems intimately and getting a first hand knowledge of the military life. Only thus may they prove the most helpful in discovering the hazards and opportunities of camp life.

Chicago the Home of the Prophets

THE importance of Chicago as moulding the ideals of the religious leaders of the country has never been fairly appreciated. The various great religious bodies are training ministers in the following schools: Divinity School of the University of Chicago (Baptist), Chicago Theological School (Congregational), Garrett Biblical Institute (Methodist), Western Theological Seminary (Protestant Episcopal), McCormick Seminary (Presbyterian), the Evangelical Lutheran Seminary and the Disciples' Divinity House. The Roman Catholics are planning for a great theological school in Chicago. There are in addition various training schools for Christian workers, which also give short course religious instruction, some of them connected with the denominations and others operating independently, as the Moody Institute does.

In the seminaries of the city are more than a thousand students. Every two or three years a new generation of students comes on. All over the middle west and even to the farthest confines of the country these men go and carry with them the conceptions of religion which are gained here.

While here these men study religious movements. A bright Methodist student is not satisfied until he has sampled the preaching and investigated the work of the other great religious bodies of the city. It is highly important that the Disciples should be strongly entrenched in Chicago, with successful institutions all over the city, in order to command the respect of these students and in order to reassure the Disciple students

in the ministry of the vigor and practicality of our movement.

The presence of these men in the city is a challenge to every denomination to maintain the preaching of strong men as models for the students and to cultivate a type of religion thoroughly modern and good enough to be carried to other sections of our great country.

The Congress and Our Traditions

THE Disciples of the past believed in a free forum and an open discussion of religious questions. The printing press set up in the wilderness at Bethany began attacking the abuses of an out-grown secretarianism, and the fathers were ready to stand upon the public platform before the mightiest antagonists of the time to defend their conceptions of religion.

In these latter days, we have had a type of timid leadership which would try to pour rose-water over every difference of opinion between brethren. Better that men's minds should rust out than that an honest difference of opinion should find expression! There has never been a greater apostacy from the spirit of the fathers in any religious movement than this shift and sly opposition to frank interchange of religious views among the Disciples. Under a system of compromises and delays, the Disciples have had more division of sentiment than they would have had if we had all been men enough to talk ourselves out. John G. Paton once prevented a war in the New Hebrides by putting two tribes on either side of a river and letting them talk all day! Even civilized men get on better if they can find expression once in awhile.

The Hot Box

A Parable of Safed the Sage

NOW I rode upon a Swift Train called the Limited, and it was Going Some.

And suddenly it stopped at a place in the midst of the Tall Grass; neither was there a Station in the place. And all the Passengers Smelt an Unholy Smell. And divers of them Got Out.

And, behold, from the Axle of one of the Wheels came forth Flame and Smoke.

And one of the Passengers said,
It is an Overheated Journal.

But one of the Train Men answered and said,
She's got a Hot Box, and it's Dollars to Doughnuts she's got a Busted Brass.

Then they carried Water from the tender of the Locomotive, and poured on Seven Buckets full, so that the Water ran all about the Car Wheels, and the Water Hissed when it touched the Axle, and the Steam did Arise.

And when it ceased to give forth Steam then jammed they in Cotton Waste, and poured in Dope; and the Conductor shouted, All Aboard.

And the Train moved on.

But in ten miles it Stopped; and we smelled the same Infernal Smell; for so I may call it at a venture, having never smelled the Smoke of Gehenna, but thinking it like unto this Smell.

And seven times we Stopped and flooded it with Water, and Chucked in Waste, and poured in Dope.

And finally we came to a side track, and the Conductor yelled,

All passengers take the Rear Car. We're going to Cut This Out.

And they Cut it Out.

And as it stood on the Siding the Smoke of its Torment Still arose.

And I considered what I had seen.

For a Church is a Railway Train, and every Member is a Wheel. And although there be Flat Wheels, and Wobbly Wheels, and Lopsided Wheels, still do they go around, and go as the Train Goeth. But if so be that there be a member who is Touchy, verily a Church with

One Such Member is like unto a Train that hath a Hot Box.

And if so be the Hot Box is in the Choir and gets Het Up because another Member of the Choir singeth more Solos; or if so be the Hot Box is in the Sunday School, and beginneth to Smoke Up whenever the Superintendent Requesteth all Teachers to Prepare their Lessons and Come on Time, and One Teacher declareth she thinketh it Horrid thus to be Bawled Out; or whether the Hot Box be in the Board of Deacons, still is an Hot Box a very Undesirable Citizen.

And I thought of these things.

And the Spirit of the Lord said unto me, Safed.

And I answered, Here am I.

And the Spirit said: Safed, thou hast considered the Evil Case of a Church that hath an Hot Box in the Choir, or in the Sunday School, or in the Board of Deacons. See that in thy Church there be no Hot Box in the Pulpit.

And I considered all these things.

Four Poems for the Times

Hate

MY enemy came nigh,
And I
Stared fiercely in his face.
My lips went writhing back in a grimace,
And stern I watched him with a narrow eye.
Then, as I turned away, my enemy,
That bitter heart and savage, said to me:
"Some day, when this is past,
When all the arrows that we have are cast,
We may ask one another why we hate,
And fail to find a story to relate,
It may seem to us then a mystery
That we could hate each other."
Thus said he,
And did not turn away,
Waiting to hear what I might have to say.
But I fled quickly, fearing if I stayed,
I might have kissed him as I would a maid.

—JAMES STEPHENS.

My Prayer

WHITE Captain of my soul, lead on;
I follow Thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, Help me Be Brave!
Where righteous ones can scarce endure
The siren call, Help me Be Pure!
Where vows grow dim, and men dare do
What once they scorned, Help me Be True!

—ROBERT FREEMAN.

A Pilgrim's Prayer

LORD, make me gentle. Since the ways
Of earth are filled with needless strife,
Let me be gentle all the days
Of this my life!
Let me speak low, that they who hear
Noiseless, their mission may fulfill—
A tranquil farer in the street
And on the hill.
Let me speak low, that they who hear
May listen, glad of tender tone,
And they who answer, drawing near,
May calm their own.
Lord, though a tumult of distress
And noise and clamoring be rife,
Let me move down with gentleness
My path of life!

—NANCY BYRD TURNER IN THE BEACON.

Lament

WE who are left, how shall we look again
Happily on the sun, or feel the rain,
Without remembering how they who went
Ungrudgingly, and spent
Their all for us, loved, too, the sun and rain?
A bird among the rain-wet lilac sings—
But we, how shall we turn to little things
And listen to the birds and winds and streams
Made holy by their dreams,
Nor feel the heart-break in the heart of things?

—WILFRID WILSON GIBSON IN HILL-TRACKS.

Letters and Visions of Apocalypse

SOME of the most important features of apocalyptic literature were mentioned in the last study. Among them are the highly figurative character of the material, the despair of deliverance from pressing trouble through the progress of Christian truth in the world, and the appeal to supernatural relief; the immediacy of the expected relief, since any postponement of rescue would benefit only a future age, and not the generation now in distress; and the constant dependence upon the most vivid and apocalyptic of Old Testament books, like Ezekiel, Zechariah and Daniel, and the Jewish literature of the same character, such as Enoch, the Assumption of Moses, the Apocalypse of Ezra, and Baruch.

It is also apparent that in other striking features all these books have much in common. Two of these are the impressive use of certain numbers, and the constant employment of angel ministries. The numbers most in vogue are seven and ten. The former is far the most popular numeral of these books. It appears constantly, with meanings that are usually clear. It stands generally for any complete enumeration. In the same manner the half of seven is used to describe any kind of limited time or series. This shorter measure is frequently employed to describe a period which may not be known with precision, but is not too long to be endured. It is sometimes three years and a half, sometimes it is spoken of as "time, times, and half a time"; again the form is varied and the same thing is denoted by forty-two months, or twelve hundred and sixty days. All this is familiar to the readers of these documents and is easily intelligible.

The employment of angels is equally characteristic. They are the messengers, the servants, the interpreters of the visions. Their presence lends an impressiveness which could be secured in no other manner. They are not only the actors in many of the scenes, but the suggestion of their nearness in others lends a certain mysterious majesty to the record. These abundant uses of significant numbers and angels in the apocalypses would alone serve to separate them in nature and meaning from all other portions of the Scripture.

THE OPENING OF THE BOOK

In the opening of the book the writer affirms that it is the revelation, or disclosure, of Jesus Christ, which the Father gave to him, in order that he might make clear to his disciples the things that were soon to happen. This was signified to John by the angel of God; the visions that he saw he set down. He regards the book, therefore, as on a level with the prophetic writings of the past and the present. Happy is the man who in the public assemblies of believers reads aloud these messages, and happy also are they who hear and heed. The time of fulfilment is at hand. It is to be hoped that this injunction of the Christian leader who speaks through these pages of Revelation may be a sufficient

hint to those who follow these studies. The first requisite of honest dealing with the Scriptures is to give attention to what they say. No one should take time for these articles who is not willing to accompany their hints with a careful examination of the book itself. In that manner alone can the truth of the suggestions made be tested.

The two features which are in striking contrast with Old Testament and Jewish apocalyptic are the letters to the seven churches, and the appearance of Jesus as the judge of the world. In the other books God is always represented as the one from whom judgment proceeds. In this volume such judgment is committed to his Son. The letters are a novel and striking feature of this volume and serve admirably to introduce the visions which are wholly in the spirit of the usual apocalypses.

In western Asia Minor there were many Christian communities. Doubtless most of these had been called into being by the ministry of Paul during the years he resided in Ephesus. Either through his personal visitation or his growing circle of friendship, the cause of Jesus was planted in many of the towns and cities of the region about. To seven of these churches John directs epistles which are intended to review somewhat the common features of their present Christian problem, to apply warning and censure where it is needed, and to encourage the believers with the sure promise of a speedy and happy issue out of all their troubles. It is clear that the usual indirections of the religious life had found entrance into these communities. Years had passed since their first enthusiasm flamed up at the initial preaching of the Word. One might find in the careful study of these seven churches most of the qualities which belong to representative churches today, all the way from faithful and militant watchfulness to a lukewarm and faithless apostasy.

PERSECUTION OF CHRISTIANS

But that which most of all concerned the writer was the present distress which had fallen upon many of their members. In that region of Asia Minor the worship of the emperor had been set up, and obedience to this imperial cult was enforced with far more rigor by the priesthood than was true in Rome itself. Particularly at Pergammum temples were erected and altar fires blazed to the imperial name. Martyrs like Antipas had paid the price of their testimony, and the author himself had shared in some of these afflictions. There was danger of cowardly compliance with heathen demands, and almost equally of complacent smoothing down of Christian principle in the direction of half-Jewish and half-pagan opinion. This form of error is hinted at in the various references of the seven letters to false teachings or seditious or immoral behavior on the part of would-be leaders, both men and women. Those who were sensitive to the meaning of the faith they had espoused would not be led away into such

errors. There was a brightening of hope in the assurance of the early and visible coming of the Lord, who would appear in the clouds and be seen by every eye, amid the terror of those who had rejected him. The glory of that Master, John himself had beheld on that Sunday in the rocky island of Patmos, when the visions which he was later to describe had been opened to him. In that ecstasy he was caught up even as Paul said of himself in earlier days, and heard and saw things almost beyond the telling. In the glory of that vision he wrote his book, even as Isaiah carried through life the spell of his transcendent experience in the presence of the Holy One of Israel (Isa. 6). This introduction of the glorious experience in the heavenly presence, the commission to write the things he had seen, those then transpiring and what were about to take place, and the admonitory letters to the seven churches, occupy the first three chapters of the book.

Then begins the disclosure of the divine secrets concerning the power of the once humble and crucified Jesus, who has been made the divine Lord of the heavenly world, and by his power to disclose and bring to pass the startling events of the immediate future is revealed as the Lord of life and death. It is an impressive scene upon which the seer is permitted to look. The throne of God is surrounded by twenty-four angel princes. The seven spirits of God were symbolized by the lamps of fire. The four living creatures, recalling Ezekiel's vision (Ezek. 1-3) joined with the other celestial presences in unceasing praise to God. The book of destiny was in the divine hand. Along the edge of this fateful roll there were seven seals, unbreakable it seemed; but a mystic figure like a slain lamb though declared to be the "Lion of the tribe of Judah," with the symbols of power and of discernment, took the mysterious roll amid the rapturous rejoicing of the heavenly hosts. The mighty deeds already accomplished by this sacrificial life and death entitled him to the reverence and worship of that eternal throng (Chaps. 4, 5).

BURNING PROBLEM OF DISTRESSED CHRISTIANS

It must be recalled at this point that the burning problem with the scattered Christian communities of Asia Minor in this period was the possibility of deliverance from the tyranny and oppression of the Roman empire. The officials to whom was committed the administration of justice, and the priesthood whose function was the cultus of the emperor, were little concerned to mitigate the hardships to which the protesting Christians were everywhere subjected in these provinces during the rule of the emperor Domitian. Rome was so firm in its established power that he would have been a bold augur who would predict any approaching disaster to so mighty a dominion. Yet this is precisely what the writer does. Every seal that is loosened from the margin of the rolled up book of fate releases assurance of impending tragedy and destruction upon this hated empire. Horsemen upon various colored steeds appeared as in the vision of Zechariah of old (Zech. 1), but now they brought no message of peace, but rather the tokens of advancing stages of conquest and desolation. Enemies were massing themselves upon the mysterious frontiers of the empire, either earthly foemen like the dreaded Parthians or

heavenly hosts led on by a Messianic king. War was to be the present fate of the empire as the red horse seemed to signify. Famine would ride upon its black steed, holding the balances that spoke of limited food and high prices for the necessities of life, while strangely enough the luxuries were still plentiful. And death upon the pale steed was accompanied by the emblem of the insatiable abyss to which the dead must descend.

With the breaking of the fifth seal a cry went up from the souls of the martyrs who in the persecution had lost their lives for the faith. They demanded to know how soon vengeance was to fall upon the empire for their sufferings. They were given assurance that for a little time they must be patient until their fellow martyrs of the present and coming days might fulfill their testimony as well. The sixth seal was broken to disclose such startling changes in the life of the world as could only mean the end of all things; the day of wrath had come. Nature herself was appalled at the portents of destruction (Chap. 6).

A BROKEN STRUCTURE

All careful students of the book of revelation have been interested in its broken structure. The succession of seals, trumpets and bowls is apparent, with their seven fold arrangement. But in each case it appears that the consummation of the series is interrupted by incidents inserted between the sixth and seventh symbols. Are these incidents a part of the author's calculated order, or are they derived from other sources and inserted at convenient, even at logical, points in the progress of the work? Two such episodes are observed in chapter seven. One is the numbering of a group of Jews, twelve thousand from each of a list of twelve tribes, sealed with the sign of God on their foreheads. This would seem to be entirely a Jewish scene, and by some it has been thought that it was derived from purely Jewish sources and inserted here because of its national significance (7:1-8). The remainder of the chapter is similar in its general purpose but thoroughly Christian in feeling. A great host of the redeemed from all the nations lifts its song of praise to God and the lamb. Upon the inquiry the seer discovers that these are the martyrs who have perished in "the great tribulation," presumably under Nero in Rome. For this reason these verses (7:9-17) have been thought to embody an earlier Christian apocalypse, perhaps a fragment from a larger work. Such a writing would be in keeping with the spirit of the times and the exigency in which the Christian community in Rome found itself involved in the days of the cruel and erratic emperor Nero.

With the opening of the seventh seal silence fell upon the scene. But this was only a prelude to the sounding of the seven trumpets with their portentous message of warning. Apparently, therefore, it was a part of the author's purpose to make the final number of the first series of symbols, the seals, the beginning of the second series, the trumpets, and therefore in a measure the disclosure of all that was to take place up to the rapidly approaching end. To these further mysteries, which the writer of this timely document was attempting to disclose to his brethren for their comfort in the midst of their distresses, the next study will be devoted.

HERBERT L. WILLETT.

Palestine and World Policy

By Charles Sumner Lobingier

Judge of United States Court at Shanghai

THE taking of Jerusalem, the most spectacular event of the present stupendous conflict, has riveted the attention of three worlds—Christendom, Islam and Israel—and for the moment, at least, places the question of Palestine's future in the foreground of discussion. On one point there is singular unanimity. All of Christendom, and nearly all of Islam and of Israel will approve the position taken by the head of the Roman church, and implied in both President Wilson's and Premier Lloyd George's recent statements of the allied war aims, that the Turk must not be allowed to reconquer the Holy Land.

It is not so long since the Turk had his apologists. Lord Beaconsfield's party, for instance, not only helped the Sultan to keep his terrorized realm but actually defended his policy. "Oh," they would say, "the Turk is not so bad. Those Armenians are terrible fellows and had to be punished for their crimes." Today this reminds one of a defense of the Belgian atrocities. And even above the wretched babble of that day rose the accusing voice of Gladstone, denouncing the Sultan as "The Great Assassin." And such is the verdict of posterity. No one now speaks of the Turk's right to rule. In the eyes of both Moslem and Christian he has long since forfeited any claim to such right. This cruel barbarian from the steppes of Central Asia, this abductor of children, defiler of women, murderer of millions of his subjects and oppressor of all others, must no longer be allowed to pollute earth's fairest and most historic regions. If the present war ends without eliminating the Turk it will fail in one of its most beneficent possibilities.

WHO SHALL SUCCEED?

But when the selection of a successor to the Turk is mentioned, unanimity is not so pronounced. Palestine is the Holy Land not of one faith only but of many—of all indeed who profess to revere the God of the Old Testament and who venerate its heroes. "Whatever is done there," says a recent writer, "must be a setting aside of all places holy to others. The Russians make pilgrimages to the Holy Sepulchre. The Crusades were fought for it. Jerusalem stands next to Mekka in the Moslem mind."

Godfrey de Bouillon, indeed, founded his Latin kingdom of Jerusalem on the cornerstone of religious intolerance, marking his entry of the Holy City by the massacre, it is recorded, of 70,000 Moslems, and the burning of the Jews in their Synagogue. One who reads that ghastly story can scarcely regret or wonder that the Latin kingdom was so short-lived, lasting barely two generations.

But how refreshing by way of contrast is the account of the latest occupation. The allied forces—for they included French as well as British—carefully planned and deferred their attack so as to avoid a bom-

bardment and to save the holy places. The Latin Patriarch reports to the Vatican that there was no firing or damage by the besiegers in the city. And the allied commander, Sir Edmund Allenby, entered Jerusalem on foot and was greeted by the Sheiks at the Mosque of Omar (over which, with other places sacred to Islam, he placed Moslem guards) and by the Patriarchs of the Eastern churches who had been ill treated and whose edifices had been looted, by the retiring Turk.

ENGLISH VIEWS

The entry on foot was to demonstrate, no doubt, that the allied commander came not as a conqueror but as a liberator. So the avoidance of damage and the detail of guards appear to have been Britain's public redemption of a pledge made early in the war to her Moslem subjects (of which she has more than any other power) that their holy places would be respected and preserved.

In March, 1917, Sir Archibald Murray, then commanding these new crusaders, issued a proclamation stating his views, and presumably that of his government, regarding the future of Palestine. He said:

"There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland. Not all the Jews will return to Palestine, but many will. The new Jewish State, under British or French aegis, would become the spiritual and cultural center of Jewry throughout the world. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries and more will have been fulfilled."

On November 2, last, Mr. Balfour, British Foreign Minister, wrote to Lord Rothschild, Vice President of the English Zionists:

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

THE CLAIM OF THE JEW

For of all the aspirants the claim of the Jews far antedates any other. They may not, indeed, have been the aborigines of Palestine but they were at least the kinsfolk and successors, even if dispossessors, of the latter. And of the long list of usurpers who followed them—Assyrians, Babylonians, Persians, Greeks, Romans, Saracens, Crusaders and Turks—the Jews alone have sufficiently preserved their identity to be able now to occupy the Holy Land. Well may the Jew ask with Byron, "Assyrian, Greece, Roman, Carthage, where are they?" And the ghosts of those vanished nations must answer with Kipling:

"Lo, all our pomp of yesterday
Is one with Nineveh and Tyre."

But the Jew may invoke the later lines of the same bard:

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart."

After 2,000 years of exile the Jew still looks to the land of his fathers and is prepared to enter it once more—yea, has already entered it, as will presently appear. The land of his fathers; there is another prop to the Jew's claim. For to no other claimant is Palestine his ancestral home; it is merely a shrine—a repository of sacred and historic remains. But Canaan is inseparable from Israel—the background of its history, the scene of its Golden Age, the stage on which its national tragedy was enacted.

Finally, the Jew needs Palestine. I am well aware that there are considerable sections of the Jewish race—notably, those of England and America—whose own surroundings are so favorable that they have no desire to return to Palestine and who even oppose a movement to that end. But that should not obscure the obvious fact that there are other larger and less fortunate sections, like those of Russia, Rumania and Austria which have long needed an asylum. Have their coreligionists forgotten Kishnieff, or the Rumanian persecutions of barely four years ago?

ZIONISM

I repeat, therefore, that the Jew needs Palestine; meaning, of course, the oppressed and persecuted Jew. And one of the best expressions of that need is the movement known as Zionism. That movement really began with the operations of the alliance Israelite Universelle in 1860. But organized Zionism, formerly inaugurated in the closing decade of the last century by the late Theodore Herzl, merely gave concrete expression to Israel's age long dream of reparation. At its first Congress in Basel, in 1897, it formulated a program for "the establishment of a publicly recognized, legally secured, homeland for the Jews in Palestine."

That program has finally won the adherence of some of the most representative Jews—Israel Zangwill, Jacob H. Schiff, Adolph Lewisohn and Mr. Justice Brandeis of our Federal Supreme Court. Last spring a resolution expressing confidence that the Allies would use their best efforts toward its realization was adopted by an organization representing some 2,000,000 Jews of the United States. In December, 1917, a conference of Orthodox Jews, representing widely scattered constituencies in America, assembled at New York to organize for practical work in Palestine; and about the same time a mass meeting of Jews was held in London, under the presidency of Lord Rothschild, at which resolutions were unanimously adopted thanking the government for its Palestine declaration and pledging its whole hearted support to the Zionist cause. And later in the same month it was announced that even the German Zionist Association had adopted similar resolves. The claim

that the Jews as a whole do not want Palestine meets almost daily refutation.

JUSTICE BRANDEIS ON THE FUTURE

Nor does this need rest solely upon the desire for an asylum of refuge. Says Dr. Harry Friedenwald, a leading American Zionist:

"It is only in a great re-settlement of Palestine, in the normal development of our people, that it can again rise to real greatness. The lioness of the forest does not bear young in captivity, even well-fed and surrounded by comfort, and the lion of Judah has failed to bring forth prophets and great men in 2,000 years of captivity and dispersion."

So Mr. Justice Brandeis recently wrote:

"The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which had established its right to live—a people whose three thousand years of civilization has produced a faith, culture, and individuality which enable them to contribute largely in the future, as they had in the past, to the advance of civilization; and that it is not a right merely, but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews, but all other Jews will be benefited and that the long perplexing Jewish problem will, at least, find solution."

JEWISH COLONIES BEFORE THE WAR

I have said that the Jew has already returned to Palestine in part. For that statement I need only refer to the Jewish colonies which were planted and flourished there before the war. An English writer of the past year declares that

"the number of colonies has risen to about forty, with 15,000 inhabitants in all and 110,000 acres of land, and these figures do not do full justice to the importance of the colonizing movement. The 15,000 Jewish agriculturists are only 12½ per cent of the Jewish population in Palestine, and 2 per cent of the total population of the country; but they are the most active, intelligent element, and the only element which is rapidly increasing. * * * Under this new Jewish husbandry Palestine has begun to recover its ancient prosperity. The Jews have sunk artesian wells, built dams for water storage, fought down malaria by drainage and eucalyptus planting, and laid out many miles of roads. In 1890 an acre of irrigable land at Petach-Tikweh, the earliest colony, was worth £3 12s.; in 1914, £36, and the annual trade of Jaffa rose from £760,000 to £2,080,000 between 1904 and 1912."

Nor is this development solely on the material side. Schools were long since established in which the medium of instruction is the ancient Hebrew tongue.

"The foundation of a national university in Jerusalem is as ultimate a goal for them as the economic development of the land, and their greatest achievement has been the revival of Hebrew as the living language of the Palestine Jews."

Funds for such a University were being raised years ago and included in the plan was a provision for scholarships for advanced research. Indeed we might expect such an institution to occupy a place superior even to that of the University of Athens, which in recent

years has attracted so many classical students from foreign lands. What possibilities are here of research and discovery by Jewish scholars working on their own ground in the tempting fields of Semitic archaeology, history, philology and jurisprudence!

ROOM FOR ALL

The aspirations of the Jew as the restorer of Canaan need not conflict with the interests which any other race or religion may have in Palestine. Some estimate that the country will easily support 3,000,000 people or more than four times (and others declare ten times) its present number. And that the Jew's presence has already benefited the native, Arabic-speaking population we have evidence from a source which cannot be suspected of bias toward that side. In 1912 the German Vice-Consul at Jaffa (Joppa) reported that "The impetus to agriculture is benefiting the whole economic life of the country."

Herbert Samuel, speaking at the mass meeting in London, strongly emphasized the thought that "in any new development of Palestine there must be full recognition of Arab rights and reverent respect for the Christian and Mohammedan holy places."

As to the Christian, and in the main the Moslem, world at large, it has no desire for Palestine as a place of residence. Its longings are satisfied if the ancient land is made safe and inviting as a place of pilgrimage. The lack of that, the inability of pilgrims to visit the Holy Land in safety, was the immediate cause of the First Crusade.

PILGRIMAGES NO LONGER POPULAR

But now even the mediæval pilgrimage is largely obsolete. For during the centuries which have intervened since the Crusades Christendom has been slowly coming to realize the conception of its Founder as expressed in that illuminating conversation at the Shechem well, where one said:

"Our fathers worshiped in this mountain and ye say that Jerusalem is the place to worship."

And the Other replied:

"The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."

Our own Whittier echoes the same thought when he sees

"That all the good the old hath had,
Remains to make our own time glad;
Our common, daily life, divine,
And every land a Palestine."

Christians will be satisfied if Palestine is made comfortable and attractive for travel and exploration. They would like its repulsive sights removed—the noisy beggars who infest almost every scene and mar its hallowed and historic associations; the horrible incongruity of Turkish soldiers guarding the Holy Sepulchre; the wailing of the wretched folk at the temple enclosure. We would have the beggars and the wailers transformed into an industrious yeomanry and the Turkish soldiers banished altogether.

And, after all, most of us find no great enjoyment in visiting a ruin. We would like to see Palestine restored as nearly as possible—its historic scenes reproduced, its ancient prosperity revived. And who is more likely to accomplish that result than the Jew? For him all this would be a labor of love. There he would find a most congenial field for his thrift, for his enterprise and industry and above all for his idealism. The Jew is best fitted to be Christendom's trustee and caretaker of Palestine!

THE PROTECTORATE

But it is recognized that the trusteeship will need a protector—at least for a time. General Murray's announcement, it will be remembered, mentioned a protectorate under Britain or France. Our own nation has also been suggested. Norman Hapgood long since wrote:

"The position of the Jews in all countries will be improved if America can be brought to accept a protectorate over Palestine. America is better situated to conduct diplomatic negotiations for a Jewish Commonwealth than any other power because we are not the rivals of any other in the near East."

More recently, Dr. W. C. Endley, a clergyman and archæologist, who predicts that freer excavation will bring new light on the life of Jesus, while expecting a British protectorate, says

"Perhaps America will have a part in it. I hope we will. * * * What has been done in the Philippines will be repeated in Palestine."

Doubtless the protector will be one of these three powers. But the selection should afford no occasion for rivalry or competition. It should offer no opportunity for territorial expansion, but only one for humanitarian service, and the sole question should be, "What nation can best discharge the trust?"

REALIZATION OF TWO DREAMS

The deliverance of Jerusalem, then, makes possible the realization of two age-long dreams—that of the Jews for repatriation and that of the Crusaders for the possession of the Holy Sepulchre. And each may be realized without hindering the other—indeed, each may greatly assist the other. Jewish genius devoted to the restoration of Palestine and the good faith of Christendom, acting through a leading power, pledged to its protection, may together enable that ancient land once more to assume a pivotal place in the world. Certainly there could be no more effective object lesson in religious tolerance than the making of Palestine a place where Christian, Jew and Moslem may meet on common ground in peace and safety, reverently visiting the same shrines and acknowledging the same Deity, each loyal to his own ideals yet respecting those of his neighbors and considerate of their sentiments and convictions. Such a situation might lead to an *entente* and eventually a drawing together of the world's monotheistic faiths, whose consequences—political no less than religious—would be far-reaching and benign.

The Bible and Christianity

By Shailer Mathews

(In the Biblical World)

THE Christian religion might be described as the projection of the religion of the Hebrews into the life of the world. It is rooted in biblical conceptions; its vocabulary is biblical; its basal authority is biblical. A Christianity that runs counter to the Bible would be admittedly a new Christianity. Speaking with historical accuracy, it would not be Christianity.

With some persons discussion stops with these generalizations. But it cannot and does not stop. For the fundamental question remains: What is the meaning of "biblical?" And of course that means: How is the Bible to be used? What is its relation to our religion?

One reply is ready for such questions: Use the texts of the Bible as literal formulas. Disregard their origin and use them as they stand. If the Bible is the Word of God, then its words are the words of God.

True, such an answer is generally modified in practice. Texts that champions of this verbal inspiration do not accept are explained away by elaborate and ingenious methods. No two groups of literalists ever agree. Each answers the other by biblical texts. Only those texts are final that support the particular literalist's views. Paedo-Baptists accommodate the proof-texts used by Baptists; Armenians explain away the scriptural bases of Calvinists; Protestants answer Catholics by appeal to favorite texts.

All this is commonplace. But by no means commonplace is the conviction that the existence of irreconcilable groups of Christians is testimony to a wrong method in the use of Scripture.

Christianity has really defined "biblical" as "an unhistorical understanding and use of the Bible." Instead of raising the question of method it has raised the question of orthodoxy. And there is no orthodoxy in the proper use of the Bible. For orthodoxy is an authoritative formulation of results which biblical study must reach and not a description of the way in which truth is to be sought.

There can be no proper use of the Bible in theology until there is a proper understanding of the Bible as the record of an evolving religion. The Christianity of today is more than biblical, but it is genetically biblical. The arcs of successive stages of Christianity are longer, but the angle they subtend is the same. And that angle is the religion whose early developments and whose Master we can see in the Bible.

What terms, what social concepts, what institutions, expressed the developing religion is nonessential except that they are the medium of expression for a faith that bred true to itself. The idea of God as personal and moral; of sin as a violation of his will and so more than misery; of salvation as in some way due to fellowship with God; of forgiveness and rehabilitation through the divine Spirit—these conceptions set the tendency of the biblical religion and, embodied in the

life and words of Jesus, set the tendency of Christianity.

Understood thus as the diary kept by a developing religion the Bible is of inestimable religious authority. Understood as a collection of theological statutes it is a hindrance to the progress of those very truths whose origin and development it records; piety becomes an attempt to re-establish outgrown ideas and ideals; Christianity becomes possible only for the ignorant.

The War and the Child

By Harry F. Ward

IT HAS been upon the child that our whole social program has been concentrating itself, because there we can prevent the great evils of mankind from increasing, and there we can make a new generation which will build the new social order. War multiplies the evils which prey upon childhood. Infant mortality increases. In England, juvenile delinquency has increased 34 per cent since the war broke. In Germany, the land of discipline, juvenile delinquency has increased 100 per cent. There is seen the inevitable breakdown of the morale of the community, because its regulating agencies have their attention drawn elsewhere.

In England, the educational program for the children of the common people has been shot to pieces during the war. Already in this country a movement to curtail the school year and lower the educational standard, has commenced. There has also been an assault upon child-labor laws, asking that they be suspended during the period of the war.

If the nation is foolish enough to permit its child welfare work to be lessened in this emergency, it will have to pay a double bill for the war. In addition to the manhood of its present generation being depleted, its next generation will be less efficient to meet the exigencies of their situation. It has been well said that the child life of the nation is our second line of defense. Yet, it is very much easier to enlist people's interest and enthusiasm for work in the first line of defense than for that more sober and constructive work of the second line. Women would much rather roll bandages which are to help bind up the wounded than to do the constructive tasks which are needed for the protection of child life in the community. It is much more natural for men to respond to the heroic spirit that calls from the front, to meet the dangers of the conflict, than to recognize the vital contribution of constructive work for child life to the whole national and international situation.

Let us never forget that hope in us kindles hope in others, that smiles beget smiles, that trust creates trust, that goodness awakens goodness, that love inspires love, and that in unseen but sure ways integrity, strength, and honor in us plant seeds of honor, strength, and integrity in other lives, of many of whom we know nothing.

J. T. SUNDERLAND.

The Statesmanship of Labor

Labor's Peace Council

SIX weeks ago labor representatives from Belgium, France, Italy and Great Britain met in London and agreed upon a platform of peace proposals. Russia was not represented because the Bolsheviks could not agree to anything less than their own radical plans, and the United States was not represented because, Mr. Gompers says, the invitation did not reach here in time. Labor in all the minor allied nations sent cordial approval but had no organizations competent to nominate representatives. All representatives were regularly appointed by national labor organizations, each of which had thoroughly discussed the proposals and approved an agenda for the consideration of the council. This agenda was printed and formed the basis of several days' deliberation, and from it there was wrought out a platform that was adopted without division in every case.

The personnel of the council was notable. Albert Thomas, member of several French cabinets, one of the leading war ministers and a possible future premier of France, headed the French delegation. Emile Vandervelde, long a leading statesman in Belgium, the man who cleaned up the Congo situation and a minister in Belgium's war cabinet, led the Belgian delegation. Arthur Henderson, an M. P., a cabinet member and until recently a member of Lloyd George's war council, headed the British representatives. Every one is a win-the-war advocate and all are as keen to discern Junkerism in allied nations as they are bitter against it in Germany. There can no accusation of Bolshevism stand against them, nor would any one make it except one badly tainted with militarism.

* * *

Peace Fundamentals

The council met purely in the interests of deliberation and democratic discussion of possible terms of peace. They stood squarely upon President Wilson's proposals and adopted his famous four fundamentals as their irreducible minimum of principles. They may be summed up as follows: (1) Every settlement based upon justice of that case and in such manner as to insure permanent peace; (2) no bartering of peoples or provinces and an end to "balance of power" negotiations; (3) Every territorial adjustment to be made in the interests of the people of that territory; (4) recognition of national aspirations in such manner as to insure future peace.

The platform adopted was an honest and statesmanlike effort to interpret these principles into the current situation. Its first plank is an unequivocal assertion of the demands President Wilson made in his first peace address, when he said there could be no future peace assured unless the peace treaty itself embodied some league of nations that provided for justiciable settlement of future difficulties in place of the arbitrament of the sword. No settlement will avail to insure peace so long as the methods of justice are denied. Germany has assented to the principle but does not wish to embody it in any treaty; this means she will do in the future as in the past and veto every concrete effort to realize it while hypocritically assenting to it. This provision carries with it open diplomacy and an end forever of secret diplomacy. Labor's concrete proposal is for an international legislature as well as a court, the abandonment of imperialism, and the democratization of all governments. This is a big bill for the kaiser, but it is the least that will insure a world as safe for democracy. Any peace falling short of this arrangement gives room for future wars. Of course, President Taft's program for an armed force to enforce the decisions of this international court is also embodied.

* * *

Details of the Peace Treaty

The fundamentals established and the primary insistence on a League of Nations made it remained to interpret the

principles to actual conditions. Labor proposes a program, of which the following is a brief summary:

Belgium must be restored in every way; Poland must be given government according to her own free choice; the Baltic provinces must be restored under principle of free determination of peoples; in the Balkans every nation shall be restored to independence and adjustments so made that, as fully as possible, each nation shall include its own nationals; Turkey shall be left with no subject peoples—they shall choose their own governments; Italy shall be given Italian peoples, but no other territory (secret treaties as revealed by Trotzky notwithstanding); Austria shall not be shut out from the sea any more than Serbia; principle of consent of governed must be applied to peoples in Austrian federation without forcible interference on any other basis; Constantinople and the Bosphorus must be neutralized; Palestine should be opened to all Jews who wish to go there, Jewish rights recognized everywhere, and all mooted questions regarding small peoples in larger countries decided by the international court; Arabia nor any other protesting people can be restored to Turkish or any other rule; autonomy must be granted colonial peoples as rapidly as they are fitted for self-government, and the disposition of conquered African territory shall be made without reference to imperialistic aims of any nation, but with full recognition of the rights of the peoples themselves; all colonial revenues must be devoted to the colonies themselves; Alsace-Lorraine should settle its own future relations (to this French labor agrees); freedom of seas must be guaranteed; there can be no economic war-after-the-war, no radical tariff discriminations; during restoration international arrangements should be made that will equitably distribute world surpluses on basis of the need of peoples and adequate arrangements made to prevent gross working conditions; unemployment should be met by inauguration of public works to follow war industries; restoration of devastated areas must be made by those responsible for the destruction, and all personal claims decided by a Court of Claims.

* * *

The Challenge to German Democracy

This allied labor council has been able to do what the allied governments have not been able to do, i. e., agree upon a statement of peace terms. It is not a pacifist document; it is not a bid for negotiations on basis of present military status; it is a challenge to allied governments to formulate a democratic program and to the German democracy to do likewise. It is an attempt to push President Wilson's appeal to the German people to articulate pronouncement and an insistence that his discrimination between German people and German government be maintained. It is firm notice upon Tories and militarists at home that the labor world will insist upon essential democracy and Wilson's program for peace against all secret treaties in existence, all balance of power plans for settlement, all colonial ambitions, and all war-after-the-war programs.

The vital issue is—can the German democracy reply? If they can, will it be a democratic reply? Or, mayhap, is there a real German democracy? Here is assurance that the labor world demands nothing but justice, that wars cannot again be made by monarchs or secret diplomacy and that territorial ambitions are emasculated. If there is no German democracy we need to be undeluded and enabled to give up President Wilson's contention. If there is, it may save a million lives to be able to assure it of a democratic peace and enable it to help coerce German Junkerdom. Labor's terms are impossible to Junkerdom, because Junkerdom must resign to make them possible; their first condition is the elimination of Prussianism from the world. Is it possible for the German people to eliminate it and thus make it possible to talk peace?

ALVA W. TAYLOR.

The War

A Weekly Analysis

BROUGHT to a temporary halt, the big drive of the enemy has been resumed on the Picardy front. At the hour of writing it is being met by greatly strengthened resistance on the part of the allies. Its main objective is still the breaking of the allied line, and the destruction of the British army. Its secondary objective is Amiens or the Amiens-Paris railroad.

The fact that the allies have not launched a counter offensive is, probably, the subject for more debate, and possibly for more anxiety than any other feature of the week's events. Debate, though natural, is futile. Anxiety is needless.

The reserves for a counter attack exist. If they have not been employed when this appears in print you may rest assured there is good reason for delaying the inevitable blow.

One reason may be uncertainty as to the situation on the Italian front. For some weeks there have been indications that the Austrians were planning a new offensive in Italy. If the assault threatens the security of the Piave line it may be necessary to send British and French reserves to the aid of their Latin ally. Should the reserves be involved in the struggle in France their withdrawal would be attended by great difficulty, perhaps by peril. So it may be the decision of General Foch and the supreme war council to postpone aggressive action on the West front until there is assurance that the army of maneuver can be used without prejudicing interests elsewhere.

We may, I think, feel fairly certain that when the allied counter is delivered it will not be an effort to drive the enemy back over the devastated region he has crossed in his advance, but it will be, more probably, a sharp, hard blow on some other part of his line, where there is much less concentration of troops and artillery.

There are places where such a blow could be struck with serious effect upon his whole line. The Flanders front is one of these, and the front immediately east of Rheims another.

We know now that the enemy has made the British army the particular target of his assaults in this offensive. The point of junction of the British and French armies has been sought persistently as the easiest point to break, but 70 per cent of the enemy's troops have been opposite the British line, and it is clear that had he been able to make the break, he would have attempted to roll up the British flank and smash Haig's armies in a number of routed fragments.

With Britain out of the way, France, even with such help as America could give, would have found herself insufficient to avert decisive defeat.

This has been the enemy's aim, and he has been nearer to realizing it than was at all comfortable. But he has failed, and the worst danger, I think, is now over.

Meantime Count Czernin has entered the arena again in another of his famous speeches apostrophizing peace, but declaring for war. Czernin, acting as always at the instigation of Berlin, has endeavored to create the idea that America is compelled to fight merely because France stubbornly refuses to consider peace unless Alsace-Lorraine is restored to her. No intelligent American will be misled by this nonsense. Even if France conceded Alsace-Lorraine to Germany it could make no difference to America.

We are fighting Germany now because of what Germany is.

The world is not safe as long as Germany remains the political and military expression of Prussian diabolism.

British successes in Palestine and on the Euphrates have given a hopeful turn to the war in the East. The Russians of Trans-Caucasia—Georgians—and the Armenians have joined strength to drive back the Turk who was seeking to occupy this rich region of the world. They have met considerable success.

If we could only get the Russians of the Don and the Caucasus united in a drive against the Turks, while the British in Palestine and on the Euphrates push forward to Aleppo and Adana, we might yet enter Constantinople by its back door, and threaten the achievements of Prussia in the Balkans.

S. J. DUNCAN-CLARK.

The Sunday School

"Glorified"

THIS is the story of a mountain-peak experience. Jesus, in company with his favorite disciples, ascends the mountain and there he is transfigured before them; Elijah, the great prophet, and Moses, the great law-giver, are with him and the disciples marvel as our Master's countenance is changed into dazzling whiteness while he prays. Jesus needed this hour. In the plain waited the sick; down below were the ceaseless problems; still farther on awaited the cruel cross; he needed this high hour.



Rev. John R. Ewers

Did you ever have an hour when you seemed to fellowship with the great souls of the universe? Were there ever brief and lofty moments when, rising above your ordinary self, you felt the companionship of Socrates, Shakespeare, Alfred the Great, Cromwell and Lincoln? Was there ever one hour when Christ himself drew singularly near, giving a new sweetness and power to all the after days?

I remember one such day. I had just finished college and had gone to be the minister of a little church in New York state. A party of us had gone down the Niagara fishing. I wandered off by myself and at last found myself alone on a hill on a small island. Down below rushed the mighty river on its way to the falls, overhead was a blue sky with the kind of clouds Shelley has likened to a flock of sheep, round about was the brilliant autumn foliage, over all flowed the golden October sun, within struggled all the problems of a young minister's life.

Never was knight more eager to do some noble deed; never was sacrifice so lightly esteemed. Business was put aside, I had been ordained to the ministry. I sat under the tree as Buddha may have waited under his tree for the great illumination. Can I ever forget that hour? The purity, the intensity, the emotional power, the sense of nearness to God, the idea of companionship with the Master—it haunts me after nineteen years. It was a glorious day—a day of transfiguration, if I may speak very reverently and naturally.

I am glad Jesus had that hour on the mountain before his deep suffering; glad also that he was strong enough to share the experience with his favored disciples. The miracle of it does not disturb me. I have seen radiant faces; I have seen the soul shine through; I have witnessed spiritual exaltation. How good it is in a sordid world!

Some one at our Centennial used this figure—for grandeur it is hard to excel: "His life is like a cathedral filled with light." A cathedral filled with light! What a figure! A cathedral is grand and imposing during the day—the very darkness of Cologne and Notre Dame impressed me with the little candles far away—but a radiant cathedral—a great building dedicated to God and then flooded with holy light! There are radiant lives—radiant men, radiant women, radiant young men, and maidens—sending out light—transfigured lives. When the

This article is based on the International Uniform lesson for April 21, "Jesus Transfigured." Scripture, Mark 9:2-10.

fire of real religion burns—*burns* (note I say *BURNS*) in the heart, the light blazes out through the eyes; there is a warm glow of controlled enthusiasm; there is a brilliant mind. In the Congressional Library at Washington religion is represented in the mural designs as a fire upon a rude stone, with a reverent kneeling figure before it. Religion is fire. Fire will blaze into influence. Fire will burn us clean. Fire will give us power. Fire will give us the companionship of the winter's hearth. "I came to cast fire on the earth!" He came to cast it into our hearts. That fire will transfigure us, transform us, change us. No longer the cold, legal professor of religion—but the fire-brand of God! No longer the apathetic, indifferent, worldly Christian, but the ardent, sincere imitator of the Master. "There are few saints—because so few aim at sainthood." There are so few radiant lives—because so few meet the conditions. Climb your mountain—return with power—with fire.

JOHN R. EWERS.

Books

GUDRID THE FAIR. By Maurice Hewlett. The reading public of America is familiar with the work of this engaging writer. Perhaps no novelist of the present generation can take old traditions and sagas and make them more fascinating than Mr. Hewlett. In the present volume he returns to the far north, with which he has dealt in at least one of his former stories. The scene of Gudrid is laid in Iceland and Greenland. The character of the heroine is most attractive. Around her there is woven the story of the early discovery of America. The hardships of life in the far north are given vivid recital. The heroism of those first explorers of the American coast is not to be missed. But the reader ought not to undertake the reading of this story except on a warm day or by a roaring winter fire. The atmosphere is heavy with the all-conquering cold. Love and fate and the struggle of Christianity with the old idolatry have their due part. (Dodd, Mead & Co. \$1.35.)

BACK TO THE REPUBLIC. By Harry F. Atwood. The author of this book is a Chicago attorney who has given much study to the growth of American institutions, and believes that in the constitution as conceived by the first fathers of the nation there is found an ideal instrument which is in danger of mutilation by later changes. His thesis is that the two extremes which are to be avoided are autocracy and democracy, while the republic, which he distinguishes sharply from a democracy, is the golden mean, and the only desirable goal of a free state. Whether he has made good his contention regarding the definition of the republic must be left to the readers of the book. But the plea is urgent, and the dangers of innovation are discussed with awareness. (Laird & Lee, \$1.)

RELIGION AND COMMON SENSE. By Donald Hankey. One of the most valuable by-products of the war is the writing of the deceased soldier-theologue, Donald Hankey. His "Student in Arms" has carried its messages to hundreds of thousands. This little book, "Religion and Common Sense," contains "a simple, straightforward defence of the truths of the Christian Revelation" for the average man. (E. P. Dutton Company, New York, 60c.)

CONFESSIONS OF A BROWNING LOVER. By John Walker Powell. Dr. Powell holds that Browning was an artist rather than a philosopher, interested in truthfully portraying the heart-life of individuals whom he knew rather than in setting forth a complete philosophy of the world and of life. He finds in Browning a relief from the materialism of the extreme modernists. (Abingdon Press, New York, \$1.)

THE MELODY OF EARTH. An anthology of garden and nature poems from present-day poets. Selected by Mrs. Waldo Richards. Houghton, Mifflin Company, publishers, deserve the gratitude of all lovers of poetry because of the collection of verse which they are continually giving to the world. Not long ago Mrs. Richards prepared a volume with the title "High Tide," in which were gath-

ered the best of the poems of joy and inspiration by present-day poets. The present work is a collection of over 250 recent poems of nature. Some of the writers represented are: Sara Teasdale, Masfield, Vachel Lindsay, W. B. Yeats, Josephine P. Peabody, Robert Frost, Tagore, Riley and Florence Earle Coates. Houghton, Mifflin Company, Boston, \$1.50.)

TOWARD THE GULF. By Edgar Lee Masters. Mr. Masters is a lawyer, which fact accounts in some measure for his merciless analysis of human motive and his realistic presentation of facts, no matter how ugly, of this every-day world of ours. This volume is published as more or less a sequel to the popular and gruesome Spoon River Anthology. Much more attractive than Mr. Masters' human studies is such a poem as the bugle call to the "Republic." (Macmillan, New York, \$1.50.)

THE HOUSE OF WHISPERS. By William Johnston. A first rate mystery story of New York apartment life by the author of the entertaining story, "Limpy." There is sufficient excitement here to serve as a relief from the growingly amazing excitement of the first page of the morning newspaper. (Little, Brown & Company, Boston, \$1.40.)

You cannot become humble by reminding people constantly, like Uriah Heap, of your humility; similarly you cannot become simple by doing elaborately, and making a parade of doing, the things that the simple man would do without thinking about them. —A. C. Benson.

* * *

Religion cannot live to the imagination when it has died to the reason, or command the conscience when it has forsaken the intellect.—Fairbairn.

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CORRESPONDENCE

A College Man's Feeling for The Christian Century

EDITOR THE CHRISTIAN CENTURY:

Because of the necessity of economy, enforced by the war, I have cut off my subscription list every magazine and paper that I have formerly taken. I felt that I could have access to them for all my purposes in the two libraries here. But the "CENTURY" alone remains. I have felt it necessary to have it on my own table and in my files.

There are numerous reasons for the growth of the "CENTURY" in the last year, and why it has become almost indispensable to so many college men. They can hardly be classified firstly, secondly, and so forth; for they all combine together in a consistent whole. There is clean-cut, vigorous, fearless thinking done in the "CENTURY;" and there is a fine tolerance that speaks in everything that comes out of its office. Your leading editorials have been the one strong attraction for me during the last year. The work of the department editors has been of high order. Prof. Taylor's interpretations of world events, especially the war with its relations, has been a constantly anticipated message. The interpretations of the Sunday school lesson have impressed me as being real messages, rather than the old-time method of marshalling mere facts and theories of facts. The department of news, next to the editorial department, is the strongest feature of the paper. The only claim to real worth that other journals have ever been able to claim with honesty has been their arrangement of the news of our brotherhood. But the "CENTURY" has proved its superiority and value here as elsewhere. Together with the excellence of the content of each department there goes fine mechanical arrangement. It is by long odds the most attractive, the most inviting of any religious journal of its kind that comes to our library, of any church affiliation.

These have been my constant impressions during the last year. I feel that you have a right to know them, if they are worth anything to you. Along with the articles that you will write on the war and religion during the year, are you going to keep the promise you one time gave to write a series on the Disciples and Christian Union? I anticipate them.

I read with great enjoyment and spiritual help your book on "The Meaning of Baptism," during the Christmas vacation. How anyone can misunderstand you and misrepresent you in your position I do not know; neither can I see why there should be objection to it. It is the one stimulating, hope-begetting document on that subject in our literature. Why could you not include your series on "Why I am a Disciple" in a volume of the same kind?

This is all to say that I wish the "CENTURY" and all its staff an increasingly happy and vigorous year, and to them I pledge my support and all the support I can induce from others, which is the "CENTURY" spirit, isn't it? I can feel an honest missionary zeal in urging subscriptions to THE CHRISTIAN CENTURY.

JOSEPH MYERS, JR.

Transylvania College, Lexington, Ky.

A Time for Action

EDITOR THE CHRISTIAN CENTURY:

May I add my word of appreciation for the splendid articles in recent issues of the "CENTURY" on "Progressive Forces." I believe now is the time to strike and strike hard. Surely the true leaders of our body have held their peace long enough. I verily believe you are led of God. The forces you are laboring against have caused our smaller churches in the West to be held in disrespect and contempt. The Disciple

minister who federated these churches I am with was thrown out of fellowship almost entirely. He was a capable man. I have been denounced in district convention because we have communion but once a month. I realize these are only little things; but I have almost been driven from the ministry because men whom I knew were liberal and wise, holding influential positions, have kept quiet while our churches were being steeped in intolerance. Surely many in Illinois and elsewhere will heed your call. May God bless you with courage and power.

L. A. CROWN.

Genessee, Idaho.

Some Postscripts

God bless THE CENTURY for its reasonable, helpful and progressive messages. Here far away from the old centers, we doubly appreciate its helpfulness.

M. B. WOOD.

Bayamon, Porto Rico.

Enclosed please find the renewal for my subscription to THE CHRISTIAN CENTURY. It has assumed the place of the best reading material that I am now taking, in the way of a religious journal. Every time I read I feel encouraged to keep up the effort I am making in my own humble way to maintain a nobler spiritual efficiency in the pulpit work of our Disciple churches. I mean to do my "bit" in the matter of becoming a co-operator in the good work that I am sure THE CENTURY is doing.

A. H. COOKE.

Des Moines, Iowa.

That was a very graceful and beautiful tribute paid to Brother Garrison in Dr. Willett's letter. It was highly appreciated by many. We are enjoying THE CENTURY.

GEO. WM. BROWN.

Lexington, Ky.

I want to thank the editor for last week's issue and especially for the first editorial. And I want to thank him most especially for the reference to President Crossfield and Transylvania College. I have wondered for months why the other colleges did not come to Transylvania's rescue. They certainly do not wish to secure "trade" at the expense of a "war stricken" sister institution.

J. B. HUNTER.

San Antonio, Texas.

EDITOR THE CHRISTIAN CENTURY:

I have long been an admirer of the CENTURY, and I like especially its attitude toward the war in recent months. Mr. Duncan-Clark's war reviews are fine. This is no time for a mistaken pacifism. I can see but one way to peace and justice—to beat the "Potsdam gang" until they and the whole world know that they are beaten. They cannot be trusted in negotiations, and anything short of absolute defeat will leave them a menace to the world.

JAMES M. PICKENS.

Washington, D. C.

"Ring around your preacher with a group of three or five men on fire with missionary enthusiasm, and they will burn outward to the congregation, and inward to the preacher, and soon all will be on fire."

The Larger Christian World

A Department of Interdenominational Acquaintance

Punctures Story of Christian Science Philanthropy

IT is still believed all over the United States that a Christian Science special train was the first to reach Halifax, N. S., at the time of the disaster and that they carried on board some Red Cross workers. The first question mark to be written across that story was the fact that the account of the Halifax relief as written in the Survey, the authoritative social service magazine of the country, contained no acknowledgment of Christian Science aid. Nolan R. Best, editor of the Continent, has been at pains to make a most detailed investigation of the claims in behalf of the mother church in Boston and finds that the first train to Halifax was put out by the Massachusetts Public Safety Committee. A few hours later a Red Cross train left with provision for five hundred beds.



Rev. O. F. Jordan

The official agents of public relief know nothing of a special train of Christian Scientists from Boston and the officials of the Maine Central railway know nothing of such a train. Mr. Best reaches the very entertaining conclusion that, since there is no such thing as material reality anyway, an imaginary \$1,100 was spent on an imaginary train by which the necessities in Halifax were relieved. Mr. Best does find that a company of Christian Scientists went to Halifax, hiring a special train on the last lap of the journey. When they reached Halifax it was Monday, and the Red Cross was already telegraphing the country that no more relief was needed except for the rebuilding of homes.

C. E. Jefferson Two Decades at Broadway Tabernacle, New York

Rev. Dr. Charles E. Jefferson has completed twenty years as pastor of the Broadway Tabernacle, New York. He preached his first sermon there March 6, 1898. He is one of the most distinguished preachers and pastors in America. Dr. Jefferson turned from the law as a profession to the ministry under the influence of Phillips Brooks. In his pastorate \$1,061,000 has been given for church and benevolent purposes, and the membership has grown from about 500 persons to 1,389. Reviewing his specific aims, he emphasized his defence of the higher criticism of the Bible, the obligation of the church to down the liquor traffic, to reform the frightful social inequalities brought about by capitalistic injustices, to root out social prejudices, and to deal with militarism as a hellish foe. Dr. Jefferson was among the last of American clergymen to go in for the war, and still would call himself a pacifist. "When I die," he told his congregation, "and you should wish to place a tablet in the church for me, I want you to put on it 'Peacemaker,' or, if you prefer, 'Pacifist.' I realize that a nation in order to be true to humanity and to itself must resort to force against unscrupulous injustice. It is because I am a pacifist that I loathe the philosophy and practice of Prussianism."

Catholic Movement in England

The Rome-ward movement in the Establishment in England is now well organized and the clergy have an association called the Federation of Catholic Priests. The men who join are pledged (1) to maintain the doctrines of the Perpetual Virginity of the Mother of God and of the Bodily Resurrection of our Lord, (2) to promote the practice of the open and public Reservation of the Blessed Sacrament, (3) to uphold and teach publicly the Practice of the Invocation of Saints, (4) to teach and practice the regular use of the Sacrament of Penance,

and the observance of the rule of Fasting Communion, (5) to contend for Catholic order and discipline in the Church, and to combat all breaches of the same.

Less Money for Church Buildings

The war is affecting every phase of church life and in no particular is it more felt than in the building enterprises of the church. Last year there was used in new building enterprises in the United States twenty-five million dollars, which seems a very respectable sum, but this is small by the side of the figures of 1916, when over fifty million dollars was spent on church edifices.

Methodists Get Bulk of Billy Sunday Converts

The checking up of the results of the Billy Sunday campaign in Washington, D. C., shows that 2,483 of the "trail-hitters" were people from outside the city. When the distribution of the cards was made, it was found that 3,683 went to the Methodists and the Presbyterians received 1,127. Though Billy Sunday is a Presbyterian, it would not seem that his denomination fares any better by reason of that fact.

Presbyterians Confer on Union

There was recently held in Atlantic City a conference between northern and southern Presbyterians on the subject of union. Of all the sectional divisions in religion, it is to be doubted whether any have produced a wider chasm than that in the Presbyterian family, for Presbyterians are people of very intense convictions. The conference at Atlantic City did not result on any plan for union that could be agreed upon, but the meeting was a pleasant one and arrangements were made to hold later sessions. The southern church wants a Pan-Presbyterian federation instead of union.

Hold Religious Services for Students

The Board of Education of the Methodist Episcopal church has sent specially trained workers this spring to fifty-seven Methodist educational institutions where meetings were held to lead students into the Christian life and to commit them to consecrate themselves to some form of distinctively Christian work. In four institutions the entire student body declared themselves for the Christian life. The institutions visited are of all grades, from the university to the secondary school in the south.

War Sermons Abound

The sermon themes announced by various great preachers continue to organize themselves around the problems of the great world war. Dr. S. Parkes Cadman preached recently on "Our Duty in the Present Crisis" and "The Influence of Free Faith on Democratic Institutions." Dr. J. P. Huget spoke on "What Would Lincoln Say to This Generation?" An examination of the sermon subjects shows a fresh note of rebuke to slothful Christians and a call to more earnest living for the sake of Christ and the community.

Carry Gospel to Shop Men

The work of carrying the gospel to shop men is being carried on in this country with great success by the Y. M. C. A. Many of the men in the factories do not attend church, for a variety of reasons. Since they will not seek the gospel, the gospel seeks them in the work of the noon-day speakers of the Association. During a recent year 1,772,660 workmen in shops and factories were reached in this way. There are striking testimonials from the homes of the men affected showing the success of the work done.

ORVIS F. JORDAN.

News of the Churches

Illinois Disciples Exceeding Apportionment in Big Drive

Secretary H. H. Peters, of Illinois Disciplesdom, sends the following encouraging figures indicating some first-fruits of the April drive of the Men and Millions movement in Illinois. He writes, as the campaign is barely getting started: "Eureka raised \$6,300 in the canvassing committee before the canvass began; El Paso, \$1,500; DuQuoin, \$2,300; Fisher, \$1,000; Sheldon, \$500; Concord, a country church near Mackinaw, \$800. Warren county, with an apportionment of \$3,000, has raised that amount and will go to \$4,000. Belflower has raised \$500 and will make it \$800. Cameron called for \$500 and got \$1,100. University Place church, Champaign, has gone beyond \$5,000. Gerlaw was asked for \$500 and raised \$1,300. Fulton county has the campaign on in every church and will go beyond the apportionment. Adams county is in line, as is Hancock. McLean county will raise her \$12,000. Normal has \$700 and will likely reach \$1,000. Peoria, with two churches, Central and Howett Street, will raise several hundred dollars beyond apportionment. St. Joseph will raise \$1,000. Ford county is in line for apportionment. Cook county will go beyond apportionment of \$10,000. Carlock had an apportionment of \$500 and raised \$700."

P. C. Macfarlane to Report War for Saturday Evening Post

Peter Clark Macfarlane, former Disciple minister, and now a successful author and journalist, has gone to France to report the battles of the war for the *Saturday Evening Post*. His articles will begin to appear in July. He will remain abroad for six months.

The Pension Plan a Success

The Board of Ministerial Relief of Indianapolis, Ind., reports that more than the three hundred ministers required to inaugurate the new pension system have applied for membership. Notice to this effect has been mailed to each of them. As soon as the first payments are received and the final applications accepted the three hundred certificates of membership will be sent out at the same time. The churches are also responding in a fine way to the request that they pay into the pension and relief funds at least six per cent on what they pay for preaching.

Great Victory at Seattle, Wash., First Church

For some years the congregation of First church, Seattle, has been looking forward to a new building. The present edifice was dedicated by J. H. Garrison sixteen years ago. This is now entirely outgrown. The congregation voted two weeks ago to purchase one of the finest lots in the city, reports pastor R. F. Thrapp. The lot is in a down town location. The congregation has already raised in cash the purchase price of the lot, \$15,600. The giving on the part of the members was very liberal. The church set its figure for a cash offering of \$300 or more toward the April Emergency Fund. The Bible school is giving \$100 with which to purchase a Government certificate; this certificate with \$100 more will be given to the Red

Cross by the school during the next drive in May. The church's service flag contains forty stars. Mr. Thrapp makes the interesting note that the first woman of the membership to be called into the service is Miss Hazel McIlvaine, a trained nurse, who is now in the cantonment in New York, and expects soon to sail for France. Mr. Thrapp was one of the speakers in the noonday services in a down town theater in the observance of Passion Week.

"The Deeper Life" to be Developed in Buffalo Church

Six Buffalo churches trace their origin to Richmond Avenue church. This great congregation supports five living links; has a student loan fund, with a ministerial student under its care at Eureka this year; has an educational fund for preparing native workers; and has a publicity fund for diffusing educational literature. On Easter Sunday the new pastor, Ernest H. Wray, began with his congregation "a campaign for spiritual development and for the winning of souls." The theme for the entire series of meetings will be "The Deeper Life." The Gospel of John is used as a text.

Churches Do Well in Easter Offerings

Secretary J. H. Mohorter, of the National Benevolent Association, writes that the reports of the offerings of the churches on Easter are very encouraging. There seems to be a disposition on the part of the Bible schools to exceed their apportionment. The following are a few "sample" offerings: Bellaire, O., \$210; Wellington, Kan., \$250; Joplin, Mo. (So. Joplin church), \$254; Union Avenue, St. Louis, \$1,350; Hamilton Avenue, St. Louis, \$225; Mexico, Mo., \$225; Litchfield, Ill., \$100; Huntsville, Mo., \$135 (and five cases of eggs!). Mr. Mohorter states that through the kindness of a number of friends in the northwest, it has been possible to reduce the mortgage on the Home at Walla Walla, Wash., by \$3,500, thus bringing the mortgage down to \$4,500.

Nebraska School Makes Gift to Tibet Mission

Cotner University (Bethany, Neb.) students have pledged \$800 to provide

drugs and other necessities for Dr. Shelton's work in Tibet. The hospital is finished, but it is not yet furnished, nor has Doctor Shelton the drugs that he needs in carrying on his work.

Missouri Church Loses Pastor and Superintendent to War Work

M. C. Hutchinson, of the Fulton, Mo., church, with his Bible school superintendent, George W. Berry, left New York last week for France. They went in a party of five, with E. B. Rauck, head of the Southern department of the Y. M. C. A., as its head, the purpose of the trip being to establish army "Y" work among officers. Before sailing, they spent two weeks in New York and at Princeton University.

Union Meetings at Cynthiana, Ky.

Joseph D. Armistead, of the Cynthiana, Ky., church, reports that his church is cooperating in a union meeting which began on last Sunday. The services are being conducted in the Methodist church, and the preaching is being done by the pastors of the three churches participating—the Methodist, Presbyterian and Disciple. These leaders alternate in delivering the gospel messages to the combined congregations. It has been arranged that the minister delivering the sermon take the confession, which is as follows, according to agreement: "Do you repent of your sins and accept Jesus Christ as your Savior?"

Churches Are Strong for Men and Millions Emergency

Two telegrams have just come in which tell of some of the first fruits of the Men and Millions Emergency campaign. One is from Ernest C. Mobley, pastor at Amarillo, Tex. It reads: "Three boards voted to raise \$3,000 on emergency drive. The Panhandle is organized for campaign." The other is from Joseph A. Serena, of William Woods College, Fulton, Mo., and brings this good news: "Fulton church went \$300 over its \$2,500 Men and Millions Emergency apportionment, and will go much higher. William Woods College girls gave \$700 of this amount. Callaway county will exceed its quota."

Great Church in Missouri a Memorial to Dr. W. S. Woods

The Woods Memorial Christian church at Excelsior Springs, Mo., is to

EMERGENCY DRIVE ANNOUNCEMENT

THE Men and Millions Movement has assigned no definite amount of their funds to the Indiana School of Religion. All who believe the school should share in the distribution of this fund should write on their checks and pledges to the Men and Millions Movement, "*Designated to the Indiana School of Religion.*" We pledge ourselves not to receive more than \$50,000, however large the amount designated may be.

INDIANA SCHOOL OF RELIGION

Founded 1910

Joseph C. Todd, Dean

Bloomington, Indiana

be a community center. Equipped with a gymnasium, it is to be made attractive, especially to the young people of Excelsion Springs. The church is a memorial to the late Dr. William S. Woods, the gift of Mrs. Woods, who died recently. Plans for the building are being prepared by Mrs. J. W. Rubey of Kansas City, daughter of Doctor and Mrs. Woods. It is planned to proceed with the erection of the church building immediately. The building which has been designed in English Gothic, is to cost \$45,000. The main auditorium will have a seating capacity of about one thousand. The plans call for a well equipped Sunday school department. The pastor is the Rev. John P. Jesse.

Chicago Churches Hopeful of Winning Emergency Drive

Chicago Disciples are planning to do their full part in the Emergency Drive. At a meeting of fifty persons representing most of the congregations of the city on Monday evening of last week the various interests involved in the "drive" were interpreted by local speakers, supplemented by an address by President H. O. Pritchard of Eureka College. The "drive" is now going forward by means of the every member canvass, heading up in local church dinners at which miniature "set up" programs, like those to which the Men and Millions Movement has accustomed us will be given. April 21 has been fixed as the date for closing the "drive." At that time an "Assembly" of all Chicago Disciples will be held in a down town auditorium, reports will be made and the new Chicago secretary, Perry J. Rice, will make his inaugural address. The apportionment to Chicago churches is \$10,000 and there are those who have faith that it will be raised.

* * *

—The North Shore church, Chicago, received thirteen accessions on Easter Sunday and three on last Sunday.

—W. D. Bartle, minister at Salem, Ind., reports the dedication of a beautiful service flag there with 35 stars. Addresses were made by the superintendent of the town schools and by the county superintendent of schools.

—E. T. McFarland, of Central church, Texarkana, Ark., has received a call to the superintendency of city missions for the Disciples of Dallas, Tex., but has not yet reached a decision as to accepting the call.

—J. H. McKee is the new leader at Elliott, Ia.

—H. H. Harmon, of Lincoln, Neb., now in France, writes of the morale of the American soldiers in the following enthusiastic terms: "The morale of our men is simply great. Both in the trenches and back of the lines the spirit was the finest I have seen in France. Never has my pride in man given me so great a thrill as those fellows gave me."

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—S. R. Hawkins, for some time evangelist of the northwest district of Indiana, has accepted leadership of the sixth district, Kentucky, to begin work May 1. This district is the largest in Kentucky, comprising twenty-seven counties. Mr. Hawkins was at one time state secretary of the Oklahoma churches.

—R. C. Cave, formerly a Disciple minister, and now a member of Union Ave-

nue church, St. Louis, Mo., gave one of the pre-Easter addresses at that church, services having been held every evening of the week preceding Easter, with a different speaker each evening.

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—W. F. Turner, of Spokane, superintendent of missions in the northwest, is participating in the April drive rallies in the territory over which he has charge.

—The Montana convention will be held this year at Missoula, June being the convention month.

—M. H. Garrard, recently resigned from the pastorate at Battle Creek, Mich., preached at Great Falls, Mont., on March 24, with view to considering a call to the work there.

—The death is reported of the mother of Professor E. E. Snoddy, of Transylvania College. Professor Snoddy was called to Miller, S. D., by her critical illness.

—Eighteen accessions to the church membership was one of the pleasant features at Central church, San Diego, Calif., on Easter Sunday. There was an offering of about \$200.

—On a recent Sunday at Fort Morgan, Colo., school, about \$25 was raised to purchase New Testaments for the use of the boys in war service.

—Alfred Johnson, of the church at Ocean View, Del., has accepted a call to the work at Tarentum, Pa. Mr. Johnson formerly preached at West London Tabernacle, England.

—The big young men's Bible class at Third church, Indianapolis, Ind., has given 104 members to war service, but by continually recruiting new members, the class attendance has been kept at about the same figure as formerly.

—Finis Idleman, of Central church, New York City, who recently underwent a serious operation, is reported out of the hospital and making good recovery.

—Two sums have recently been received by the Foreign Society on the annuity plan, one from Karnes City, Texas, for \$400, and one from Berkeley, California, for \$1,000.

—At the service held at First church, Benton Harbor, Mich., when the service flag containing thirty-seven stars was dedicated, members of the Benton Harbor company of national guard reserves and of the St. Joseph company of state troops were in attendance. Many of the soldiers going out are from the Bible class of T. W. Bellingham, minister of the church.

—Charles W. Ross, recently of West Side church, Springfield, Ill., will be the new pastor at Central church, Kansas City, Kan., from which pulpit C. C. Sinclair resigned to accept the pastorate of Swope Park church, on the Missouri side. Mr. Sinclair began his new work last Sunday. Mr. Ross will not take up the Kansas City work until about June 1.

—Fifteen persons were added to the membership at Jackson Boulevard church, Chicago, on Easter day, twenty on the Sunday previous. Four Chinese young men were recently baptized by the pastor, Austin Hunter, this making a total of fifty Chinese baptized by him since his coming to the Chicago work.

—W. F. Rothenburger, recently called from Franklin Circle church, Cleveland, O., to First church, Springfield, Ill., preached his first sermon at Springfield on Easter Sunday. His topics were "Both Sides of the Tomb" and "The Deeper Self." The Springfield Register states that Mr. Rothenburger received an unanimous call from First church, there being not one vote against him. The Bible class has been increasing its membership in preparation for his coming to its leadership.

—R. A. Doan is now General Secretary of the Y. M. C. A. work at Ft. Thomas, Cincinnati. He gives five days a week to the Y. M. C. A. work and two days a week to the work in the Foreign office.

—F. M. Rains has been holding some meetings in the southland. He assisted O. F. Spiegel in Montgomery, Ala., and Allen Wilson in Valdosta, Ga. Secretary Rains writes that he is improving rapidly, and hopes soon to be as well as ever.

—Fred M. Gordon, pastor of Flatbush Church, Brooklyn, N. Y., has been engaged in war work since early in the year. He secured a leave of absence from his duties over Easter and went home to conduct his own services on that day. The Friday night preparatory service was attended by the largest "Good Friday" audience in the history of the church, and at all the services on Easter Sunday the church auditorium was crowded to the doors. There were eight confessions during the day and the Easter

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offering was the largest the church has ever made. During the absence of the pastor, the Flatbush pulpit is being supplied by post-graduate students of Columbia University.

—Earl V. Eastwood, of the Bonner Springs, Kan., church, writes that there were thirteen accessions to the membership there on Easter morning, and four others during the previous week. The offering for benevolence was \$51, although the apportionment was but \$25.

—H. V. White, formerly minister in California, and now in Harvard Divinity School, writes that during the summer he will be located in the charming little village of Hillsboro, N. H., in the heart of the New Hampshire hills.

—During the month Meade E. Dutt has been leading in the work at Tulsa, Okla., there have been sixteen additions to the membership. He reports that the foundations will soon be laid for the magnificent new church home planned for the work there. Mr. Dutt states that Tulsa, which is the center of the Oklahoma oil field, is "a small edition of Chicago for hustle."

—Mr. and Mrs. Roderick A. MacLeod report their safe arrival at Batang on December 28th. They had hoped to arrive before Christmas. The trip was "interesting and delightful."

—Easter day at Owenton, Ky., was a big day for several reasons: in the morning a new organ, the gift of the Loyal Women's Bible Class and of the Carnegie Organ Fund, was dedicated. In the evening a service flag with thirteen stars was unveiled. The auditorium was packed for both services, writes J. B. Robertson, pastor. This church now has a thoroughly graded school.

—The Arkansas State Sunday School Convention will be held at Jonesboro, April 16-18. A Disciple, Frank L. James, is the field secretary. W. C. Pearce will be one of the chief speakers. W. E. M. Hackleman will be the leader of the music.

—Oklahoma's convention this year will be held at Ardmore, the dates being May 20-23. J. Fred Jones is the state secretary.

—Maxwell Hall, minister at Broad Street church, Columbus, O., writes that an evangelistic meeting has just been closed there by which 102 members were added to Broad Street church, and nearly as many to other churches of the city. This does not include 180 soldiers at the Barracks who responded to the invitation and have all gone to other points. William J. Minges was in charge of the meetings.

—J. C. McArthur, of the Salina, Kan., church, writes that the Men and Millions leaders asked the congregation there for \$800, and that on Sunday, March 31, about \$1,400 was raised. It was expected that this would run to a final total of \$2,000.

—I. H. Fuller, of the Dexter, Mo., church, reports the close of a meeting there, with T. E. Tomerlin, of Illinois, doing the preaching. Eighteen persons were added to the church membership. The Bible school at Dexter made an offering of \$50 for the national benevolent work, the church contributing \$42 and the C. W. B. M., \$35.

—The church at Canton, Mo., where George L. Peters ministers, "went over the top" on Easter Sunday. Their goals were 250 in Bible school and \$50 offering for the National Benevolent Association.

There were 252 in attendance and \$64.85 offering. In the evening the Juniors gave a missionary concert and had an offering of \$15 for the support of a child at Piedras Negras, Mexico. The C. W. B. M. Easter offering amounted to more than \$120. The church is now engaged in its canvass for the Emergency Drive, with good prospects of success.

—One of the leaders of the work at Second church, Cedar Rapids, Ia., reports that the new pastor there, C. V. Allison, is doing a remarkable work for the church. When he came to the pastorate there was great despondency in the congregation because of a large debt on the new \$35,000 church home; there was also a disrupted membership. During the six months of the new leader's work, there has been an awakening in all lines of church life: the Bible school attendance has been increased over twenty-five per cent and a generous response has been made to a financial appeal which will insure closing the fiscal year in June with all current bills paid. Sunday evening lectures are a popular feature of the pastor's present plan.

—L. D. Cartwright, of Fort Collins, Colo., writes that Central church, Pueblo, Colo., is taking on new life since the coming to its leadership of George H. Bassett.

—D. M. Walker, of Shelbyville, Ky., and Roger T. Nooe, of Frankfort, Ky., have been given leave by their congregations for overseas pastoral work with the soldiers.

—Frank W. Lynch, who resigned the pastorate at Sharon, Kan., and who has been engaged in evangelistic work since, is considering a call to the work at First church, Hot Springs, Ark.

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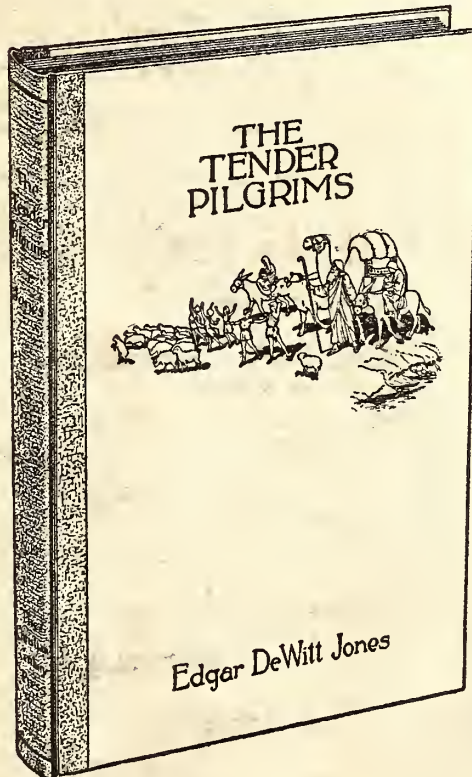
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Vol. XXXV

April 18, 1918

Number 16

Is America Lagging?

By Alva W. Taylor

The God of Comfort

CHICAGO



America in Transformation

Compared with the transformation now in progress the slow transition of five years ago looks like stagnation or petrification. If the young men, eager, alert, responsive, must spend months in training camps before they are ready for their part, how can we, who are already half ossified, get into the new way without constant, heroic and organized effort?

The church of Christ is the only school for adult democracy. The American Christian Missionary Society, with the state, district and provincial societies, is the agency to rally the churches to a realization of their extraordinary mission in this crisis.

It is not enough now that the Home Society strengthen the weak church and mother the young church, it must discover the highest purposes, the noblest endeavors and the finest methods that any church has developed, standardize them, carry them out to all the churches and see that they become universal. What it is doing for the Bible schools, and in the small way that its funds permit for evangelism, social service and rural churches, must be done thoroughly for the whole life and work of all the churches.

At the same time the new day—the War—demands the multiplication of its work among immigrants. Very few have come to America within four years, yet there are still three millions who cannot speak the English language. The city of Cleveland is a sample of our failure everywhere. Seventieths of its people are foreigners. But it spends \$100,000 a year to teach its children the German language and \$100 a year to teach adult aliens the English language and American ideals. These immigrants came to America as the Israelites did to the Promised Land, and for many of them we have allowed it to become an Egypt of bondage! No other agency can take the church's leading part in the government's new program of Americanization.

In each of the thirty-two camps and cantonments of the United States we have had for six months from one thousand to three thousand of the finest young men from our own churches, Bible schools and homes. As they go to France, as many more of the same sort are taking their places. Their fathers may reproach them, their mothers may censure them and the home church seem to forget them. At best, few of these can do more than write letters of encouragement. But the great brotherhood can be definitely, warmly and constantly represented in every camp by a pastor and by a regular church in the nearest town, where the boys can go and worship with a fuller appreciation of what it means than they ever felt at home.

After every church has reached its full apportionment for Home Missions, every penny of the \$250,000 which the Home Board is to receive from the Emergency Drive will be required to meet these War emergencies. Who can be a slacker to such a call and still count himself a Christian?

Men and Millions Movement

222 W. Fourth Street

Cincinnati, Ohio

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Christian Unity in War Tasks

THERE recently took place at Camp Upton, in the East, a remarkable service. It was the opening of the new church headquarters on ground adjoining the administrative building of the Young Men's Christian Association and just opposite the building of the Knights of Columbus. The building, which consists of an attractive chapel, with a parish house adjoining, was erected by a committee, of which the Rev. John F. Carson, D. D., was chairman, representing six different communions: the Baptists, the Congregationalists, the Episcopalians, the Lutherans, the Methodists, and the Presbyterians. The building is designed to provide a place for those religious services which require more quiet and detachment than is easily obtainable in the buildings of the Young Men's Christian Association and the Knights of Columbus, which must serve other interests as well. It is open freely, so far as time and space will permit, to all the religious bodies represented in the camp. This fact was impressively recognized in the opening service, in which all the religious interests were represented—regular and voluntary chaplains, Protestants, Jews and Catholics, as well as the Young Men's Christian Association and the Knights of Columbus. The meeting was addressed by the commanding general, who expressed his cordial sympathy with the project, and paid an impressive tribute to the contribution of the religious forces to the morale of his troops. Music was furnished by a choir of the Young Men's Christian Association, and the orchestra of the 152d Depot Brigade. The service was largely attended and most impressive.

The significant thing about this service, unique so far as the writer is aware in our history, is the fact that

it involved no sacrifice of principle on the part of any of the participants. The Upton building is not a union church; it is a headquarters of the churches where each communion in its own way may make provision for those more intimate needs of the personal religious life which cannot be adequately cared for in a larger gathering which includes all. It is an impressive exhibition of the unity in diversity for which democracy stands. What has been going on in Camp Upton has been repeating itself in various ways in the different cantonments and training stations throughout the country, and what is more encouraging, in the religious bodies which are represented in the work which has been carried on there. During the months that are past, in quiet and unobtrusive ways, much has been done toward unifying the efforts of the churches in a constructive program of cooperative work.

* * *

The General War-Time Commission of the Churches, which had its second meeting in the rooms of the Young Women's Christian Association on Washington's Birthday, is a body composed of representatives of the leading Protestant religious denominations engaged in war work, which through appropriate committees has been studying ways and means of cooperation during the war. It has been conducting a general survey of religious conditions in and about the camps, working for the advancement of the interests and welfare of the chaplains, arranging conferences between the different agencies which are at work in different localities, studying special problems such as that of moral conditions about the camps, the welfare of industrial workers, provision for the religious and social

needs of the negro troops, care of interned aliens, and the like.

On this commission are members of the other commissions and committees of the Federal Council, of the war commissions of the different Protestant churches, the inter-denominational agencies like the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Young Peoples' Societies, the Sunday School War Council. It is cooperating with the Catholic War Commission and with the Jewish Welfare Board in matters of common interest, and through its appeal to the local churches is cordially sustaining the Government in the great common enterprises like the Red Cross, Food Conservation, and the Liberty Loan. Is it too much to hope that the lessons thus being learned in war may not be forgotten in peace, and out of the experience of working together for a great cause, churchmen may learn to know one another better and find that unity in action which has thus far been sought in vain in doctrine and in worship?

WILLIAM ADAMS BROWN.

The Church and the Nation's Rations

HOW has the war changed the program of your church? This is a question which ought to prove a searching one in any community. If any church confesses that things are running along in the same old way, it is evidence that there is a church which has failed to respond to new needs.

This is the time of year when the public conscience must be awakened on the food question. Long ago busy city men ceased to make garden. It was easier to attend to business and buy food, so the garden disappeared in the larger communities. Today the food question is no longer one of convenience. With millions of our best men removed from productive industry, the question of rations is pressing. It is reported that one ministerial association is planning to work a day a week on farms this summer. In another city, the men's clubs will give spare time to help the farmers. In New York, window boxes are being utilized on fire escapes and even on roofs for the production of garden vegetables.

It is not necessary to assume that the church will always organize these community movements. When there is some one else to do it in a comprehensive way, probably the church should not create the organization. But it is the business of the church to put conscience into all of the big community movements. The newspaper brings the information, but it is the church which must arouse the sense of duty.

Millionaires in the great cities are plowing up lawns to plan them in potatoes. They will in many cases work in these gardens with their own hands. They want the ancient practice of gardening to be socially respectable. This is useful, but the church has a great text at this season of the year for all the unproductive elements in our population, "He that will not work, shall not eat."

The Disciples Congress

IN the points of good temper, thoughtfulness, eagerness of discussion, freedom of expression and a positive contribution, the Disciples Congress for 1918, held last week at Indianapolis, was one of the very best in the history of that important institution. The attendance was larger than for several recent years, though not as large as in the first decade of Congress history. Probably as many as 100 ministers, teachers and interested laymen were present, of which number the city of Indianapolis furnished perhaps one-half.

The program as previously published in *The Christian Century* was carried out without noticeable variation. The papers had been prepared on a high level of thought and the discussion periods yielded never before so helpful and creditable impromptu expressions of opinion. There seemed to be more time than in previous Congresses for this general discussion, and the way it was taken advantage of by the floor proves, if proof were necessary, that the best program is a simple program of a few set contributions with a wide margin left for spontaneous talk.

It would be invidious to single out particular papers or speakers as having conspicuous merit, for every session was 100 per cent interesting and vital. The themes predominating in the talk were the problems of religion as affected by the war and the problems of progress among Disciples of Christ. These two sets of themes often come together in a consideration of the profound reconstruction the Disciples themselves are undergoing in the replacement of their emphasis and in the dropping away of some of the hindering impedimenta of their century's march.

The outlook of the Congress was thoroughly progressive. Few and unconvincing were the notes of reaction sounded in formal paper or from the floor. One could not help making mental comment on the different tone of voice in which some men spoke at the Congress from the tone used in print or in other types of gathering. There is something about the Congress that induces fairness of temper, a spirit of conciliation and a willingness to find common ground if there is any.

One of the most significant sessions was the business session in which was discussed the question of making the Congress more adequately representative of our communion. Everybody's heart burned within him in his desire that his friends might be there and enjoying the gathering. And everybody left with a determination to make next year's meeting a revival of the representative character of the Congress in its first decade of history. Rev. Geo A. Campbell, of St. Louis, was elected president; Rev. E. B. Barnes, of Paducah, Ky., secretary, with Dr. F. E. Lumley, this year's very efficient secretary, and Mr. W. E. M. Hackleman the remaining members of the executive committee. There is no reason why the Congress should not draw together from 300 to 500 of our leaders each year to take counsel on the great issues in thought and practice, which concern so vigorous and powerful a movement as our own.

Religion in America

IT is indeed a stubborn faith that is able to resist entirely the influence of environment. Religion tends to change in response to the social conditions in which it finds itself. Christianity is no exception to this, though it is the proud boast of the Roman Catholic Church that it never changes. Rome and all other faiths change through the years. The religion which meets best the needs of its time is the most satisfying and virile religion.

In America, our religious emphasis corresponds with our national character. Our pulpits are practical rather than theoretical. Our forefathers fought bare-handed with the forces of nature for a livelihood. Without proper tools, they were compelled to be inventive. Face to face with famine, they had to be industrious. They were the bravest souls of Great Britain who first came to this country, and a new selection took place when some of these moved west and ever farther west.

Since the national character has in it such enterprise, such courage, such ingenuity and such practicality, these national traits are reflected in the religious attitudes that are assumed in this country.

It is almost impossible to arouse much interest in our churches over doctrinal issues such as still engage the minds of Europeans. Perhaps we should not boast unduly of this. It may indicate a shallowness in our religious thinking, rather than a liberality that comes from catholic outlook.

The typical American preacher is sensitive to social problems. He adorns his sermon with scientific illustrations. He closes every sermon with specific applications to the life of the hearer. A writer in a current magazine calls this "The Religion of Sanity."

It is this practical, aspiring religion which raises enormous sums of money for education and missions. It brings many interesting things to pass. It is in large measure free from medieval interests and waits only for a fundamental thinker to interpret it in some more thorough-going and adequate way.

What Makes a Child Religious?

WE HAVE often assumed that certain people were born in the world naturally religious, while others came with but little capacity for the things of the spirit. Probably, in the case of children lying in the cradle, there is little if any difference with reference to religion. Religion is not an instinct, strong in some and weak in others, but rather an acquirement. We need to know what makes some children religious while others are not.

The first religious influence in the life of a child is an unspoken one. Before the Sunday school has had its chance, the human infant has had impressions made upon it which have already gone far toward determining the religious bent of his life. In a home of gentleness and kindly consideration, the religious spirit is every day reflected in a thousand acts which have no articulate voice, but which reminds us of the dictum of Emerson, "What

you do speaks so loud that I cannot hear what you say." An unkind home is not a good environment for a religious life. Revivalists know pretty well that few converts come from homes that have been filled with strife and bitterness.

The social environment of the child in the home is soon broadened to take in the neighborhood. The religious life of the school teacher becomes important even if the law does not permit the teacher to utter one word on the subject of religion. A school room which is warm and friendly and in which learning is pursued for the love of it has more significance for the religious life than the other kind. On the playground, in the nursery and on the street, the child receives impressions which are determinative of his later religious attitudes.

The folly of the old evangelical notion that religion may be ignored until late in the teens is to be seen clearly by the light of our principle. Late in the teens is too late to make anybody really religious. The family and the community must have accomplished something long before this.

If we want a religious world, we must have religious homes and religious neighborhoods as environment for the growing child. There is no other way.

The Ship That Sank

A Parable of Safed the Sage

NOW I stood on the bank of a River whereon had been builded the Great City wherein I dwell. And another Dweller in the City spake to me, and said,

Behold how great a City we have Builded. Walk ye round Chicago; consider well her palaces. Mark ye well her skyscrapers, that ye may tell it to the generation following, and to such as dwell in other and lesser towns. Yea, behold the River. For it was once a Sluggish Creek, and We have digged us a great Canal, and have turned the River upstream, so that it Emptieth not into the Lake but into the Gulf, a Thousand Miles away.

And I looked, and behold, a Great Ship, and it was laden with Passengers. And many hundreds went aboard, and they Laughed, and they were Happy. For it was an Holiday to them, and they were intending to Sail afar, and enjoy an Happy Day together.

And the multitude of them gathered upon the one side of the Ship away from Shore where we Stood, and behold the Ship Turned Over at the Dock, and more than a Thousand Men and Women, yea, and Little Children also, were Drowned.

And all the power of all the Mighty Men of the Great City was Futile in its efforts to save them. Howbeit, many were saved, yet were many hundreds lost.

Yea, and the power of men that had turned the River so that it flowed upstream made a Current the more swift to sweep them down to death.

And one spake to me as I stood, and thus said he, Where is now thy God, who sendeth down to swift

death the merry company of those who were happy but an hour ago? Is this the will of God, or is it only fate? Or doth God love to mock the Puny Power of Man?

And I said to him,

Alas, I am but a man, and very frail and ignorant. Very little do I know of the mysteries of God. Yet thus it seemeth to me that God hath willed that overloaded structures should give way, and overloaded Ships should sink, and ships too slenderly built, and unequally laden should overturn; that no man shall be compelled, by all the Hazards which God can invent, to do His work not only Greatly but well, and all the time with Confidence Chastened with Humility.

Yet of this am I sure, that God mocketh not the enterprise of man, but delighteth in every Conquest of man over Nature. For our God is not a God of wrath, neither doth He hate what His hands have made, but like as a Father pitieth his children, so the Lord pitieth them that fear Him. Yea, He pitieth them that fear Him not.

Now these things I spake, not because I understood all mysteries, but only because, unwise as I am and

foolish, there are others yet more unwise. And so I spake with such Wisdom as I have. And where my little Wisdom faileth, as it faileth soon, then and always do I walk by faith.

And my heart was heavy with sorrow for the children of men.

The War and Women Ministers

AS the various war-ridden countries have become used to women conductors on the street cars, there will no doubt be corresponding changes in the institutions of religion. There will arise a new interest in utilizing the service of women in the pulpit.

There was a shortage of ministers before the war began. The Church of England has accurate statistics on this matter. In 1888 there were 814 ordinations, and in 1907 there were 507. Every year of the war is said to deprive that church of five hundred deacons (candidates for the ministry). This situation is analogous in a general way to what has happened in all denominations that have any educational test previous to ordination.

The Preacher

By Thomas Curtis Clark

HE spoke no threat nor prophet-curse,
Disdaining argument and strife,
But none who knew him could withstand
The vibrant message of his life.

The quiet of the eve was his,
Which quelled the tumult of the day,
And in his atmosphere of trust
Deceit and rancor passed away.

If wronged, he hastened to forgive;
Reviled, his blessing did not fail;
He lived a life secure with God
Against which hate could not avail.

The children knew him as a friend,
The aged leaned upon his love;
The man of strength, by cares distraught,
Through him sought guidance from above.

Yet was he not devoid of ire:
Though born to lead in virtue's path,
The wily tricks of wicked men
Could draw from him the fires of wrath.

He stood a soldier of his Lord
Against the pirates of the wrong;
The weak and helpless, caught by craft,
Found him a comrade, staunch and strong.

He craved not fame, with this content:
To hold aloft for struggling men
The lamp of truth—without whose light
This earth would be a demons' den.

He held that righteousness must win;
That evil, as the stubborn night,
Must vanish, with its murk and mists,
Before the dawning of the light.

The flames of war could not prevail
Against his faith. The conflict's shock
Found in his soul a hope undimmed,
A calm assurance, firm as rock.

The battle-flames would sweep from earth
The lust of gold, the pride of power,
"Man's inhumanity to man"—
He saw at hand a new birth-hour!

He saw the new Jerusalem—
Not streets of pearl, nor walls of gold;
Not rivers crystal as the light,
Nor groves of fruited wealth untold:

He saw a city built of God
Within the realm of human hearts;
Of character its rough-hewn stones—
Rough-hewn by life's remorseless arts;

A city in which Christ should reign—
Not with the sternness of a king,
But by the gracious power of love
The Lord of every living thing;

A Comforter of every soul
By care cast down, by grief oppressed;
A tender Shepherd of the sheep;
For every weary pilgrim, Rest.

This was his dream, nor looked he far
To see that love-born dream come true;
Each hour brought evidence to him
That God today makes all things new!

He served the Vision he had seen,
He lived the Message he had heard;
He was a minister of Truth,
A faithful preacher of the Word.

Mystic Figures of the Apocalypse

Sixth Article in Series on the Second Coming of Christ

THE world in which the writers of the Bible lived was small as compared with that of today. The Roman Empire was its extent. If dim lands beyond were hinted at in the places where merchants and centurions exchanged talk regarding the borders of the travelled earth, such regions, like Gog and Magog to the prophets, were but areas of mystery, of which no man knew. Similarly the world itself was the extent of the domain of redemptive purpose. The marching wonders of the sky were only the embellishment of an earth that God had measured out to the children of men, with particular regard to the welfare of his own people.

It was nothing strange therefore that the apocalypists should affirm with confidence the influence which the saints had with the mighty Ruler of the whole creation. Why might they not expect with calm assurance his interposition when the strain of their testing came to be too severe to be endured? In keeping with this faith, John in his Revelation undertakes to show the intimate connection between the prayers of the believers and the judgments that are about to fall upon the earth.

When the seventh seal was broken (Rev. 8:1), and an interval of silence fell upon the heavenly company, it was to permit the seven angels, here mentioned for the first time, though apparently a recognized part of the divine assembly, to sound their trumpets announcing the destruction about to fall upon the empire. At the same moment another angel appeared bearing a bowl filled with incense, symbolic of the prayers of the saints who had been pleading for vengeance upon their persecutors. The vapor of this fire-offering ascended before God, and as if to show the purport of the prayers, immediately afterwards the same bowl, full of burning coals from the altar, was cast downward upon the doomed earth, whereupon a tumult of thunders, voices and earthquakes broke the silence (8:2-5).

THE SEVEN TRUMPETS

The seven angels then prepared to sound their blasts of doom. The first four of them, in the symbolism of the book, ushered in the supernatural ruin of a third of the earth and its natural resources, the sea and its wealth of spoil and traffic, the rivers and human life dependent upon them, and the heavenly lights that make life possible to man. Thus at a stroke were cut off a third of the resources of the mighty realm of Rome. But worse things were to come, for an eagle messenger announced three woes to follow, each to be introduced by one of the trumpets yet to sound (8:6-13).

When the fifth angel sounded, the first woe was revealed. A star, the personification of some corrupted form of good, fell from heaven to earth. Here the ancient glory of fallen angels forms the background. This disranked leader opened the abyss below the earth,

and a demon host, suggestive of Old Testament locust plagues (Ex. 10:21-23, Joel 1:2-2:4), and of wild, unearthly horsemen, swarmed out to torment for months to come those who had not the mark of the saved upon their foreheads. This demoniac host was led by one who was the very incarnation of devastation. In such a picture the writer confirms his readers in the view that Rome has not alone to fear the human armies that may be marshalled against her, but such fearsome powers of the deeps below as even the fanciful imagination of the past had not fashioned (9:1-11).

The sixth angel announced the second woe. The four angels chained near the river Euphrates, the region from which Rome looked for its most dreaded enemies, were ordered released, and instantly an innumerable host of horsemen on demon steeds, whose breath was devouring fire, appeared for the destruction of another third of the unbelieving world. Here again the imagination of the seers is given free rein in the attempt to draw a picture of resistless and terrifying power. It is thought by many biblical students that the real apprehension of Roman leaders that a great invasion of the Parthians was to be expected soon gave form and urgency to this description (9:13-21).

DRAMATIC INTERRUPTIONS

As already noted, there is a tendency on the part of the writer of this book, or its final compiler, to interrupt the orderly succession of events in the various series of sevens with other episodes of an illustrative character, bearing either upon his own commission, or the theme of the approaching deliverance of the saints by the destruction of the hated power of Rome. This as has been shown is especially frequent between the sixth and seventh members of his enumerations. Here again it appears in a long interlude preceding the seventh trumpet which proclaims the third woe (10:1-11:13). The first of these interrupting episodes has to do with the little book, and the announcement that the end is at hand. John, once more on earth after the ecstatic experience in heaven, but still in the realm of vision, saw a strong angel who took his stand with one foot on land and the other on the sea. In his hand was a book. When he uttered a mighty cry, seven thunders broke out, but the seer was not permitted to write their secret messages. However, the angel declared with a great oath that the end should no longer be delayed, but that as soon as the seventh angel sounded all things declared by the ancient prophets as good tidings to the faithful should be accomplished. John, in order to impress his readers with the importance of his appointment to make known the divine mysteries, says that he was given the book which the angel held in his hand, and was told to devour it. This he did. He found it sweet in his mouth, but bitter within him as he thought of the sufferings yet to be endured by his brethren be-

fore the happy end could come. But in the authority thus furnished him he was informed that he was now prepared to speak convincingly of God's judgments upon the pagan world (10:1-11).

Then follow two small apocalypses, bearing the marks, like those in chapter seven, of independent origin. The first (11:1, 2) is a mandate to measure the temple, all save its outer court where the non-Jews were permitted to come. It would seem that this fragment must have come from some writing of the period previous to the fall of Jerusalem in 70 A. D. Perhaps it is employed here with the enlarged meaning that the true sanctuary, the body of faithful, cannot be harmed in the world catastrophes that are to ensue. The forty-two months (three and a half years), one of the familiar measures of all apocalyptic, probably stood in the earlier document for the brief period of Jerusalem's humiliation before the expected appearance of the eternal city of God.

TWO HEAVENLY WITNESSES

The second fragment is clearly based upon Zechariah's vision of the two olive trees and the two anointed leaders of the community, the "sons of oil" (Zech. chapt. 4). But with this first reference to the two men, Zerubabel and Joshua, who were in the mind of the prophet, there have been mingled later apocryphal allusions to Moses and Elijah. It would seem that these are the two witnesses who, after the manner of Jewish expectation, were to return to earth and suffer as martyrs, only to be raised again and to ascend to heaven amid convulsions of the world and the terror and destruction of those who had disbelieved. The appearance here of the beast coming from the abyss, to which no previous reference had been made, would lend color to the suggestion of a different source for this material. But there is the usual employment of the apocalyptic numbers, and the symbolic reference to Jerusalem (11:3-13). In all of this there is the unfailing insistence upon troubles and disasters yet to be endured by the friends of Jesus, with the assurance of undoubted deliverance within a period not too long to be endured (three and a half years).

After this somewhat lengthy interruption of the sevenfold order of events, the scene is once more transferred to heaven, the seventh angel sounds his trumpet, and the final woe is ushered in. This was to be the complete overthrow of the wicked empire, and the establishment of the kingdom of God and the Messiah upon its ruins. This was to be an eternal rule, and in token of its supremacy the heavenly hierarchy bowed before God applauding his destructive judgments upon the heathen and his rewards to the prophets and the saints. The temple of God, destroyed on earth, appeared discovered in heaven, with the holy ark safe home from all its wanderings and at rest forever (11:14-19).

In harmony with the idea that the breaking of the seventh seal (8:1) introduces all that follows to the end of the book, it may also be the case that the sounding of the seventh trumpet with its proclamation of the

divine triumph over the world forces of evil is the swift epitome of all that ensues in the great drama, whose culminating scenes are now to be disclosed. The mystic figures of this great struggle are successively the woman arrayed in the sun, the red dragon, the child ruler, the beast from the sea, the beast from the earth, the lamb with his hosts, and the Son of man with the sickle. These are also seven in number, after the manner of the book.

THE RED DRAGON

Behind the figure of the dragon, the symbol of the demon power of the universe and its contest with the church of God, there lies apparently some ancient dragon story, like that of the Babylonian creation myth. With this may have mingled other figurative ideas, such as gathered about the name of Michael, the defender of the saints and the champion of righteousness (Dan. 10:13, 21; 12:1). In the striking vision which John beheld, the woman radiant and glorious, the representative of the cause of truth and holiness, was about to bear a son, a divine being, the Messianic prince for whom creation waited. But there was a monstrous enemy, a demoniacal antagonist of good, a combination of earthly ruthlessness and of satanic malice. This vile creature plotted the destruction of the child ruler, whose birth threatened his own dominion. But his plans were frustrated, for the child was caught up to the throne of God, and the woman fled away into the wilderness to an appointed refuge. To early Christian minds this parable would not be difficult of interpretation. There is increasing contest between the powers of good and evil, until the former win the final triumph. The sacred community, not narrowly conceived as the Jewish people but as the embodiment of all holy effort in the universe, brought forth the Messiah. At his incarnation the powers of evil launched their fiercest assaults against him for his destruction. But though imperilled, he was not destroyed, but exalted to the presence of God. Meantime the holy community, now thought of as the followers of Jesus, took refuge, warned by the words of their Leader (Matt. 24:15-25), and found safety in large numbers beyond the Jordan and in other places of retreat. For a time, described in the usual apocalyptic manner as three years and a half, this terror of persecution was sure to continue (Rev. 12:1-6).

WAR IN HEAVEN

Meantime, the writer, to account more fully for this monster power of evil, whose expulsion from heaven brought with him multitudes of the celestial spirits (cf. Jude 6), proceeds to describe briefly the manner of his defeat and banishment, in a paragraph based upon the elaborate stories of the Book of Enoch and other Jewish apocalyptic, and made impressive to modern minds in the stately epic of Milton. The Savior in one of his moments of satisfaction at the progress of his mission in the world referred dramatically to this ancient belief of his people, and in its language forecast the triumph of his own ministry of redemption (Lu. 17, 18). In his comment upon the titanic struggle John mingles the

various conceptions of the power of evil in one; the primeval dragon of the deep, the Satan of Old Testament thought, the devil of current Jewish belief, and perhaps also the serpent of the garden of Eden (cf.. Job. 1:6; Zech. 3:1; 1 Chron. 21:1; John 8:44; Gen. 3:1f.). Over this victory the voice of praise is uplifted, for that first great defeat of the enemy of mankind was the token of his ultimate undoing through the constancy of the saints and the sacrificial ministry of the Redeemer. However, the joy of heaven is mingled with commiserations for the earth, in which the satanic power, expelled from the skies, is free for a time to work his havoc (Rev. 12:7-12).

A second amplification is found in the next paragraph. The flight of the refugee disciples into the wilderness, already symbolized in v. 6, is given fuller statement. In spite of all the effort made by the empire of Rome to destroy the holy community, the attempt failed; but the baffled persecutor turned from Jerusalem and Rome, the scenes of the earlier imperial measures of repression, to Asia Minor, where at the present time the sufferings of the faithful were most severe (12:13-13:1a).

THE ROMAN POWER

The dragon that had thus raged against the designs of God in heaven and on earth is clearly intended to represent the supernal power of evil in the universe. Now appears more concretely its earthly incarnation in the Roman empire and its imperial head. A composite beast rises from the sea, with the varied bestial features of Daniel's visions (Dan. chapt. 7). This grotesque creature, with its seven heads and ten horns derives its force from the dragon-like spirit of sin, the demoniac lord of misrule. One of its heads had received a death stroke, yet was restored to life. And at this reference there enters the drama of the apocalypse that Nero-myth which played so large a part in the beliefs of the age. That infamous ruler reigned from 54 to 68 A. D., and so monstrous were the crimes and orgies of his closing years that upon his suicide there arose the tradition that he had survived in some mysterious manner, and would reappear. Some believed that he had made his escape from impending ruin and had taken refuge with the dreaded Parthians. Such a superhuman incarnation of evil as Nero seemed to the inflamed imagination of his time could not be thought of as really dead. The legend got itself firmly fixed in the superstitious mind of the age. It forms the basis for various figurative allusions in this book. The worship of this unspeakable debauchee, which the Christians beheld with horror, was to them in reality the worship of the satanic power by which Nero was controlled. The only comfort possible was found in the brief course this reign had to run, represented here as elsewhere in the familiar terms of three years and a half. In the interval no escape was likely. Patience alone would avail (13:1-10).

But hardly less disquieting was the appearance of a second beast, from the earth. This creature was not so impressive and terrifying in appearance as the former one, but just as evil in purpose. This representation

of the pagan priesthood of Rome is hardly to be mistaken. It promoted the blasphemous imperial cult. It practiced upon the credulity of the ignorant by all the arts of deception, even, as the records of the times attest, giving the images of the emperor the semblance of life and speech. The discrimination made against all who refused compliance with this iniquitous cult amounted to the placing of identification marks on the persons of its confessors. It was treason to speak disrespectfully of the emperor, and the royal spies were everywhere. But the faithful would understand. The royal name had the numerical value of 666 in the familiar letter-figure usage of the Hebrew language. That number could mean nothing but "Cesar Nero."

THE HEATHEN PRIESTHOOD

Thus again into the vivid pages of the author's work, dating from the agonizing days of Domitian, have seemingly been incorporated fragments of similar oracles from the age of Nero or soon afterward. To the Christians the imperial power, by whomsoever wielded, was the incarnation of satanic force and malice. All that could be hoped was the early ending of these unhappy days in the triumph of righteousness, the return of the Lord. This is the glorious fruition of hope pictured in the following chapter (Chapt. 14). There the lamb is seen with his hosts of redeemed, the announcement of the good tidings of the hour of judgment on evil it made, the news of the fall of Babylon (Rome) is heard, the proclamation of the fate of those who permit themselves to be branded with the mark of the heathen cultus is uttered, the happy future of the martyrs is declared, and the great harvest to be reaped by the sickle of the Son of Man is heralded. The series of figures ends with the picture of the doomed city, the blood of whose inhabitants will be trampled out like the vintage of the wrath of God.

In the chapters that follow still more vivid images are presented of the fate of the empire and its mighty capital. These will form the theme of the next study.

HERBERT L. WILLETT.

Seeing the Big Things

By Charles Stelzle

THE microscope has its uses. But you cannot see the stars through a microscope. You cannot get a broad view of nature—the rivers, the mountains, the green earth—you cannot see even a single tree through a microscope. There are men who always look at life through this little instrument. They seem to take a peculiar delight in searching for the small things in life—the petty, the mean things—in others' lives. They never have a vision. They never take into the sweep of their horizon the really great and good things. If they were to be shown a beautiful painting, they would search for fly-specks upon the frame. And because their outlook is narrow, they become pessimistic and bitter and censorious.

Unfortunately, the labor movement is sometimes retarded by these unhappy individuals. Occasionally they are found within the ranks of the workers. They are the ones who are dead weights to the really earnest men who are bravely making a fight for better things. But they are also found outside the labor movement. To them, the labor movement consists of unreasonable strikes and unscrupulous agitators. They do not see the millions of children in the mills and the factories who should be at home and in the schools, and for whom organized labor is making a strong fight, while the great mass of even intelligent people are strangely indifferent to their struggles. They seem to be ignorant of the terrible sweatshop in which

thousands of the toilers are wearing out their lives in the hopelessness of abject poverty, and for whom the labor union almost single-handed is battling, in what is bound to be a winning fight.

Who is doing more for the woman that toils than the labor union? What institution stands more courageously for a squarer deal for our sisters and mothers? Not in a weak, sickly, sentimental way, but with a vigor and a red-bloodedness that is sometimes startling in its persistency and in its effectiveness. Look through your telescope for a little while—and forget the fly specks. Nobody likes them. We can't get rid of them altogether, but there is something else on the horizon.

The God of Comfort

By Joseph Fort Newton

Prayer

ALMIGHTY Father, who shall speak of Thy nature, who shall enter into the richness of Thy thought, who shall describe what Thou art, Thou Father of mercies, Thou God of all comfort? Thou art too high, we cannot attain unto Thee; we can only bow down and worship, so wonderful is Thy being, so profound is Thy understanding, so infinite is Thy love, persevering through all ages though men and races pass away. Yet art Thou near to each of us, prompting the very prayer we utter, everywhere present and always accessible, like a Home whose doors are ever open, like a city whose gates are never closed by day or by night.

Humbly, reverently, gratefully we give our hearts to Thy praise, not in fear, but in love and awe, subdued by the goodness which does not forget to be our Father though we forget to live as Thy sons. Thou turnest none away who seek Thee in need, not even when their necessities are born of transgressions and their wants spring from disobedience to Thy will. Up through all the din and confusion of the world, its loud noises and its low murmur, the faintest cry of the human heart comes to Thee, and is heard. There is no human soul so weak, so weary, so lonely, so humble, or so sinful, but that it may find Thee and know the blessing of Thy love.

Receive us, O Thou Helper of Souls, we who live in a world of war, where crime is added to crime and sorrow to sorrow. Have mercy upon us, lest we lose heart and let hope be slain by the horror that beshadows us. Let not our faith fail; minister to us of Thy strength and compassion, and uphold us by Thy grace, which is sufficient to every mortal calamity. Comfort Thou, comfort Thou Thy people; fortify us by Thy power lest we faint, and in our dire need make Thyself known to us in some blessed disclosure of Thy love and mercy. Fulfil Thy promise to do exceeding more than we can ask or think, by Thy power that worketh in us both to will and to do.

Consider, O Lord, and hear us; forgive us; forgive our sins, pity our ignorance, and cleanse us by Thy redeeming mercy. In bonds of love and the power of the truth may we so believe that we may live with Thee and for the service of all our kind, as He did in whose Name we invoke Thy blessing. Amen.

Sermon

SOMEONE has said that the deep difference between men is their capacity for sympathy, and that the future is with those who have most of it. If that be so, surely St. Paul must be reckoned as one of the greatest of men, because his heart was a fountain

of sympathy always overflowing. There was something haunting in the pity of the man, something healing in his tenderness, and the older he grew the richer it became. In nothing was he more like his Master, Whose he was and Whom he served, and to reproduce Whose life was his sacred ambition. Hence his words:

The Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble.

If taken out of their context, one would hardly guess that these words were written to a Church perplexed, divided, torn by scandal, and threatened with disaster, many of whose members had criticised the Apostle cruelly. Even so, instead of taking his critics to task, he strikes the note of comfort and compassion, as he would do if he were speaking to the Church of today, so sorely tried, so baffled and confused.

Too many hard words have been aimed at the Church. Criticism is too easy; anybody can indulge in it. Whatever may be said of the shortcomings of the Church, and no doubt they are many, it has not failed in its attitude of compassion towards the world-tragedy. And just now its ministry lies there, or nowhere. What we need is the triumphant faith of St. Paul, the song of one who had found a medicine for all ills, a solace for all sorrows, in the God of comfort.

OUR HUMAN MARCH A REQUIEM

Here is a vision of God, the compassionate and merciful comforter of humanity; and what a field there is for his benign activity today! Never was the world so full of tragedy, horror, and atrocity. The nations are wrapped in shadow and all life is darkened. The earth is stained with blood. Calamities sweep whole continents. Every household, every heart is pierced and suffering. Strong men go about the streets lonely, bewildered, yearning, wounded. The world is bereaved. There are thousands of dying children, and mothers who want to die. Death, disaster, and famine are comrades. Our human march is a requiem, and the sounds that fill the earth are the sounds of battle and mourning. At

such a time, and in such a world, we must turn to Him who can comfort us, so that we may be able to comfort others. Across the ages, like the tones of an evening bell, come the words of the Prophet to the pulpit of to-day: "Comfort ye, comfort ye, my people, saith your God!"

WHAT IS COMFORT?

Truly comfort is more than ease, more than those influences which succor distress, soothe suffering, and alleviate grief. It is not simply a stoic resignation which submits, but the strength to bear and triumph. The derivation of the word is eloquent: it means that which we take alongside to support and sustain us—just as the word "tribulation" in the text means that which rubs, irritates, and makes the heart sore. An English essayist once said that if he could be reborn and live on earth again, he thought he should like to be a tug-boat. Of course, a tug-boat is very small, and its labor is confined to the harbor, but it can answer a signal for aid, and tow a great ship out of trouble into safety—coming alongside in time of need. Today men are signalling for aid, silently, pathetically—longing for Something or Someone to come alongside and help. Now, God is ever alongside each of us, closer than we realize, and, as a fact, we depend upon him more than we are aware.

And thus by day and night unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

Yes, unconsciously; for it is not so much that men deny God, but that they do not realize how much they trust Him in whom they live and move. There is in humanity a great unconfessed faith, to interpret which is a large part of the ministry of a teacher of religion. Every man has a mystic sense of God—dim, perhaps, but none the less real because dim—by which he is sustained in the often strange medley of his experience. All about us today we see folk who talk nothing of religion, and yet they display a sublime and heroic faith which neither they nor we can explain. Even those of us who fancy that we are religious often attribute to Time, and not to God, the benign influence by which a great sorrow is healed and at last changed into something rich and revealing.

THERE IS NO UNBELIEF!

In answer to the question of a young clergyman as to her religious belief, Lizzie Case replied that it was the inherited faith of her fathers—the Friends. Whereupon the young zealot said that she was an unbeliever, and would be lost. "Never!" she cried. "If there were no true God to trust I should still believe in the gods of the woods and the streams. In fact, I believe in everything—in God, nature, man—there is no unbelief!" And she it was who wrote the lines:

There is no unbelief!
Who plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief!
Whoever looks on when dear eyelids close,
And dares to live when life has only woes,
God's comfort knows.

Thus, God comforts us in myriad ways beyond our tracing, even when we are unaware of his presence, as these lovely lines tell us. To be more specific, he comforts us, first of all, by the fact that he is. Often we are not able to follow his footsteps; but the fact that he exists, that his hand is on the helm, that his will is working through seeming chaos—such a faith gives us strength to live. To a child awakened in the night and frightened by the darkness, the voice of its father in the next room is a comfort—just to know that he is there is enough. Just so, to know that God is there is the comfort and solace of mankind in the night of time: which may be the meaning of the mysteriously august and haunting name of God in the earlier books of the Bible, where he is called the great "I AM."

THE WOE OF NIETZSCHE

Herein lies the bitter tragedy of atheism—there is no One there, and man is left to wander in a labyrinth homeless and alone. Surely there is no keener pain than a loss of the sense of the reality of God, doubly so for a refined and sensitive nature, as witness the words of Nietzsche lamenting the loss of his right to pray—words which move like the overture of a great symphony of despair:

"Never more wilt thou pray, never more worship, never more repose in boundless trust—thou renoucest the privilege of standing before an ultimate wisdom, an ultimate mercy, an ultimate power, and unharnessing thy thoughts—thou hast no constant watcher and friend for thy seven solitudes—thou livest without gazing upon a mountain that hath snow on its head and fire at its heart—there is now no redeemer for thee, no one to promise a better life—there is no more reason in that which happens, no love in that which shall happen to thee—thy heart hast now no resting-place, where it needeth only to find, not to seek—thou refuseth any ultimate peace, thou desirest the eternal recurrence of war and peace—man, of thy self-denial, wilt thou deny thyself all this? Whence wilt thou gain the strength?"

Few have had the courage thus to face the raw horror that lies at the end of the logic of denial, and the bereavement which it brings. Against this ultimate woe rises the fact of God, and because God is there, even when we cannot feel the touch of his great hand, we know that purity is not a delusion, that justice is not a fiction, and that hope is not a dream.

DOES GOD SUFFER WITH US?

Can we know anything beyond the bare fact that there is a Power not ourselves which shapes our ends, rough-hew them how we will? Manifestly! Next to the fact that God lives is the faith that he cares for us, and that all suffering comes finally to be endured by him—the deep truth over which Dora Greenwell was wont to ponder. How can we know the sympathy of God, and that in all our afflictions he is afflicted? The flowers do not tell us this truth. They are as happy at a funeral as on a bridal altar. They do not know, they

do not care. Nor do the birds tell it to us, although if it were not so it is hard to know why the birds sing. They were singing that day when I witnessed an unforgettable scene in Flanders—the burial of two hundred men at once! They did not know, they did not care. How can we know that there is One Who knows, Who cares, Who feels for us and with us in our woe?

In the memorial to Margaret MacDonald, at Lincoln's Inn Fields, she is seated with her arms outstretched, her robes so falling over her arms as to suggest a brooding mother-bird, and underneath the hovering wings little children nestle and play. Whence comes the brooding, hallowing love embodied in the life of that lovely woman, whose image recalls the attitude of the Master as he wept over the city of the people of his fathers? That is to ask, What is the source of this stream of pity which softens and sweetens the world, seeking to melt the hardness of its winter into the joy of summer? Is man an exotic upon the earth? Or is he a child of nature and a little brother of the stars? What swells up in his heart must be the heart of Nature, else she could not give it to her son. Thus when we seek the source of the love that hallows human life we find its fountain in the compassionate heart of God, whence it came and to which it returns, whose love is the final solace of the world. Here is the basis of the faith that God is more than Power, more than Mind, and that there is, and must be, a Heart of Tenderness behind the seeming hardness of life and death.

THE SECRET OF PAUL'S JOY

Hence the words of the Master as he sat at table with his friends in the Upper Room, in which the very soul of his religion is revealed: "Ye believe in God, believe also in Me"—that is, believe that God is like him, in him, revealing himself in and through him. What more do we need to know for our strengthening and fortifying, for our support and upholding, even in the direst woe that can befall us? If we can be sure of God in Christ, there is nothing that we cannot bear! With St. Paul this assurance was no mere theory, nor yet a vision, but a verity attested by those inward realizations that belong to the life of faith and service. Here lay the secret of his triumphant and rejoicing discovery of the reality, the richness, the radiance of God the Father of mercies and the God of all comfort, by whose grace he was sustained in his private sorrows and in his heroic and dedicated ministry. Hence, also, his insight into the purpose and uses of comfort, "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Sympathy, one feels, was not a ruling native trait with St. Paul, as it is with those who hear always "the great stream of human tears falling through the shadows of the world." It was a grace learned in the School of Christ, and made perfect through suffering.

THE FINEST OF ALL ARTS

Perhaps he found this secret the more surely just because he did not seek it selfishly and for his own sorrow alone. Nor should we. However deeply wounded

we may be, however sorely we feel the need of healing for our own hurt and heartache, if we are to find comfort in any satisfying measure it must be by ministering the comfort of God to others. Here is the finest of all arts, asking for all that a man has of tact, of tenderness, of skill, and of fortitude, so difficult is it to know what to say and how to say it. All words seem metallic, futile, and worthless, yet we must not be silent, must less forget those little tokens which help to break the awful stillness which death makes when it passes by. Any little token—a gift of flowers, a hand-clasp, a tender, strong word—is like the answer to a signal of distress, and God, from whom it comes, sends it through you to his needy child.

Who that lives today does not long for a finer art of sympathy, some exquisite skill and power whereby to lift wounded souls into the consecrating comfort of God! There is not a pulpit in this land that does not yearn for such a power, seeking it by prayer and tears, beseeching an outpouring of the Spirit of the Comforter equal to "the Pentecost of Calamity" which has descended upon us. Oh! let us seek the God of all Comfort who, imaged as a Dove, broods over our sorrowing humanity, that so we may be able to comfort those who are smitten and afflicted in a world at war.

Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine.

Gentle, awful, holy Guest,
Make Thy temple in each breast;
There Thy presence be confessed.
Comforter Divine.

With us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine.

The Church of Tomorrow

By Ernest C. Mobley

THE church has weathered the storms of centuries. The church is serving and sacrificing today as in no other crisis of history. Will it meet the demands of tomorrow? is a pertinent and imperative question. Somehow I believe that it will, but I know that it must make many rapid and remarkable changes.

The church of tomorrow must actually crown Christ as Lord of lords and enshrine him in its heart. All intervening human creations must melt away and permit the perfect face of Christ to shine out. The church in the large has followed him from afar, but in the coming years it must conscientiously practice the presence of Christ.

The church of the future must revive a close study of God's word. The word must be prayerfully read with the supreme purpose of knowing God's mind and doing his will. The black thought of sectarian interpretation must yield to an earnest desire to think the thoughts of

God. Our narrow understanding and denominational application have lost to us much of the Bible's beauty and power. In the past generation Germany has created the most complete system of science without a soul, and the most thorough scheme of theology without a God. The imperative demand of the church is to think with a soul and to live with God. This can only come through a real revival in an honest study of the Bible.

The church in the coming sweeping readjustments must become democratic. The long looked for divine event is now fast bursting upon our startled gaze. With blinding rapidity the old world is plunging into the realm of democracy. President Wilson focused the eyes of all free peoples on the shining reality. We are fighting to "make the world safe for democracy." It is a death grapple between growing democracy and dying autocracy. With open, lavish hands and burning sympathetic hearts we are gladly pouring out our treasures of men and means for democracy. We are to "stand to" and go "over the top" in the name of democracy and for the sake of humanity. Every paper every day is sounding out the new meaning of genuine democracy. Real democracy and genuine Christianity are largely synonymous. Without the principles of Christianity, democracy is absolutely impossible. Every church leader is loudly calling for democracy's safety. Will we accept the irresistible conclusion? The only way to make our unanimous preachment practical in government is to begin to make it real in church.

The church can only meet the demands of tomorrow by uniting. If church leaders were as far-seeing as government officials, something would come to pass. We are standing with our noses against an impassable wall. It is impossible to make another decided advance while we are in our divided condition. Will we be guided by wisdom's wand and seriously face the facts, or will we quibble and lose the battle? One says that our denominational organizations are as thorough and well-manned as any united organization can be made. Certainly; so were our great railroad systems. No line of business was ever more thoroughly organized and operated than our railroads. Yet the pressing demands of a world crisis caused the government to take these thorough organizations under central cooperation. Most wise heads think it was an absolute necessity. These perfect denominational organizations are now facing the same urgent demands. The ends of the world are pressing down upon us. There must be one mighty unified cooperation. Returning to Paris from the ruined Italian front, Premier Lloyd George with his Welsh fervor shocked the world. "We are headed toward ruin. The Allied powers must cooperate or fail," was his message. With equal truth the same words may be shouted into the ears of the church.

The church of tomorrow must be big, broad and deeply sympathetic. Service and sacrifice must characterize every phase of its life. This playing on the shores of God's boundless ocean as prattling children must give way to a deep plunge into the surging currents and a serious handling of the mightiest task of history. We

Our Prayer Library

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are getting a foretaste of this service through our work in the Y. M. C. A. and the Red Cross. Millions who never served anything but self are expanding in the new training school of humanity.

To the Blue and the Gray

HERE'S to the blue of the wind-swept North,
When we meet on the fields of France;
May the spirit of Grant be over them all,
When the sons of the North advance.

Here's to the gray of the sun-kissed South
When we meet on the fields of France;
May the spirit of Lee be over them all,
When the sons of the South advance.

And here's to the blue and the gray as one,
When we meet on the fields of France;
May the spirit of God be over them all,
When the sons of the Flag advance.

—Author Unknown.

Is America Lagging?

THE year's record in actual constructive preparation for war makes the croakers and critics sound hollow. Uncle Sam is not feverishly rushing a thin, half-prepared stream of men into the battle lines; he is moving steadily forward one of the most formidable war machines ever constructed. One year ago we were the most peaceful of all great nations; all our preparations were for peace instead of war; today we are rapidly becoming a nation organized for war. The biggest part of our preparation is not to make ourselves an exclusive fighting nation but to supplement the needs of our Allies until all together shall be able to face the Central Powers with an overwhelming war machine. We have fed 60,000,000 of our Allies a complete ration and supplied half as many more a partial ration; we have sent them an army of a half-million men and put at least 200,000 of them on the fighting line; we have put more than 300 naval vessels into the Allied service and furnished some of the most valuable secret service in the war. We have added nearly 3,000,000 tons to the actual Allied shipping on the sea; but for this fact and our help against the submarine a very different situation might be presented Britain's food supply today. In one month our navy was on the trail of the submarine. In three months our soldiers were in France and less than one month later we had men on the firing line. In ten months we manned our own sector. We have done many minor things of direct aid to the battle line, but the above facts indicate something of what we have accomplished in one year.

* * *

Uncle Sam as a Ship-Builder

The biggest fact has to do with our accomplishments toward putting one of the mightiest of war machines on the road. Remember, we started with nothing; every shipyard and training camp had to be built from the bottom. Today Uncle Sam is the greatest ship-builder in the world. He has nearly 1,000 naval vessels building or built and a like number in the water at work. He will soon have far and away the second most powerful navy in the world with the largest, fastest and most powerful fighting craft ever designed—ships of 35,000 tons and a speed of thirty-five knots. To meet the submarine he has armed 12,000 ships, built and put 700,000 tons in the water, made contracts for 8,000,000 more tons and already has it one-third done, and in another month will be slipping the submarine killers into the sea at the rate of three per day. A skilled army of a quarter of a million ship-builders has been enlisted and fundamental agreements made that bespeak a new day in dealing with difficulties between employer and employed. Not only has our Uncle in one year converted a non-shipbuilding country into the greatest ship-builder in the world, but he has also become the greatest railroad manager in the world and has transported more than 2,000,000 soldier passengers on land and 500,000 on sea with the loss of only two. (Remember, the Tuscania was not an American ship nor under American convoy.)

Now, gentle reader, recall that the Secretary of the Navy was the most castigated man in national service while all this was taking place. Mr. Daniels was not tooting a horn—he was too busy; men with nothing else to do were manifesting their patriotism with the bazoo.

* * *

Answering the Critics With Facts

Their trail toward the navy yard found closed with great accomplishments, the critics next turned upon the Secretary of War. His quiet narration of what was being done sent them slinking after other prey. In one month 10,000,000 young men were enrolled for the precedent-breaking selective draft. In record time the cantonments were builded—together they would make a city the size of Philadelphia. There was much talk about lack of equipment; face the fact that it took more than 30,000,000 separate and specially made articles to clothe the new army, and you do not wonder that some items were a little tardy. Mr. Bal-

four is reported to have asked that we use the ships to supply food for Europe rather than to send men immediately; otherwise we might have had a million men in France today. It was a question of which was the most dangerous, the submarine or the German army; there were not ships enough to meet both at once. The critics shouted that we were not making munitions; first it was that we had no rifles—today we have stopped making rifles because we have more than needed; next, it was artillery that was lacking—we are making more than one-fourth of all the artillery under construction by the Allies; then it was machine guns—50,000 are ready and our production is unprecedented. Besides, we are manufacturing more small arms than all our Allies and piling up more ammunition than there are ships to transport.

Today we have 2,000,000 trained men in the army and the navy and another million on the way, besides a vast civilian army lined up behind the war machine. And it is the best clothed, housed, equipped and best fed army in the world, and best of all, it is the most moral army ever gathered in the history of mankind. Its morals, morale, equipment, medical support and technique enable us to promise France the most proficient fighting force on the battle line and our own homes the smallest comparative casualty list of the war.

* * *

Has the Air Program Indeed Failed?

The last attack of the critics is on the airplane program. Here are some things they do not tell us: that the spruce necessary for frames was in the wilds of north-western forests and that profiteers refused to sell reasonably and the I. W. W. refused to work—the latter largely because of the former—but that Uncle Sam, through Colonel Disque, forced the former and persuaded the latter to put on one of the biggest programs of the war; that the linen for wings was lacking and new processes for using cotton had to be invented; that castor oil only was usable for lubrication and there was none—so substitutes had to be found. Then they do not mention the fact that we have made 7,000 training planes, put 100,000 men under training, sent 1,000 trained fliers to France already upon offer of the French government to outfit them, perfected the Liberty motor and with it are soon to be supplying all the 400 h. p. motors for Allied bombing planes, and will soon have a big shipment of planes in France besides. Airplanes are only one wing of the signal service, though the largest, and our signal service accomplishments as a whole are a marvel.

There are other items that might be mentioned, such as the control of food and fuel staples, the enlisting of a conservation army of 200,000 workers, the raising of \$10,000,000,000 to pay the bills for ourselves and Allies, the contributing of \$250,000,000 for Red Cross, Y. M. C. A., Armenian and Belgian Relief, the vast work of the State Department, the training of hundreds of thousands of officers, the building of 20,000 army trucks, etc. Not only is Uncle Sam the greatest ship-builder and railroad manager in the world, but he has also become the greatest insurance agent, with more than a billion out on property and twelve billions on the lives of soldiers and sailors. Not less concrete and formidable is the fact that the President of this nation has become, by universal consent, the Voice of the Allies to the world. His interpretation of war aims, his peace fundamentals, and his demand for coordination of generalship render his accomplishments in Allied statesmanship without doubt the most telling of the war.

* * *

Unhorsing the Military Masters of Germany

In the national museum at Berlin there is a pillar upon which is graphically displayed the amount of Allied and neutral shipping in contrast to the climbing column of submarine destruction. On the changing figures of that pillar fastens the hope of the Prussian; by it he keeps up the morale of his people and gauges his war program. What hope is there for him? He tells his people he is still destroying our ships faster than we build them, and

it is only a question of holding on together with giant blows in France before America gets in so that he can take us alone. He has apparently won on every field of late; Italy retreated, Russia and Rumania are out, up to date the Battle of Picardy is his triumph. But his is a front line triumph, while our promise is in the depth of our line and thus of ultimate resistance. Within another year we will have put 10,000,000 tons of ships to sea and sent a thousand more destroyers against the submarine; that will master the pirate of the seas. Within another year we will have put 2,000,000 men on the fighting line and will have the ships to supply them; that will conquer the waning German reserves. Within another year these things, with our offer of peace to the German *people* ought to unhorse their military masters sufficiently to give us peace.

ALVA W. TAYLOR.

The Sunday School

Master or Servant?

SOME day we will understand that Jesus was the world's supreme philosopher. The wise words spoken by him, if observed, lead to the highest expression and therefore the fullest happiness. I know a lawyer in a county-seat town in Ohio who one year actually earned fifty-some dollars. He lived like a prince. He had a summer home on the river and a winter home in the South and a house in town. He had a private income of considerable size. But his office was never crowded and nearly everyone in the place regarded him as a joke. He had social distinction. He and his wife dressed well. They drove a fine car, but no one took them seriously. Running for mayor, he received about three votes!



Rev. John R. Ewers.

Now contrast another office in that town. The doctor, who was so much sought, had been some years before a courteous clerk in a local drug store. He had worked his way through medical college. Coming back to his home town, he hung out his shingle and waited. He waited long. People began to say that the young doctor was a failure. One day three men were terribly scalded in a boiler down at the water-works. The leading physician of the city was called and after a hurried and improper examination gave them up to die. All three were poor men. At this juncture the young doctor went to the pompous physician and craved the opportunity of serving those men. With a wave of the hand it was granted. Then the young fellow went down to the poorest part of town, into the miserable homes of these men and stayed there day and night, giving them every attention that the profession knew. So faithful was he that he kept glowing the spark of life remaining and slowly and painfully nursed the men back to recovery. The result was that the people of that town heard of this good work and turned to the new doctor. Today his offices are crowded; yet he is still courteous and gracious, serving rich and poor alike.

* * *

Is the greatest man in your town the one with the most servants? Not necessarily. I know two or three men who keep twenty-two servants. Elbert Hubbard would have called their houses "Irish Hotels!" It is not the number of people who serve you, but the number you serve, that counts. Thus Jesus' philosophy was right.

What is the greatest railroad in America? The one with the smoothest roadbed, fastest trains, most gracious officials, best safety devices, best dining cars, best stations—well, in a word, the

This article is based on the International Uniform lesson for April 28, "Jesus Rebukes Selfishness." Scripture, Mark 9:30-50.

one with the best service. Notice how they advertise—what do they mention?

What is the best steamship line? Why do you say that? Again it is service. What is the best hotel in New York? Again the answer is service. What is the best department store in Chicago? Again the answer is service. Who is the best doctor—the one who serves you best. Who is the best teacher? The one who teaches you the most in the best way. Who is the best preacher? The one who inspires you most. Doctor, lawyer, merchant, chief—in each and every case greatness depends not upon swagger, pretension, bluff, wealth, social prestige—greatness depends upon service.

* * *

Now we have worked out this principle very clearly. It remains to be seen whether we actually have succeeded in making this philosophy work in our own lives. Is my ambition to serve? Why am I teaching my class? To serve my scholars or to get a reputation as a big teacher? Why am I preaching? To build up the Kingdom or to build up my own reputation? Why am I in business? To see how much money I can get or how much service I can give?

Immanuel Kant said (One of the few things that he said which one can understand): "The measure of a man's greatness is his ability to lift the world. Judged by that standard Jesus is greatest."

JOHN R. EWERS.

CORRESPONDENCE

Monarchy, Democracy and Progress

EDITOR THE CHRISTIAN CENTURY:

I have read and re-read with intense interest your editorials on the progressive movement and aggressiveness. I heartily agree with you upon the essentials of the progressive movement, but I am wondering if they are not all based upon something more fundamental still. We are hearing much, in this world crisis, of democracy. We are opposing it to autocracy, to any rule but the rule of the people. Have we thought this thing through in all its tremendous possibilities? In its essence democracy means not only the end of Kaiserism, but of all privilege in every phase of life. Not only must political-governmental power be democratic but the social world, the economic world, the industrial world and the religious world must become truly democratic without a vestige of privilege left. There must be neither bolshevik nor bourgeois, proletariat nor autocratic rule, but the rule of all the people. Men may not see clearly all the consequences but is this not the real vision of democracy? Is not this what men's hearts are crying out for in this awful time?

Now if this world is only safe as a democratic world, can the universe remain monarchical? Can the life of men be democratic and God remain an absolute monarch? If the life of men should be democratic, is it not because all life—the divine life—in its essence is democratic. There was in Jesus no claim of privilege or of monarchy as the world is fighting it. Did he truly represent and reveal God?

If all life—the life of God—is truly democratic, we will surely be compelled to reconstruct our entire theology. If we are thoroughly imbued with this vision then we can—nay, we must—see the Bible as the product of the democratic struggle of Life, and not a book handed to us from the outside by a heavenly monarch. The modern method of approach to the Bible is not only a proper method, it is the only one consistent with the impulse of the democratic life. The present results of study may not all be correct, but the spirit is one that we must fiercely fight for.

The democratic idea of life will require us to discard our entire theology of baptism, the thing that puts us into a separate camp and keeps us apart from the mass of Christians. A democratic world and state of mind will not tolerate a theology that teaches that baptism is binding and essential because a heavenly monarch with "all authority" outwardly commanded it nineteen centuries ago.

The present world will accept baptism only as an expression of the present impulse of life (illuminated by the divine Spirit) struggling to be born, to burst forth into active vital social relations and service. The place of baptism will never be settled by a study of Greek roots, but only by finding out if the facts of life require it. Not etymology but biology must be the determining factor. Yet we may remain serene in the confidence that destruction of our theology will not destroy, need not even shake baptism itself.

Every other essential of the progressive movement you have named will be in line. In a truly democratic state of mind, illuminated by the Divine, Christian union on the basis of vital things and not on logic must come.

Not only the social order but the universe can not remain half democratic and half autocratic. It must become all one or all the other.

Now as to aggressiveness in our own brotherhood. With men by the millions giving the supreme measure of devotion for democratic ideals, with the world dumbly struggling to interpret the meaning of this democratic impulse of life which is driving us on, can the Disciples of Christ go on in the pink tea fashion we have been going?

Our Tory element has been dominant. They have shouted our "historic position" with as much vehemence and in the same spirit as those who talk of the historic episcopate. They cry heresy to crush every new thought. They dominate or make afraid our national conventions. Our missionary staffs at least feel called upon to slight or hit the progressives in order to placate the Tories and keep down trouble.

As you say in your editorial, the progressives have been content to grow quietly. But has the time not arrived to take the initiative and offensive out of the hands that have been arrogantly or weakly holding them? Can we not tell ourselves the plain truth that the spirit that has dominated and domineered us is unadulterated toryism, based upon a monarchical, static view of Christianity.

The new world that is being born will not, can not, be saved by such a Christianity. The only Christianity that can save a bleeding, hungry world is a social Christianity, filled with a serving democratic spirit, worshiping a serving democratic divine Father and not a monarchical God.

A few days ago one of our ministers said in one of our great state meetings that in the Prohibition movement we have not developed a great out-standing leader. Think this through a little farther. Our movement has developed logicians, debaters, priests of things as they were, but where are our prophets ready to interpret the new revelation of God and his life (as it was in Jesus) that is just now coming into the world.

The world needs today not so much priests or scribes to explain a system or a plan of salvation, but prophets to interpret life.

The Disciples are today at the parting of the ways. Two years from now will be too late. If our progressives love humanity and become overwhelmed with the conviction that the world can only be saved by their message, so overwhelmed that with Jeremiah there is a consuming fire in their bones; with the spirit of fight that was in Jesus and Paul, that when necessary will resist the Tories to the death as did Jesus and Paul, then we may become a great spiritual force that will gladden, hearten and heal a wounded but hoping world.

If on the other hand, our progressives are content to go on speaking only "honied" words, and submit to domineering methods to avoid trouble; if they hold their peace; and if our people be content to go on boasting of our numbers, preaching only the formulas of our "historic position," willing to be ironbound by the intellectual views and logical reasonings of two generations ago and hounding everything else as heresy, then we may continue as a nice sisterhood in the sense that that word was understood before woman began coming into her own in these democratic times. But red-blooded men will pass us by and our place eventually will be the bone-yard of all toryism.

Kokomo, Ind.

CONRAD WOLF.

Sunday School and Church

EDITOR THE CHRISTIAN CENTURY:

In this week's issue of the CHRISTIAN CENTURY you raise the question: "Is the Sunday School the Church's Enemy?" Building on the very patent fact that it has come to be the rule for the members of the Sunday School, children and adults as well, to swarm away from the Church as the hour for morning worship approaches you logically conclude that in many instances the Sunday School is the Church's enemy.

In further comment you observe that you have said too many things in behalf of religious education to come under the suspicion of being unfriendly to the Sunday School, but that there is something to be said for the point of view of the old-timers who viewed the Sunday School with alarm!

I want to express my emphatic protest against linking up the Sunday School of the type the old-timers feared, and the prevailing type of Sunday Schools in our churches today with the plans and purposes of religious education. They are utterly and eternally at variance!

The average Sunday School is a cheapened attempt at duplicating the worship and preaching service. There must be chorister and choir; there must be hymn following hymn; there must be the reading of Scripture; there must be the prayers; and when the classes assemble it is that they may be *preached to*. The lecture method is the prevailing method; the one ideal, the evangelistic ideal. Why should it be thought strange that folks refuse to stay for another hour to be spent, to all intents and purposes, as the Sunday-school hour has been?

How different the purposes expressed in the religious education program that has sought to make its way within the churches! Its one ideal is the educational ideal, and while both evangelistic and social ideals appear they are adjuncts.

It is the insistence of religious education that the Church-school must be in all essentials a *school* with all that is involved in school procedure.

I therefore submit that when the time comes that children and adults will come to the Church-school for the purpose of reciting upon previously assigned lessons; meeting in class rooms adapted to their needs; through recitation and discussion being enabled to lay hold upon the educational content of each particular lesson there will be bred within the pupil an impulse to complete this process in religious consciousness that can be satisfied only in the worship service of the hour that follows.

Make the church services more interesting and cheerful, you say! To be sure, they could all be improved upon. But the basic trouble is not with the services of the church hour, but with that which transpires in the pseudo pious propaganda that occupies the Sunday-school hour.

J. P. ROWLISON.

Minier, Ill.

"Christian Church" or "Disciples of Christ"

EDITOR THE CHRISTIAN CENTURY:

I have observed for several years that the Christian Church is persistently referred to in the census reports, in official government papers and in other papers where any mention is made of us, by our own missionary activities, by the Federal Council of Churches of Christ in America, and so, through almost the whole list, as the Disciples of Christ. The census bureau designates us as Disciples of Christ, and in addition list the Christian Church as a separate denomination. Why is this? I can readily understand that it is proper to refer to individual Christians as disciples of Christ, but why should the Church itself be so designated? It is not the Disciples of Christ's church. As I have understood it, during the more than twenty years since I affiliated myself with it, it is Christ's Church, composed of the disciples of Christ. If you have any light to throw upon the situation I would be glad to

have it, either through the columns of the CHRISTIAN CENTURY, or by private correspondence.

Honolulu.

DAVID C. PETERS.

Our observation has been that the term "Christian Church" listed in the census reports refers to that group of churches which insists upon the use of the name "Christian" as the title of their denomination. They are sometimes called "Christian Connection." The reason churches of the Disciples are not listed as "The Christian Church" is simply that they are not The Christian Church, do not claim to be and would protest if they were so listed. They are Christian churches, as are also Presbyterian, Methodist and the other churches, but they do not constitute the Christian Church, and to be so listed would be not only an affront to other Christian churches but to themselves. It might be said, of course, that the term "Disciples of Christ," as used in the

census reports, does not include all the disciples, either; Methodists and Presbyterians also are disciples. To which the reply is that the name "Disciples of Christ" has not by common use been applied to the whole body of Christ in a titular sense, as has the name "Christian Church," and that therefore its use as a title for the group of churches banded together to promote Christian unity carries no invidious implication. If a particular group of churches (the Christian denomination) wish to assert a monopoly or precedence in the use of the name "Christian," they are perfectly within their rights in doing so. But the fact that they do so should be only an added reason why Disciples should follow the lead of Alexander Campbell on this point, as they are increasingly doing, and designate their general movement and their local churches by the title "Disciples of Christ."

THE EDITOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Annual Gathering of Quakers Reasserts Opposition to War

THE recent yearly meeting of Friends at Philadelphia passed resolutions reaffirming the historic testimony of their denomination against war, though praising President Wilson and expressing good will for those who have a different witness of conscience. A declaration passed in 1660 was reaffirmed: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons,

neither for the Kingdom of Christ, nor for the kingdoms of this world." In the meantime, it is to be hoped that this gentle people will do its utmost to check the onrush of the armies of Kaiserism.

The Negro and Methodist Reunion

There was held last week in St. Louis another meeting of the joint unification committee of the northern and southern Methodists, and at that meeting the question of the place of the negro in the union scheme was carefully considered. The negroes now members of the Methodist Episcopal church do not wish to withdraw and the leaders of the Methodist Episcopal church do not wish to force them out, though favoring the view that eventually there will be a union of various negro Methodist denominations which will form an ecclesiastical body of two million colored Methodists.

Chaplain's Bill Held Up

The bill to increase the number of chaplains in the United States army is still held up in committee, though there is no particular opposition to it so far as anyone knows. Last October the Senate passed the bill. General Pershing cabled his approval of it, and Secretary Baker has also expressed his desire that the bill pass. The House committee on military affairs has approved the bill. The committee on rules in the House carries the responsibility for the delay in action. The British army has one chaplain to each 800 men. The American army as at present constituted has one chaplain for 3,600

men. The new bill provides for one chaplain for each 1,200 men.

Organize Farm Minutemen

The scarcity of farm labor has led Rev. E. J. Ruliffson of the Congregational church, Deansboro, N. Y., to organize farm minutemen. These are townsmen who may have an occasional day or part of a day which they might devote to helping out the farmers. Men's clubs and similar organizations in that section of the state are asked to take an interest in the Farm Minutemen movement.

The Pacifist Denominations

The government has exempted from war service members of religious denominations whose declared principles were against war before the present conflict began. The United States District Board of New York has recently conducted an investigation to determine what organizations were entitled to this kind of exemption. Included in the exempted list are Quakers, the Plymouth Brethren and the Seventh Day Adventists. Several other sects made efforts to be included in the list, but without success. Officers of the Salvation Army have been granted exemption on the same basis as the clergymen of the land. Members of the pacifist sects are not given complete exemption, but are put into some branch of the service where they do not need to bear arms.

Preachers Take to the Farm

The reputed scarcity of the farm labor of the country has moved the ministers of the ministerial association at Altoona, Pa., to offer their services to the farmers of Blair county for the Monday of each week, during the farming season, provided the farmers will provide transportation and meals.

ORVIS F. JORDAN.

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A Unity Conference Between Christian Denomination and Disciples

MORE than a hundred years ago, under the leadership of O'Kelly, Jones and Stone, the Christian movement arose, and it has become a communion of 140,000. The Disciple movement received its larger impression from the Campbells and most of us have believed that Stone, with a larger part of his contingency, identified himself with the Campbell movement. However, these two bodies have grown up together with not always the best feeling between them. In 1912 the Association for the promotion of Christian Unity held its first conference with them in Chicago, seeking to clear

the misunderstandings. In 1917 another conference was held in Norfolk, and also this year, on April 2d and 3d in the same city. Those attending the conference from the Christians were Messrs. J. F. Burnett, D. B. Atkinson, W. H. Denison, W. A. Harper, W. W. Staley, C. H. Rowland, F. H. Peters, and John MacCalman. Those representing the Disciples were Messrs. H. C. Armstrong, E. B. Bagby, G. A. Miller, C. M. Watson, R. A. Smith, Richard Bagby, W. P. Lipscomb, and the writer.

We spent two days together with three sessions, the evening sessions being public—one held in the Church of the Christians and the other in that of the Disciples. Every session was marked with courtesy and frankness and cordiality that indicated definite progress toward a permanent friendship. One of the first questions was as to the place of Barton W. Stone, whether he identified himself with the Disciples or remained with the Christians. We might have debated that question for days with no profit to either side. Instead of this method a committee of six—three from the Christians and three from the Disciples—was appointed to spend a year in investigating the facts and reports to a conference a year hence.

A committee was appointed on lines of co-operation relative to union services, exchange of ministers in evangelistic meetings and exchange of articles in our religious journals, eliminating controversy; also an exchange of delegates in our conventions and the appointment of a committee to devise closer relation between our church schools and benevolent institutions.

The articles of agreement, after being discussed for several hours, in which both sides freely presented their respective positions, were passed by a rising vote followed by prayer. These agreements are as follows: We recognize (1) that Christ is the Head over all things to the Church; (2) that the Bible is the only rule of faith and practise; (3) that the fundamental Protestant principle is individual freedom in the interpretation of the Scriptures; (4) that the local Church has its independence and autonomy; (5) that Christian Baptism and the Lord's Supper are the Scriptural ordinances of the Church; (6) that only Scriptural names should be used to designate the followers of Christ, the name Christian being preferable, regretting, however, that the present status requires the use of the terms "Christian" and "Disciple" to identify the members of these respective bodies; and (7) that we stand for and advocate the union of the followers of Christ.

This meeting was all that could be desired in spirit and fellowship. How unfortunate it is in our religious work we stay apart, get wrong impressions of each other through second hand evidence, and frequently are walking side by side with the man who is our brother as earnestly seeking the way as we are. The conferences of the Association, wherever held, have always been productive of clearing up misunderstandings and bringing in closer fellowship with one another the bodies that are represented in the conference. This is a slow work, but has in it a permanency that is a very definite contribution to the unity of the Church of God. The conference at Norfolk, Va., April 2, 3, 1918, will always be remembered by those who attended it as a most satisfactory experience.

PETER AINSLIE.

Baltimore, Md.

The War

A Weekly Analysis

"CAN we lose this war?" The question was asked me by an anxious American, whose son is at the front. For the first time it had dawned upon him that there might be some doubt as to the ultimate issue of the great struggle.

"Yes," I told him. "Of course we can lose it. We have lost it in the east. We have been within hours of losing it in

the west. Moreover we will lose it unless every ounce of energy the American nation can summon is thrown into the conflict with the least possible delay. Every minute counts now. Wasted minutes are perilous. They will cost thousands of lives, if they do not cost us the victory."

And this is not pessimism. It is merely a frank facing of facts. The winning of this war is not a matter of wishing it won, or believing it won; it is not a matter of patriotic faith; it is not a matter of prayer—however much all of these things may help.

It is chiefly a matter of men, guns, shells, ships and aeroplanes. It is a matter of having bigger reserves than the enemy. And these are things possible only by unceasing labor and unreserved sacrifice.

The enemy continues his staggering blows against the allied line, devoting his attention largely to the British line, chosen at the beginning of this great battle as his main target. Checked at the point of junction between the British and French armies, and feeling the insecurity of his wedge because of the tenacious hold of the British upon advantageous positions to the north, he shifted his attack to the front between La Basse and Ypres. The La Basse-Armentieres line, immediately south of the Belgian-frontier, has been known as a danger point. Here the enemy held some ridge positions—a good "kick-off" place—while to the west of him the terrain stretched low and flat along the Lys and Lawe rivers. North of Armentieres the British occupied the ridge extending below Ypres, and marked by the towns of Wytschaete and Messines. The Germans attempted to flank the British ridge to the south, at the same time hurling massed attacks against it between Messines and Hollebeke. If they had succeeded in ousting Haig's men from the elevations the whole of the British wedge projecting northeast from the Ypres salient might have had to withdraw. As this is written the enemy has failed to do more than occupy the lowlands. He has been driven from the Messines-Hollebeke line with enormous losses.

It is now apparent that the battle is to continue for weeks and probably months. General Foch seems to be adopting the policy followed by the French at Verdun. He is husbanding his reserves so far as possible, and compelling the enemy to pay an extortionate price for his gains. There are just two things that he considers: First, at all costs maintain the allied line intact; second, yield ground anywhere so long as no position vital to ultimate victory is lost.

To throw his reserves into a big counter offensive could mean at best the recovery of some miles of devastated territory, and then another deadlock. It would be a costly venture without results to justify it. The allied forces are not now strong enough to overcome the German impetus of attack, and convert the enemy drive into an enemy rout. Since they cannot do this they are wiser to remain on the defensive, economizing strength while taxing the foe all that the traffic will bear. They have the encouragement of knowing that if they can hold the line intact the hour draws near when the armies of America will give them the superiority needed for victory.

Too long delay in the arrival of that hour might be fatal. Hence the imperative necessity of speeding all American preparations, and hurrying to France every available man. We have reason to believe steps have been taken to transport our trained National Army men much more rapidly than had at first been planned.

Great Britain's determination to draft men up to fifty, and to apply conscription to Ireland is proof of how urgent is the situation.

S. J. DUNCAN-CLARK.

IN THE NEXT ISSUE

In the next issue of The Christian Century will appear a review of the Campbell Institute anniversary volume "Progress," by Professor W. C. Morro of Butler College, Indianapolis. His article is remarkable for its unusual candor and incisiveness.

News of the Churches

Drake University Observes Memorial for Dead Soldier Boys

The Christian News, Des Moines, reports a memorial service recently held at Drake University in honor of the seven Drake boys who have laid down their lives in the service of their country. Two of the number, Captain Harrison C. McHenry and Corporal Donald MacRae, both of Des Moines, recently lost their lives in the trenches in France. Other Drake students who have died and whose names are on the honor roll of the country's heroes are: First Lieutenant Stephen Rybolt, Second Lieutenant Carl M. Cleo, Corporal Charles Cedric Seewers, Privates John Deane Stuart and Ben Hyten. W. A. Shullenberger, of Central church, Des Moines, led the devotional services, and addresses were made by Dean F. O. Norton, Dean George W. Clarke and Dean John L. Griffith.

Disciples to Aid in "Winning the War for Permanent Peace"

Edgar De Witt Jones, president of the International Convention of the Disciples of Christ, has appointed the following delegates to the "Win the War for Permanent Peace" convention, which will be held May 16, 17, 18, at Philadelphia, under the auspices of the League to Enforce Peace, of which Hon. William Howard Taft is president: Charles Clayton Morrison, editor The Christian Century, Chicago; Dr. Peter Ainslie, pastor Christian Temple, Baltimore; Dr. Finis Idleman, pastor First Church, New York City; Rev. George A. Miller, Pastor Ninth Street Church, Washington, D. C.; Rev. H. D. C. Maclachlan, pastor Seventh Street Church, Richmond, Va.; Rev. Irving Chenoweth, pastor First Church, Philadelphia, Pa.; Dr. E. L. Powell, pastor First Church, Louisville, Ky.; Editor George P. Rutledge, The Christian Standard, Cincinnati, Ohio; Editor B. A. Abbott, The Christian-Evangelist, St. Louis, Mo.; Rev. John Ray Ewers, pastor East End Church, Pittsburgh, Pa.; President R. H. Crosfield, Transylvania University, Lexington, Ky.; Rev. J. H. Goldner, pastor Euclid Avenue Church, Cleveland, Ohio; President Thomas E. Cramblett, Bethany College, Bethany, W. Va., and Rev. T. E. Winter, pastor Third Church, Philadelphia, Pa. Both the president and the secretary of the International convention are expecting to attend the Philadelphia convention.

Indiana's 1918 Convention at Newcastle, May 13-16

The Disciples of the Hoosier state will meet in annual session this year at Newcastle, the sessions beginning May 13. Chas. E. Shultz, chairman of the entertainment committee, writes that lodging and breakfast will be provided free of charge. He asks that prospective attendants write him, and that ministers knowing of persons planning to attend from their congregations also give him such information.

President Crossfield at Owosso, Mich.

President R. H. Crossfield, of Transylvania, delivered two addresses at Owosso, Michigan, on April 7, at the invitation of pastor F. D. Draper and congregation. Mr. Draper writes that the coming of President Crossfield brought in-

spiration to the Owosso disciples which will linger for many years to come. He spoke on "Higher Education" at the morning service and in the evening on "Why Germany Went to War," giving an interpretation of her religious system. Fully a thousand people heard the evening address. It is conceded, states Mr. Draper, that this message excelled anything previously given on the world war in the city.

Dr. Ainslie at Auburn Theological Seminary

E. W. Allen, minister at Auburn, N. Y., reports that Peter Ainslie, of Baltimore, was last month the minister-in-residence at Auburn Theological Seminary. He preached on Monday evenings and lectured on Church Unity on Tuesday and Wednesday afternoons, and held office hour consultations for students. The Seminary has, for years, each month invited some distinguished minister or author to visit the school, that the students might receive the benefit of personal acquaintance. Dr. Ainslie is the first Disciple who has been invited. During his service, Central church gave a banquet in his honor. At the speaker's table were seated Dr. George B. Stewart, president of Auburn Seminary, and the pastor and wife of each of the leading denominations in the city.

C. S. Medbury Tells of Camp Experience

Charles S. Medbury, of Des Moines, Ia., who has been making a tour of some of the camps of the country, writes to the Christian Worker, Des Moines, the following story of his experience at Camp Funston, Kan.: "At Camp Funston I had one of the most remarkable experiences of all my work in the camps. The colonel of the detention camp ordered all the new men to attend a special open air service arranged for me Saturday afternoon. The fellows marched to the place appointed, twenty-six hundred strong, and sat about me on the hillsides. It was a wonderful picture and an outstanding opportunity. The attention was perfect and the interest such as to move one deeply. The presence of the colonel, and a major or two on horseback, added a touch of the picturesque to the scene. Who can tell the reaches of such a service in the first days of the boys in camp!"

W. Garnet Alcorn, of Missouri, is Loyal

A minister of the Disciples against whom can be found no trace of disloyalty is W. Garnet Alcorn, of the Lathrop, Mo., church. During the winter, in addition to his pastoral duties, he has taught school, taking the place of a fighter who had gone to the front. He is a member of the Third Liberty Loan committee, and has made several speeches in behalf of the loan, and has recently been appointed one of Uncle Sam's Four Minute Men. As evidence that Mr. Alcorn has not neglected his church, it should be stated that the congregation is raising \$1,000 on the April emergency drive; also that the church has given \$450 more "for others" than for itself during the past year. This does not include what was done for Y. M. C. A., Red Cross and other patriotic causes.

How One School "Informed" for a Big Easter Offering

H. W. Hunter, of the Wellington, Kan., church, is a believer in the eye-gate method of securing interest in a good cause. Here is his story of the way he prepared for the \$250 offering given by the Wellington school: "We began a month before Easter giving out information. As the N. B. A. was talking about 'shielding' the orphans and were making a good deal of that word, we decided to use it too. But in so doing we argued that eye-gate was the best way to get the facts before the most people. So we had cardboard shields made in which we had a sign painter write in various words for us. For instance, on one shield we had these words, 'God is their shield.' These were held up before the people by the children and everyone read them. Following the one we have just mentioned we used one that read, 'But He Depends on us to furnish the bread, meat and clothes.' In all we used about forty of these shields. These we brought to several services so that we felt sure all knew what we were after on Easter day. With this we held two booster meetings, one on Wednesday and one Thursday night before Easter. At these meetings each class sat under its own class placard. With this preparation, which all takes time and effort, it was no wonder that on Sunday morning at First church we had an offering of \$232, and in the afternoon at the east side, \$22."

Illinois District Conventions to Be Held Next Month

The District conventions of the Illinois Christian Missionary Society bid fair to be the best for years, writes Secretary H. H. Peters. These will be the first conventions held under the new order. The field workers will have good reports, he states. The dates and places of the conventions are as follows: East Central district, Paris, May 7-8; West Central, Jacksonville, May 9-10; Northwestern, Princeton, May 14-15; Northeastern, Watseka, May 16-17; Southern, Mt. Vernon, May 28-29.

Kansas Church Bears Much Fruit

The Salina, Kan., church rightly takes pride in the number of ministers sent out from its membership. Among these are: John A. Nelson, C. M. Thomas, F. M. Brooks, R. C. Harding, Otto B. Irelan, Clifton E. Rash, Lee Woodward and Earl Blackman. All these men have gone out within the last twenty years. A. McLean, of the Foreign Society, once said that a church that had existed for twenty years without sending out a preacher or missionary should close its doors. The Christian Century would like to have reports of similar "fruits" from other churches of the brotherhood.

Guy W. Sarvis Reports Work at College of Arts, Nanking

Among the features of the report given by Guy W. Sarvis, dean of the College of Arts of the University of Nanking, China, are these facts: There is an increasing number of non-Christians coming to the college; during the year eleven teachers have given instruction in the school, four giving most of their time to teaching; among the faculty members during the year has been Dr. John F. Downey, Dean Emeritus of the College of Arts and Science of the University of Minnesota, Dr. Downey having given his full time to the Nanking school, and paying his own ex-

penses; the reorganization of the school into a Junior and Senior college, the combined work of the two covering five years; the total number of students regularly registered in the college during the last five semesters is 137, of these 117 having come from Christian institutions, and 20 from non-Christian institutions; a large proportion have come from the University High School of Nanking. Mr. Sarvis reports that the college is becoming aggressive and is taking its rightful place in community service, oratory, athletics, etc.

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—Peter Ainslie, of Baltimore, writes that "Because of the great demand for the back copies of The Christian Union Quarterly, the office in Baltimore has been unable to supply them. Consequently if there are any persons who would be willing to so donate copies that they have from October, 1913, to July, 1917, both inclusive, it would be greatly appreciated. Address, Association for the Promotion of Christian Unity, 504 N. Fulton Ave., Baltimore, Md."

—First Christian Bible school, Canton, O., and the eleven schools of the Christian churches of Columbus, O., closed a twenty-five weeks' contest on Easter Sunday. Canton was the winner, leading by 1,557 in the total. The average for Canton for the 25 Sundays was 2,227 per Sunday. The average of the Columbus eleven was 2,164. In a seven days' meeting, closing Easter Sunday, 133 were added to the Canton church; 84 being added Easter Sunday. The preaching was done by the pastor, P. H. Welshimer. Madam Caroline Bartlett, formerly of New York, now of Elyria, Ohio, was soloist. The chorus was directed by N. B. Crabtree, the pastor's assistant and church chorister.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) CHICAGO Oakwood Blvd. West of Cottage Grove Herbert L. Wilett, Minister

—A. F. DeGafferelly, who recently left Sidell, Ill., to take the pastorate at First church, Danville, Ill., writes that the Christian Endeavor society of the Danville church had sent out invitations to every member of the church to be present at the first service of the new pastor's ministry, on March 31. The result was large audiences at both services. Enlargement is planned in all departments of the church, Mr. DeGafferelly writes. He speaks also in most favorable terms of the fine work being done at Third church, Danville, by B. H. Bruner. Fourth church is now in a meeting, with the Clarke family, evangelists, leading.

—C. F. Trimble, recently of Tonkawa, Okla., is the new leader at Rupert, Ida.

—Walter E. Harman, secretary of the Idaho Disciples, delivered an address before a union meeting of all schools, churches and lodges at Rupert, Ida., on Sunday evening, April 7.

—Franklin R. Payne is the new leader at Kensington church, Buffalo, N. Y.

—Roger T. Nooe, of Frankfort, Ky., is conducting a series of meetings at First church, Henderson, Ky., where J. Lapsley Alderson is pastor. The city is making strong response to his appeals.

—Z. E. Bates, of Tiffin, O., church, has accepted a call to the work at First church, Evansville, Ind. He will begin his new task June 1.

—J. M. Alexander, of First church, South Bend, Ind., has made arrangements through a Chicago firm for a series

of classic juvenile moving pictures that will be shown on Sunday evenings.

—Ralph V. Callaway, recently resigned from the pastorate at Clinton, Ill., has begun service in his new field at Hoopes-ton, Ill.

—Fred E. Hagin, who spent seventeen years as a missionary in Japan, will probably accept a pastorate in this country. He recently visited Centennial church, Bloomington, Ill.

—M. H. Garrard, for eight years pastor at Battle Creek, Mich., has accepted the work at Lansing, Mich., and has already begun service there.

—W. L. Fisher, formerly of Seattle First church, but now chaplain at Camp Lewis, Washington State, has been elected chairman of a permanent organization of Camp Lewis chaplains. The purpose of the organization is to secure a greater unity of purpose on the part of the chaplains in their work with the soldiers.

—Carl H. Barnett, of First church, Brazil, Ind., has sent in his resignation to the congregation there, as he will continue indefinitely in "Y" war work.

—Stephen E. Fisher of Champaign, Ill., University church, is spending this month in war emergency service under the A. C. M. S., at Camp Logan, Tex.

—F. D. Ferrall, leader at Burlington, Ia., reports that the Bible school there has received three consecutive state seals for being an efficiently organized school and for maintaining the front rank stand-

ard. He also states that the first 22 givers from this church toward the Men and Millions emergency drive contributed \$310. There were six accessions to the church membership on Easter day.

—Hugh R. Davidson, of White Hall, Ill., is now a chaplain in the U. S. Navy, being stationed at Hampton Roads, Va.

—It is reported that Burris A. Jenkins, of Kansas City, Mo., will again go to the European battle-front this summer.

—Herbert Martin, of Drake, preaches regularly at Pleasantville, Ia.

—Professors A. D. Veatch, Sherman Kirk and O. B. Clark, all of Drake, have sons in the United States army.

—H. C. Bobblitt, of the Lock Haven, Pa., church, writes that there has been a net gain of 333 members to the congregation there in the last three years.

—R. L. Cartwright began his ministry at Clinton, Ill., the first Sunday of April.

—W. P. Honn, of Farmer City, Ill., church, who has recently been recuperating on the farm, expects to be back in his pulpit at an early date.

—J. C. Mullins, East Central district evangelist in Illinois, recently closed a meeting at Brownstown, with thirty additions. A church debt of \$5,000 was cleared during this season of evangelism.

—The convention of the East Central district of Illinois will be held at Paris.

—A fruitful meeting closed at Dallas City, Ill., on Easter Sunday. O. C. Bolman, district evangelist, was in charge,

Disciples' Progress at Ohio's Capital

March was a good month at Columbus, O., not only because of the additions to the churches, which were numerous, but because of great tasks undertaken and accomplished. It has been an extremely busy month, as indicated by the following facts:

Indianola, W. A. Guy, minister, had 15 additions during the month. South church, ministered to by R. F. Strickler for several years, and who has recently resigned, has had 70 additions as a result of a meeting held by home forces.

Wilson Avenue, J. J. Tisdall, minister, had the assistance of F. H. Shaul in a meeting. Mr. Tisdall did the preaching and Mr. Shaul did excellent work with the choir and in drilling the children in the Bible. There were 86 additions. Chicago Avenue, W. W. Carter, minister, had 23 additions during the month at regular services. There have been a hundred additions since the beginning of the present ministry eighteen months ago.

Broad Street and Fourth Avenue have both had revivals. The one at Fourth Avenue was conducted by the minister, T. L. Lowe, and resulted in 70 additions. The Broad Street meeting was conducted by the Minges company. Maxwell Hall

is minister. There were 102 additions at Broad Street.

The Hill Top church recently engaged J. N. Johnston as minister and has made swift strides toward success in recent weeks. There were 11 additions. Linden Heights, W. A. Roush, minister, had 6 additions. East Columbus, a new work ministered to by J. W. Lowe, had 10 additions. The Colored mission has been served by J. W. Evans and supported partly by the Columbus churches. They had 3 additions. There were a number of additions also at the Town Street mission. There is no church or mission of our people in Columbus that did not have additions during March.

A miniature Men and Millions team has been organized for the "drive" in raising the \$10,000 apportionment for Franklin county. This team, composed of the ministers, will visit every Disciples church of the city. A supper will be held April 26, at which time two speakers will be present from central headquarters. The morning of the 21st the ministers will exchange pulpits. The canvass will be made the afternoon of the 28th. We fully expect to go "over the top."

W. W. CARTER, Secretary Disciples' Union.

VACANT PULPITS

The "Year Book" for 1918 sets forth the fact that there are 3,147 churches without any regular ministry. The report shows further that we gained 333 churches and lost 201 ministers. (Page 80.)

Ask your church how long we can continue thus.

Put Education on your church program and give it proper place in your church budget.

BOARD OF EDUCATION OF DISCIPLES OF CHRIST

IRVINGTON STATION, INDIANAPOLIS, IND.

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assisted by pastor W. H. Hampton. Forty-six persons were added to the church membership, forty of these by confession of faith. Other fruits of the meeting were: the every-member canvass planned and carried out during the meeting, resulting in over \$1,000 in pledges for current expenses and over \$80 for regular missions; over 100 persons pledged themselves to definite Christian service in a Sunday morning consecration service; the Christian Endeavor society was reorganized; a permanent committee of personal workers was left to follow up the meeting and help conserve the fruits.

—Atlanta, Ill., church, led by R. H. Newton, has a membership of but 300, but the pastor writes that the church has become a living link in foreign missions and in addition has raised its apportionment of \$800 for the emergency fund of the Men and Millions movement.

—C. M. Wright, evangelist of the Illinois Northeastern District, reports that this district bids fair to more than meet her apportionment in the April drive of the Men and Millions movement. By April 3 reports from several churches indicated that they had gone far beyond their apportionments. Even small churches without regular leaders are said to be responding generously.

—First church, Bloomington, Ill., went "over the top" for the emergency drive, a week ago Sunday, passing its apportionment of \$3,000 by several hundred dollars. In the evening the pastor, Edgar DeWitt Jones, gave the first of a series of addresses on, "With Our Soldier Boys in Barracks and Y." His opening topic was, "At the Sign of the Red Triangle." Half an hour before the address the building was filled. Every available space was taken, people occupying seats in the choir loft, and many were turned away. The service was featured by a congregational "sing" of selections of patriotic songs and gospel hymns adopted from a list used in the Y houses in the cantonments.

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idleman, Minister

—Secretary H. H. Peters, of Bloomington, Ill., will be at Bethany Assembly Church Welfare Week, August 4-10. He will deliver a series of lectures during the week and teach in the School of Methods. His lecture, "Soil and Souls," will be given on the evening of August 6.

—A. W. Conner, the Boy-Friend lecturer, will speak in the interest of boys during the coming season under the management of the Menely Chautauqua System.

—Mrs. Florence Miller Black, of Louisville, Ky., will be one of the speakers at Bethany Assembly August 2-3, for the C. W. B. M. Mrs. Anna R. Atwater and others from the National C. W. B. M. will speak also. The women folk set the standard at Bethany for attendance and efficiency.

—Though asked for but \$25 offering for benevolence at the Easter season, the Webb City, Mo., church raised \$35. The C. W. B. M. made a self-denial offering of \$31.25. For a local deficit \$156 was raised by private subscription. A total of \$268.51 was raised by the church on Easter. Apportioned by the Men and Millions leaders for \$750, the church had in hand on April 7 a total of \$1,025.

D. W. Moore leads in the Webb City work.

—J. C. Archer, who is serving as educational secretary of the Y. M. C. A. in India and Mesopotamia, will return to his duties in the Missions department at Yale in the autumn.

—Charles S. Medbury, of Des Moines, recently spent a week at Camp Grant, Rockford, Ill.

—Norman Brighton, until recently pastor of one of the Des Moines churches, has been with the Men and Millions teams for three months, and is now in

Disciple Pastors on War Themes

George H. Combs Condemns Pacifists and Militarists as "Foes of American Life"

"May I tell you what I conceive to be the foes of our American life just at present? We must talk about the day we are in. They are the pacifists and the militarists—foes to our democracy. There are pacifists and pacifists, some who will fight and some who will not. I am talking about those who will not fight. I am talking about the man who will not under any circumstances raise his arm in the defense of right. He is not necessarily pro-German. He is leading a double life, necessarily. He is like the snake that glides in and out, leaving its track, but the spectator is left in doubt as to whether he was going in or out. But he is not big enough or solid enough to make a track. He is careless of mankind, careless of treaty abrogation, careless of the violation of fertile lands, careless of the Belgian invasion, careless of the bombing of the Lusitania, careless of all the devilish works, careless of the assumption of divine prerogative by the German Kaiser; not caring, when for men to be silent would cry out to the heavens. Then there is the militarist, and by militarist I mean one who likes war as war—who will not hear anybody tell about the essential brutality of it—one who spreads his influence against the talk of peace and disarmament. He believes that war as war is good. He believes that it makes heroes out of men, and brings to the nation a spiritual rebirth. They are the men who believe in their heart of hearts that as war was in the world's beginning, so it is now, and shall it ever be. Just as the pacifist is a jellyfish, so the militarist is a nuisance. He is not lacking in patriotism, simply lacking in gumption. He aims to be forceful. He is just noisy. I believe in this thing we are now in. I believe in it so much that when my two boys put on khaki I said, 'God bless you.' But I believe the time is coming when we are going to put Mars out of business. I believe that the Zeitgeist is against militarism. I believe that some time the world is going to cease warring. I believe that time is coming, and coming surely. It is coming surely. But if a man may not be a pacifist, and if a man may not be a militarist, a militant Democrat, to be true, what sort of Democrat can he be? He can be, and I think he ought to be, a Woodrow Wilson Democrat. Wilson is not a pacifist, and not a militarist, in the sense I have spoken of. He will fight and fight, because he thinks he ought to fight. He will fight with his sword and with his pen, molding steel bullets, and molding bullets of ideas, as well. He is at present busy forwarding two mighty offensives. Think well of this. He is engaged just now in launching two gigantic movements—one of iron, creating vast armies, creating vast navies, preparing to put yonder in the trembling scales the power of this great republic, and on the whole making a mighty good job of it. On the other hand, he is launching a mighty offensive of the ideal, going straight over the

heads of kings and kaisers, and speaking to the common people of the land with which we are at war; speaking clearly, and speaking as a brother would, 'Men, we are fighting you, not for your land's sake; not for your money's sake. We want neither your money nor your land. We are fighting merely for the preservation of a world ideal and for the common good.'

T. W. Grafton, of Indianapolis, Says Church Must Unite and Must Broaden Its Horizon

"The church today is facing a tremendous task, that of the reconciliation and reconstruction of Europe. As now constituted, she will not be able to fulfill her mission. A divided church has proven herself lamentably inadequate to meet the crucial needs of today, to say nothing of the added responsibility of tomorrow. What is needed back of the war issues is a united church. Indeed, if the Christian world had been united there would have been no war. The cry is not a new one. A hundred years ago a Presbyterian minister sounded the first note. For three-quarters of a century the people who followed him stood alone. Today that plea is taken up by many voices. After all, the differences are not so great as they seem. Already we are one in worship. We sing 'Jesus Lover of My Soul,' written by a Methodist; 'Rock of Ages,' by an Episcopalian; 'I Love Thy Kingdom, Lord,' by a Congregationalist; 'In the Cross of Christ I Glory,' by a Unitarian; 'Lead, Kindly Light,' by a Catholic; 'Blest Be the Tie,' by a Baptist. We are already moving along great lines of interdenominational activity. But this is not enough. We must sing as a reality, 'We are not divided, all one body we, one in hope and doctrine, one in charity.' To do so we must broaden our horizon, now narrowed by denominational fences. We must get Christ's world view and world purposes. We must broaden our sympathies, and let our heart strings be touched with concern for human interests outside of our own walls, and beyond our denominational boundaries. We must somehow broaden our fellowship to include all who love our Lord and want to do him service. How, I do not know. But we can sincerely pray, consistently practice and expectantly wait. Perhaps, as the darkness intensifies, God will show us the way. If this reign of terror shall end religious dissensions and unite the army of God, it will not have been in vain."

Austin Hunter, of Chicago, Calls War "Death Struggle"

"The world is growing better. In the last three centuries human life has doubled in length. The health of a tenebrous child is better provided for today than was the child in a palace a generation ago. We have nobler conceptions of religion. The hideous dogmas of the past have forever passed. The war itself means the end of tyrannical autocracy, and the beginning of the age of humanity. It is the death struggle of the old order of things."

Y. M. C. A. work at Camp Travis, San Antonio, Tex.

—Walter Scott Cook, of the Wilkinsburg, Pa., church, writes that a class of young men of his Bible school enrolled forty before the war draft, and that thirty have now joined the colors; there is a present enrollment of twenty. In all, thirty-four boys have enlisted from the church. Since the dedication of the new Wilksburg building, Mr. Cook writes, there have been 118 additions to the membership, all but about twelve at regular services. A new plan at mid-week prayer meeting is reported by the pastor —two leaders for each meeting. Mr. Cook says these services are among the best of the week, under this new arrangement. As to the emergency canvass, the report is that this debt-burdened congregation "will give about as much for that as their yearly budget to missions amounts to."

—H. E. Beckler has resigned at Longview, Tex., to enter Y. M. C. A. army work.

—C. B. Swift, now in the Yale School of Religion, will enter upon the pastorate at Uhrichsville, O., in May.

—When Leon H. Couch began his ministry at Kenton, O., three and one-half years ago, there was an indebtedness against the church of nearly \$3,500. On March 1 there was a balance of only \$420, and at that time a drive for absolute financial liberty was undertaken, with the result that \$500 was received by the treasurer. The pastor was leader of a team which presented the emergency drive to each of the seven churches of the county. The apportionment will be exceeded, Mr. Couch writes.

—Frank B. Ward, who has been at the head of the religious education department in Union Avenue church, St. Louis, for about a year, is reported in war service at Camp Dodge, Des Moines.

—Dow Crewdson, recently of Cherokee, Ia., is now leader at Clarion, Ia.

—C. E. Lucas began his ministry with the White Hall, Ill., church on April 7.

—R. L. Cartwright, of Chandlerville, Ill., two weeks ago began his work at Clinton, Ill.

—O. A. Hargis, of Williamsville, Ill., has accepted the work at Greenville, Ill., and will begin there May 1.

—P. A. Sherman, of the Indian Mission of the Disciples, after service with the Y. M. C. A. in Northwestern India and in Mesopotamia, is now on his way home, to resume his medical studies at Ann Arbor, Mich.

—Searle Bates, son of President Miner L. Bates, of Hiram, is far up the line in Mesopotamia working as an Association secretary.

—Dr. H. C. Hurd, formerly Registrar and Professor of Science of Missions in the College of Missions, Indianapolis, Ind., has accepted a Red Cross appointment in Palestine and has gone out with the rank of captain.

—B. L. Smith, of the Moberly, Mo., church, is reported recovering from the injury received in his home a few weeks ago, as reported in The Christian Century. Mrs. Smith is at present in a sanitarium, where it is hoped she will recover.

—Roud Shaw has been leading in a series of meetings at Canon City, Colo., where D. J. Elsea is pastor. At a service held in the state prison about fifty prisoners took a stand for the new life.

A. L. Haley gave Mr. Shaw assistance in the music at all services.

—S. B. Braden is leaving the church at Longview Farm, Lees Summit, Mo., for the work at McPherson, Kan., after one year of service. During the year the membership of the congregation and of the Bible school has been materially increased.

—The Brownstown, Ill., church has wiped out an indebtedness of \$4,000 on its building. J. C. Mullins, district evangelist, was present at the special service and raised the money needed. The Illinois plan of districting its work is evidently a success, from reports coming in of the good work of the evangelists.

—Gus Ramage, of the Huntsville, Tex., church, is now building secretary of the Base Hospital Corps of the Y. M. C. A. at Camp Bowie, Tex. He has entire charge of the social, religious, educational and physical work of the Association at the camp.

—Miss Jessie Asbury, missionary to Japan, has moved from Sendai to Osaka, and will henceforth assist in the work at Tennoji church, in the Tennoji kindergarten and in the Christy Institute.

—Doctor W. E. Macklin, of China, is translating books and pamphlets. In addition he goes from place to place lecturing on important subjects. He has nearly finished a book on "Cigarettes." He is assisting Dr. Wood in translating Orr's Bible Dictionary.

—The Christian News, of Des Moines, speaks of the new Austin, Chicago, pastor as follows: "C. S. Linkletter will soon close his ministry at Exira, Iowa, to become pastor of the Austin church, Chicago. Mr. Linkletter made quite a record with the church at Exira, where he preached during his entire four years in Drake. The result of this almost five years' work there has been not only the building up of the church, but also the making of a preacher. The young fellow that can do this in a country community while in school can do the thing in the city church also. We congratulate Mr. Linkletter and the Austin church."

—James C. Ogden, of Tibet, writes that the missionaries there are actively engaged in from house to house visiting and daily preaching at the hospital. They care as best they can for the lepers, orphans and the extremely poor.

—Curtis M. Wright, secretary of the Illinois Northwestern District, reports that all the counties of the district are responding generously to the program of the "Emergency Drive" of the Men and Millions Movement.

—R. L. Riddell is beginning his sixth year at Cropper, Ky., with a good increase in salary. An increased Bible school called for an enlarged Bible school plant last year.

—Ernest H. Reed, of the Pontiac, Ill., church, has just closed an exchange meeting with D. D. Dick, minister at Lovington, Ill., 15 members being added thereby to the congregation. On the last Sunday of the meetings there were

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280 persons present at the Bible school—the largest attendance since June, 1915.

—C. H. Holcomb, minister at Barberton, O., has a Bible class with a membership of about 500 men. Mr. Holcomb recently preached his annual "labor sermon" to a large audience of men.

—Nelson H. Trimble, of Merriam, Kan., sailed from Vancouver on March 27 for Australia to open chautauquas in the land of the Southern cross. Mrs. Trimble is planning to follow in the autumn and will hold a few revival meetings on her way through the northwest.

—Claude L. Jones, of Fort Worth, Tex., makes announcement of the third annual session of the Southern School of Methods, which convenes on the Christian Assembly grounds at Forbing, La., eight miles south of Shreveport, June 2-9, 1918. While the general management of the school is in the hands of Claude L. Jones and a strong local committee cooperating with him, the faculty of experts will be under the direction of the dean, S. W. Hutton of Ft. Worth, Texas, who is regarded as one of the best Bible School men of the brotherhood.

—A war savings society has been organized in the church at Lincoln, Ill., as a means of reducing the church debt of \$3,300 at a saving of \$500. Pledges of members are paid to the secretary-treasurer of the society, and she will invest the money in war savings stamps. The compound interest will net the church a saving. There will be purchased for the church a total of 660 war savings stamps; this will cost \$2,732.40, and will mature in five years. The inter-

est will amount to \$567, which will help both the Government and the Lincoln church.

Walter M. White Declares That Christ Still Reigns—Even in No Man's Land

"Deny Jesus a place who may or will, he still is with us and the world is full of his presence. Donald Hankey sees him, feels the strength of his presence in No Man's Land on the battlefields of France; he sees him with transforming power as he softens the heart of the

captured German officer, the heart of the fair-haired Saxon of the ranks. To set aside such a life, such an influence, requires far more effort than to accept the simple, sensible account given in the Gospels. The great apologetic for faith is found not in high argument, but in loving souls that serve their fellows in simplicity and truth. The effort of certain classes of thinkers to rewrite the story of Jesus in recent years has been little short of pathetic. Their petty unbelief makes them blind to the real beauty of soul as seen in the Village Carpenter."

Foreign Missionary Notes

Herbert Smith, of Lotumbe, Africa, reports a visit to the mission stations, and 158 baptisms. The offering amounted to 549.80 francs. This amount was given by 808 Christians.

Dr. C. C. Drummond, Harda, C. P., India, reports that the plague continued throughout December, and at the time of writing, the town was still largely vacant. The attendance at the Dispensary has been smaller than in the previous month.

D. O. Cunningham, Bilaspur, India, reports five baptisms. The work in the church and Sunday-school has been satisfactory. The attendance of the church services has never been better. The war is not affecting the work very materially.

Mr. and Mrs. W. H. Edwards live on the Oregon. They spend most of their time visiting the stations. On their last visit they were very much pleased with the work of the teachers, and the fine spirit and enthusiasm they showed. The

teachers are doing their utmost to reach as large a number of the natives as possible.

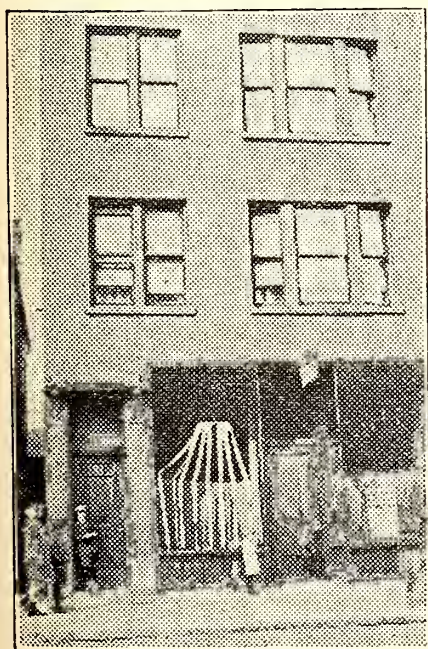
E. A. Johnston, Longa, Africa, reports that the church has sent out 18 evangelists. Fifteen of these were supported by the church and the other three by money received from home. There are several more bright young fellows who will soon be ready to serve as teachers.

Miss Jennie V. Fleming, of Mungeli, writes that she spent the month of December working with the Bible Women at several of the out-stations. She visited with the Bible Women 241 homes in the month, an average of 24 homes a day.

Ray E. Rice, of Damoh, India, states that there were eight boys baptized on Christmas day. The boys went to camp on December 27th for a week.

S. J. COREY, Secretary.

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Vol. XXXV

April 25, 1918

Number 17

Armageddon and the Doom of Rome

By Herbert L. Willett

Prof. W. C. Morro Reviews the
Campbell Institute Volume,
"Progress"

CHICAGO

DOING THE IMPOSSIBLE

Every day of the Disciples' Emergency Drive is demonstrating anew the truth of the Savior's words: "All things are possible to him that believeth."

The reports that had come to headquarters up to Wednesday, April 18, justify us in announcing that \$1,000,000 of the \$2,447,000 needed in this Emergency Drive has been pledged.

Of course, this is glorious good news. But while we rejoice we must redouble our efforts because more than half, and the harder part, of our task is yet ahead of us.

Five things are being done which will lead to complete success: First, pushing the canvass through to the last member of the church, no matter how much the local apportionment is oversubscribed. Second, successful leaders going over into other churches and other counties to help in the Drive. Third, counting every day's delay in starting as extra preparation and profiting also by the inspiration of the success of others. Fourth, making common cause with the Liberty Loan Drive: buying Liberty Bonds to give and raising money to buy Liberty Bonds. Fifth, keeping the spirit of prayer through the grind of work.

South Dakota is the first state over the top: \$3,000 aim, \$4,000 raised and still going.

Colorado will be over her \$25,000 before this can be printed. Longmont was asked for \$800, has given \$2,500 and hopes to reach \$5,000.

Arkansas has given \$13,800 and will scorn to stop at the \$15,000 asked.

Washington, Seattle, University Church, asked for \$800, has given \$2,400.

Oklahoma, Second District, apportioned \$25,400, has given \$26,494, and still going. Maywood, Oklahoma City, \$7,300.

Iowa, University Church, asked for \$7,000, has pledged \$10,500 to date.

Missouri, \$200,000 raised and many sections just starting.

Indiana, campaign half over and two-thirds of \$250,000 raised.

Texas, 180 churches, apportioned \$91,000, have given \$93,000. Others coming strong.

Tennessee, Memphis, McLemore Avenue, asked for \$3,500, gives \$4,425; Linden St. pledged \$5,236 against \$4,000.

Virginia, Charlottesville, asked for \$3,000, gives \$4,000.

Illinois has pledged \$85,000 of the \$200,000 asked. Woodford County was asked for \$10,000. Eureka gave \$11,000, El Paso, \$2,500, and others enough to top \$15,000.

Ohio, Canton gives \$9,175 on first request.

Kentucky, Winchester gives \$6,000, entire apportionment of Clark County; Lancaster \$3,500 on Garrard's \$3,750, and Bowling Green \$2,500 on Warren's \$3,000.

Kansas, Shawnee County was asked for \$3,300, gave \$4,770 and kept giving.

MEN AND MILLIONS MOVEMENT,

222 West Fourth St.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

The Faith That Sustains

ONLY religion is able to give strength for these times. Our people feel every day more of the burdens of war. Economically the burden is still light as compared with those of our allies, but many an ambitious plan has been given up and many a luxury has been renounced. Just the other day the government took away the jobs of all the men who travel on railroad trains on the transcontinental lines to look after the comforts of the passengers. Travel is not going to be luxurious any more. These men must now enter the industrial order at the bottom of the ladder to learn a new occupation and some of them are middle aged, and have families. They stand as a symbol of a certain type of economic worry that is rather common just now.

Worse than economic worry is the burden that fathers and mothers carry while their children are in places of danger. From one family a daughter went out to sea fifty days ago, hoping to reach France and serve as a Red Cross nurse. No word has been received from her yet. The days are growing more anxious. A mother gets a brief letter from her boy from somewhere in France. He rides one of the mosquito craft. On its last voyage, he tells her, it seemed to stand on end in a rough sea and the sailors thought it would never ride through the storm. When the winds blow at night that mother must always think of the sea; perils of nature and perils that come from the wrath of man threaten her boy.

Already there are service flags which have the gold stars on them. A certain secret order has anticipated the demand for a memorial service for its dead soldiers by providing all of its lodges with the ritual for such a service. Every gold star that appears upon the service flags means that a household is in mourning and that beyond the house-

hold a group of sympathetic friends have been saddened by the loss of one of our brave boys.

It seems ages ago that we lived safe in a world where there were no such fears. We wonder if we shall ever see the good old days again. Certain it is that we shall never again see the economic splendor of the days of our past vanity. War taxes will take care of that. If we are to find strength to sustain us amid the increasing burdens of life, this strength must come from on high.

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We need for these times a faith that is at once rational and spiritual. Those who hold the static view of religion are in great trouble these days. If the world was made perfect and has been growing more imperfect, there is nothing to look forward to but the miracle of a great cataclysm which shall change everything. This cataclysm has delayed its coming for many thousands of years. Even those who assert their faith in such an event find it hard to believe.

The man who believes in a developing universe, however, has real advantage over his static-minded neighbor. His faith makes a place for present imperfections in the universe. It was the service of Bergson in his "Creative Evolution" to elaborate for us the conception of a universe where the creative activity is even now going on. There has been in biological history the death of many forms but there has been no death of life. There have been changes, but these have ministered to the completion of a life purpose. "My Father worketh hitherto, and I work," says Jesus.

Not only are we comforted by a contemplation of the creative process, but we see God at work in human history

in most remarkable ways. Not alone in the history of the Jews, but in the life of every people are there signs of a Power that has made for righteousness. Tyrants have ruled for a season, but the enduring empires have been built upon justice and righteousness. Were the worst to happen and the German Kaiser to conquer the whole world, the disintegration of his power would set in at once. All history is against the notion that power resting upon frightfulness alone can endure.

A soldier can endure to die for his country if he can believe that his sacrifice avails. The death of a patriot has always availed. If it has not kept alive his nation, it has kept alive the tradition of which he is a worthy representative. The death of an Arnold Winkelreid is potent against every tyrant that shall ever arise in the history of the world.

* * *

Faith in God supplies our individual needs as well as provides for our social aspirations. Not only may the patriot be assured of the future of justice in the world, he may also be assured of the future of his loved ones. God will raise up friends for widows and orphans in a land where men are brave enough to die for a great cause. The same God that led the patriot to offer his life to his country's service will provide the things needful.

The faith that sustains must offer the man himself something for his personal needs. These are days when we reflect anew upon the hope of immortality. Emerson found in the fact that men had everywhere this hope, the most powerful reason for believing it was true. Today men are moved more by the thought of the goodness of God as a reason for the great hope. The Good Father who has provided for every other need will provide for this also.

The faith that sustains is faith in a fatherly God who represents the cause of progress and righteousness in the world. We shall not argue much to prove such a God. Let the man of contrary hypothesis argue, if he must. The faith of the multitudes, the faith of great men and humble men, have united in the spiritual adventure of seeking such a God in our world. To have sought and found such a God is to be religious.

Defeating War's Destruction

THE ravages of war are being met in this country by the most careful planning on the part of food experts and others. It is estimated that the saving to be effected from a new method of handling eggs in the autumn will effect a saving that will more than counterbalance the entire expense of the government food administration. Loss and wastage of every kind are to be corrected. The government is inaugurating a campaign for more hygienic eating, which for most people means eating less. Should this campaign succeed, there should be food for all of our Allies, and our own population should live ten years longer through these new eating habits.

The destruction of human life through war is also to be met with careful conservation. The Women's Committee of the Council of National Defense has taken

up the task of safeguarding the lives of young children and this committee has set the goal of saving this year—known as Children's Year—100,000 infant lives. This will be done by popularizing the knowledge of the care of little children. There is a total population in this country of 10,000,000 under five years of age, and the saving of one per cent additional in this population seems a most conservative goal.

While the war is costing us billions, if it transforms us from the most careless and prodigal of nations to a nation that knows and appreciates its resources, a few years of conservation after the war will pay all the bills and leave us richer and more competent.

The gospel of conservation of the things necessary to life and the gospel of conservation of life itself is not something remote from the program of the church, but is intimately related to social religion. Only people supremely interested in doctrines and ceremonies in the church can underestimate the religious significance of this appeal.

Religion in the Trenches

LIEUT. CONINGSBY DAWSON in "The Glory of the Trenches" undertakes to tell something about the religion of the men, to explain how and why it is that men who were never conscious of bravery lose their fear of death. He says: "If you had asked me, when I was out there, whether there was any religion in the trenches, I should have replied, 'Certainly not.' Now that I've been out of the fighting for awhile I see that there is a religion there; a religion which will dominate the world when the war is ended—the religion of heroism. It's a religion in which men don't pray much. With me, before I went to the front, prayer was a habit. Out there I lost the habit; what one was doing seemed sufficient. I got the feeling I might be meeting God at any moment, so I didn't need to be worrying Him all the time, hanging on to a spiritual telephone and feeling slighted if He didn't answer me directly I rang Him up. If God was really interested in me He didn't need constant reminding. When He had a world to manage, it seemed best not to interrupt Him with frivolous petitions, but to put my prayers into my work. That's how we all feel out there.

"God as we see Him," Dawson goes on meditatively. "I couldn't have told you how I saw Him before I went to France. It's funny—you go away to the most damnable undertaking ever invented, and you come back cleaner in spirit. The one thing that redeems the horror is that it does make a man momentarily big enough to be in sympathy with his Creator—he gets such glimpses of Him in his fellows.

"There was a time," the lieutenant continues, "when I thought it was rather up to God to explain Himself to the creatures He had fashioned; since then I've acquired the point of view of a soldier. I've learned discipline and my total unimportance. In the army discipline gets possession of your soul; you learn to suppress yourself,

to obey implicitly, to think of others before yourself. You learn to jump at an order, to forsake your own convenience at any hour of the day or night, to go forward on the most lonely and dangerous errands without complaining. You learn to feel that there is only one thing that counts in life and only one thing you can make out of it—the spirit you have developed in encountering its difficulties. Your body is nothing; it can be smashed in a minute. How frail it is you never realize until you see men smashed. So you learn to tolerate the body, to despise death and to place all your reliance in courage—which, when it is found at its best, is the power to endure for others. Many months spent in the trying environment of the war life thus brings a revolution in a man's ideas of things.

"The religion of the trenches," Dawson concludes, "is not a religion which analyzes God with impertinent speculation. It isn't a religion which takes up much of his time. It's a religion which teaches men to carry on stoutly and to say, 'I've tried to do my bit as best I know how, I guess God knows it. If I 'go west' today, He'll remember that I played the game. So I guess He'll forget about my sins and take me to Himself.'

"That is the simple religion of the trenches as I have learned it—a religion not without glory; to carry on as bravely as you know how, and to trust God without worrying."

Is God a Slacker?

THOSE who believe in special providences and those who do not believe in religion at all are asking these days, "Why doesn't God do something?" When the Germans gain a few more miles of territory, the saints who depend upon miracles feel a certain impatience that something does not happen. This expectation of special providence has already produced some strange stories. Early in the war, soldiers saw angels. These do not appear any more. Some one else observes that when the British were winning last fall, the weather favored them and this was interpreted as a favor at the hands of God. But afterwards the weather changed.

We are not to assume, however, that God is a disinterested spectator in the great war. It is He who has brought the conscience of the neutral world to a state where its neutrality is no longer colorless. It was a greater achievement than making cannon when God made America see the wrong of Germany's ambitions and the iniquity of her course in Belgium. It is God who has maintained the morale of France and England during these terrible grilling battles in which men have endured what living men never endured before. God goes out with the laughing American soldiers who scorn fear and are terrible to their enemies in their devotion to a cause.

The rest of us can drill or buy liberty bonds but let us not worry about God doing his part. If we are right in assuming that our cause is God's cause,—and we were never surer of it than today,—we may rest assured that God is performing his great part in this war far better than we are ours.

Professor Morro's Review

IN two installments, the first of which appears in this issue, The Christian Century is publishing the paper read by Prof. W. C. Morro of Butler College at the recent Disciples Congress held in Indianapolis. Professor Morro presents in this paper a critique of the new Campbell Institute volume, entitled "Progress," and, in addition to his critique of the book, sets forth his opinion as to the value of the Campbell Institute itself in the life of the Disciples today. He writes as a non-member of the organization, though of course academically well qualified to meet the requirements for membership.

The session of the Congress at which Dr. Morro's paper was read was one of the liveliest of the three days' series. The discussion of the issues raised by the review was earnest and candid. All present felt that the reviewer had brought a free and disinterested spirit to his treatment and while the responses registered a feeling of inconsistency and unfairness in portions of Dr. Morro's critique of "Progress," and both favorable and contrary reactions to his judgment as to the value of the Campbell Institute, all conceded that his purpose at every point in his discussion was generous and impersonal.

There is no doubt that Professor Morro has here raised a question which ought to receive generous discussion in the same spirit as that which characterizes his own presentation. The Campbell Institute is a public factor in the life of the Disciples today. Whether its influence is wholesome or injurious, stimulating to progress or inhibitive of progress, is a question which not only outsiders will insist upon discussing, but whose discussion members of the Institute itself will heartily welcome.

There has long been a difference of opinion among the members themselves as to the form of the organization and as to its function. This difference of opinion extends down into the more radical question as to the desirability of continuing the Institute's existence, a large proportion of the members holding that the cause of progress could best be served without the championship of an esoteric group. On behalf of those who hold this latter view it is needless to say that the popular use of the Institute as a target for the flings and arrows of reactionism has nothing at all to do in determining their opinion. They raise the question as to the effect of the Institute's activities not upon the reactionary wing of our brotherhood, but upon the co-operation of liberals themselves.

We believe there is here a question which all who have at heart the achievement of the utmost goal by our progressive forces will wish to have discussed. It is, therefore, The Christian Century's hope that Dr. Morro's review will be followed by our readers with especial care, and that they will after reading the concluding installment next week send us freely any comment favorable or opposed to the position of his critique which they may be prompted to express.

The Uses of the White Elephant

A Parable of Safed the Sage

NOW after that I had returned from the White Elephant Sale, there were certain days wherein I feared Lest Keturah should speak to me concerning it, and I hoped that she would not. For there was not much that I could say; and while I love to hear her laugh, still her Laughter concerning the White Elephant Vase which I had purchased at the Sale had been Immoderate, and I had heard Enough of it. But she spake no more of it, being Wise, and when she hath Laughed, she doth not Rub It In.

But I Looked about the House, where she had put it. And I found it not, neither in the Pantry nor in the Parlor; neither in the Attic nor in the Ashcan. And I said, She hath given it to the Salvation Army. But she cared too much for the Salvation Army to have done such a thing.

Now there was a day when the Apple Blossoms were out, and the Trees were Glorious with them. And Keturah made a Great Boquet of them, and placed it on the Dinner Table, and it was a Mountain of Fragrant Beauty. And it came down on every side so that it touched the Table. And I praised her, for she had done Excellently.

And She liked it that I praised her.

And on the Third Day she said, Behold, the Petals have fallen, and the Boquet is no longer Beautiful. Wilt thou not carry it out, and Throw it Away?

And I did even as she asked me. And when I had thrown the stems away, I looked at the Vase in my hand, and it was even the White Elephant.

And I was minded to take it, and throw it into the Lake. But she Restrained me.

And she said unto me, Even though the Vessel be unlovely, yet doth it Hold Water, yea and Hold flowers; and I can drape the Flowers that they Cover the Vase, that only the Beauty shall Appear.

And I said, Oh, Keturah, thou art a wonder; but why not cast it away, and buy a Vase that is Beautiful?

And she said, My lord, I have decided to keep it that it may be to us a Parable. For everyone hath his White Elephant, and life bringeth to all men and women much of which they fain would be rid, yet which the Providence of God permitteth them not to cast wholly out of their lives. And when they find that it is so, lo, there is a way, if they seek for it, whereby they may Make the Best of it. Even so have I resolved to do with my White Elephants.

And I meditated long. And I spake, saying, Keturah.

And she smiled and said, Say on, my lord.

And I asked her, Am I one of thy White Elephants?

And she smiled yet more, and she said, Whether thou art or not, no Mark Down Sale shall have thee.

Two Poems of Comfort

"Until the Day Break"

WHEN head and hands and heart alike are weary;
When Hope with folded wings sinks out of sight;
When all thy striving fails to disentangle
From out wrong's skein the golden threads of right;
When all the knowledge seems a marsh-light's glimmer,
That only shows the blackness of the night;

In the dark hour when victory seems hopeless,
Against thy lance when armies are arrayed,
When failure writes itself upon thy forehead,
By foes outnumbered and by friends betrayed;
Still stand thou fast, though faith be bruised and wounded,
Still face thy future, still be undismayed!

While one true man speaks out against injustice,
While through men's chorused "Right!" clear rings his
"Wrong!"

Freedom still lives. One day she will reward him
Who trusted in her though she tarried long,
Who held her creed, was faithful till her coming,
Who, for her sake, strove, suffered, and was strong.

She will bring crowns for those who love and serve her;
If thou canst live for her, be satisfied;
If thou canst die for her, rejoice! Our brothers
At least shall crown our graves and say, "These died
Believing in the sun when night was blackest,
And by our dawn their faith is justified!"

—EDITH NESBIT,
"Ballads and Lyrics of Socialism."

The Stay

By Katherine Tynan Hinkson

I STAY myself on Him who stays
Ever the same through nights and days:
The One Unchangeable for aye,
That was and will be: the One Stay,

O'er whom Eternity will pass
But as an image in a glass;
To whom a million years are nought,—
I stay myself on a great Thought.

I stay myself on the great Quiet
After the noises and the riot;
As in a garnished chamber sit
Far from the tumult of the street.

Oh, wheel of Time, turn round a pace!
But I have found a resting-place.
You will not trouble me again
In the great peace where I attain.

—From the Flying Wheel.

Armageddon and the Doom of Rome

IN the studies of the Book of Revelation which have appeared in this series it has been increasingly evident that the material of the book is not a delineation of the course of Christian history, but a presentation of an immediate crisis in the life of the early church, with the assurance that supernatural forces were soon to provide a happy issue out of the present distress.

That crisis, it is equally evident, was the persecution of Christians in Asia Minor, particularly in the region of the Seven Cities to which the Seven Letters were sent. This persecution was waged by the imperial authorities of Rome, with the urgent approval of the pagan priesthood, and its chief motive was the refusal of the followers of Jesus to comply with the current practice of emperor worship. The period of this baptism of suffering into which the saints were plunged was the reign of Domitian (81-96 A. D.).

There were earlier times of trouble for the church, especially in the reign of Nero (54-68 A. D.), and literary materials, especially of the apocalyptic type, had taken form in consequence. The purpose of all such writings was to sustain the faith of the believing community in days of deep affliction.

The deliverance hoped for was no longer the gradual pervasion of the world by the truth of the gospel, as in the days of the apostles. Now the Roman Empire itself had turned against the church, and had become the outrageous instrument of Satan himself in the contest with righteousness. The world-powers of evil, once resident in heaven, and expelled therefrom, had now made the earth the scene of a desperate and final assault upon the cause of good.

BABYLONIAN AND ROMAN MYTHS

There were ancient traditions of a dragon or monster of the abyss, who had warred with the legions of the good gods for the dominion of the universe. Such Babylonian narratives circulated freely in Jewish and Christian circles, and furnished figures of speech for current religious teaching. The Jewish traditions regarding Satan and his malicious power were equally familiar. Nothing seemed so well to account for the demonic malice of Rome against the church as the agency of these malign powers making use of the political and social forces of the time.

More than this, there was a wide-spread belief that Nero, who had slain himself years before, was to reappear either as a later unearthly and horrible master of the empire, or as its mysterious enemy, marching from eastern lands beyond the Euphrates with mythical kings to the conquest of the city. In a time when the bitter experiences of the reign of Domitian made all these mystic and portentous beliefs appear to have found their realization, the Book of Revelation may well have taken form, as the embodiment of previous apocalyptic outcries for justice, and a final plea in behalf of constancy in a wicked world which God was about to destroy.

These interpretations of the book seem more conclusive the further one studies its utterances. In two series of seven portents, the seals and the trumpets, the approach-

ing doom of the empire has been announced. With chapter 15 another similar succession of signs is presented,—the bowls of wrath. Pausing only to mention a glorified and rejoicing company of the faithful who had triumphed over the beast and his brand, John presents in swift succession the seven angels with the bowls of fiery contents which are poured out, in almost the exact sequence of the trumpets (chaps. 8-11), on the earth, the sea, the fresh waters, the sun, the throne of the beast (perhaps the imperial city, but more probably the abyss from which he came), the river Euphrates, which is thus dried up for the crossing of the hosts of invaders, and finally the air itself; whereat a mighty earthquake rends the great city, Jerusalem, into three parts, and Rome, the new and more wicked Babylon, received the cup of God's wrath. Thus again in symbol the foes of the church are destroyed (chaps. 15, 16).

THE BATTLE OF ARMAGEDDON

Whether it was the purpose of the writer to follow his usual custom of interposing an episode between the sixth and seventh items of his various series is in this case difficult to determine. If such is the case, the curious picture of 16:13-16 is such an episode. If not, then it constitutes a portion of the sixth scene. Three frog-like spirits come out of the mouths of the dragon, the beast and the false prophet, already described in chap. 12. In the former narrative, however, the third creature is called a second beast from the earth; here he is spoken of as the false prophet, which makes the reference to the heathen priesthood of Rome the more convincing. The three obscene spirits go out into the whole world to summon the kings to the final combat which is to be fought between the demonic hosts, with their earthly adherents on the one side, and the legions of heaven and the saints on the other.

On the northeastern side of the long mountain ridge of Carmel that pushes out into the sea at Haifa, there stood once the fortress city of Megiddo. It was of great strategic importance, as it guarded the dangerous pass from the Plain of Sharon to the Plain of Esdraelon. Many events of romantic and decisive nature took place there in the long ranges of Hebrew history. Not the least of these was the death of King Josiah in parley or battle with the Egyptians (2 Kings 23:29). Such a battleground came to be thought of as the appropriate scene of any great and decisive contest. Our seer believes that at this historic site, Har-Mageddon, the "mountain of Megiddo," the final contest for the rulership of the world will be decided.

Perhaps there is to be found in this vague allusion of the writer a reminiscence of the fabled battle of the gods of Semitic mythology with the monster Tiamet of the abyss, with her armies of chaos. But the idea was not uncommon in all the speculations of the ages. It was more natural, however, that the scene of the last great conflict should be laid near Jerusalem, where the writer of Zechariah 14 places it. The name Har-Mageddon, or Armageddon, passed into the vocabulary of the church, and has played a conspicuous part in the millenarian speculations of various periods, from the days of Revelation to the

present. It is at least a useful term to describe the warfare which righteousness must ever wage with iniquity, whose outstanding phase may well be determinative for an entire epoch.

THE CITY OF THE SEVEN HILLS

The two chapters that follow (17, 18) present in still more vivid form the approaching fate of the empire of Rome and its wealthy and self-indulgent capital. One of the seven angels of the bowls took John into a desolate region from which he could see the symbol of the gorgeous and sin-stained metropolis. A woman was seated upon a scarlet-colored beast. Again the familiar features of former apocalyptic figures are described. The composite beast had, as in the earlier scenes, the seven heads and ten horns (cf. 12:3; 13:1). The woman wore the garments and ornaments of luxury and profligacy, and on her forehead was a significant title. It was Babylon (Rome). She was drunk with the blood of the martyred saints. But in this case little is left to conjecture on the part of the reader. As in the similar visions of Daniel, the author is at pains to make his meaning so clear that none may miss it.

Remembering the Nero myth and its hold upon the imagination of the first century, the imagery of the vision is apparent. The city was situated upon seven hills. There were also seven rulers with whom the seer was concerned to deal. These would appear to be Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian and Titus, with Domitian, the reincarnation of Nero, as the eighth, but really, so he affirms, one of the seven. The exact time at which the language of vs. 8-11 would be appropriate was of course the reign of Vespasian. But considering the fact that the seer had received the disclosure prior to the time he made it known, he seems to be giving the entire picture from the vantage ground of the reign of Domitian, the time of the great persecution. The brief and inconsequential reigns of Galba and Otho may have been too obscure to have held the attention of the writer, or indeed they may have been entirely unknown to him. In any case it is not with the niceties of history that we are dealing, but with John's knowledge and use of it.

In the description of this composite beast in chapt. 13:1-3 it will be recalled that one of the heads was said to have received a death-stroke, which however was healed. Here again in vs. 8-11 the Nero motive is evident. He is no mere king, like the others of the list, but as well the manifestation of the entire demonic and bestial power of the empire. He was, but is not. Yet he is to return and go into perdition. To all save the initiated this is a mystery, but they, says the seer, will understand. So that Domitian, in whose name the Christians had been required with nameless pressure to bow before the imperial image, is really the detested Nero come to life, and therefore bent upon the extermination of the holy brotherhood.

The ten kings of the verses that follow may be regarded as impersonations of political and military power rather than as actual monarchs. At first they assist the beast in his warfare upon the saints, but later they appear to be among the forces that are to overthrow the empire, against which even the beast itself is at last engaged. In these closing verses of the chapter John seems to be con-

scious that in his eagerness to portray current and immediately coming events in terms of symbol he may have left some things obscure. But he is unwilling to pass from this phase of the great theme without making sure that all shall understand his chief contention, viz, that it is with imperial Rome that he has to do, and God is concerned. So he adds by way of emphasis, "The woman which thou sawest is the great city which reigneth over the kings of the earth."

PROPHETIC VOICES

If chapter 17 is the portrayal of the destruction of Rome in terms of symbol, chapter 18 is the statement of the same theme in terms of prophesy. Voices from heaven utter in the most impressive language the doom of the wicked city. In spite of the fact that these oracles are all attributed to celestial intelligences, they constitute in fact a splendid anthology of the most graphic portions of Old Testament denunciation upon the mighty cities of former ages. Time and space would fail to set down here the parallels between this chapter and the vivid oracles of the Hebrew prophets. The stately messages of Isaiah, Jeremiah, Ezekiel and Nahum regarding Nineveh, Babylon, Tyre, Sidon, Egypt, the lands of reproach and the objects of warning, are here repeated and emphasized. Nowhere are the words of triumph over a fallen foe more exultant; nowhere are God's people called on more insistently to separate themselves from the unclean; nowhere are the riches of the doomed capital recited with more eloquence, not even in the prophetic picture of Tyre, of which they seem an echo; nowhere are the woes of earth's traffickers, whose industries are cut off by the fall of Rome, more graphically described. It is a chapter of mighty voices denouncing an untarrying fate upon the city that has for a century seemed a part of the fixed order of the world.

And at last a strong apocalyptic angel hurled a huge stone into the sea, and as it sunk from sight he declared that in the same manner the great city, Babylon-Rome, should disappear from the world, with all its industries, arts, pleasures and sins. In language not even matched by Tennyson in his vivid description of the same scene, the writer of the Apocalypse draws out to its fateful conclusion his favorite theme of the vengeance of God upon the heathen power which has ravaged the fair fields of the church.

Such a document, passed from hand to hand among the anxious and tormented disciples of Jesus in the districts of the empire where persecution was most rife, must have had enormous value in steadying Christian faith and preventing apostacy. Such had been the effect of similar documents of the Daniels in the past. The lurid features of these writings may not have conformed to the actual events they were intended to portray. But in nerve-racking times any voice of hope and confidence is worth while. The faith of these men was not misplaced, even though the method of the coming deliverance was not perceived with clearness. God always reserves the right to bring his cause to success by other means than the wit of man can devise. The writer of Revelation and many of his fellow Christians could see no way of escape except through the overthrow of the hated Roman power. They

would have been astonished if they could have survived to see that empire itself transformed into a Christian institution. Let us hope that from some open casement of the "house not made with hands" they witnessed in later days, long after death had had its way with them, the more

providential fruition of their confident hopes. In such manner best of all could they see of the travail of their souls and be satisfied.

The next study in this series will deal with the Millennium.

HERBERT L. WILLETT.

The World After the War

By John Haynes Holmes

OF all the problems which present themselves to our minds when we consider the great question of the world after the war, none is so important, and at the same time so difficult, as that of internationalism, or ordered relationship between the nations now battling for military supremacy in Europe. There is certainly no problem in regard to which prophecy is so dangerous!

It is easy to anticipate what will be the position of women after the war, for the woman's movement had advanced so far before the war that the conflict could do nothing other than accelerate and complete a development already determined in its character. It is easy also to forecast the supremacy of labor after the war, for this supremacy is already with us, in embryo at least, in every one of the belligerent countries except our own. But, when we come to the question of the future organization of international relationships, we enter upon a wilderness of uncertainty.

THE WAR MUST END IN FRATERNITY

That we must work out some form of internationalism, as a condition of the perpetuity of our civilization, is a proposition to which everybody, militarist and pacifist alike, will agree. The Great War will be universally regarded as a tragic failure, if it does not end in some kind of league or fraternity of nations, which will give us some assurance that fighting on a universal scale will never blast the earth again. But when we try to define what this international organization shall be like—when we consider the enmities and jealousies and conflicting nationalistic interests which must be reconciled—when we look upon such specific political problems as Ireland, Poland, Alsace-Lorraine, the Balkans, the German colonies—we quickly understand that we are confronted by a task which is intricate and complicated beyond anything that the history of mankind has ever known.

It is not altogether surprising that many men, not at all enamored of war in itself, but learned in the history of international relations, are convinced that the problem is insoluble, and believe it is the part of wisdom to accept strife between the nations as inevitable, and make such preparations against its coming as may be possible.

A CHIEF CAUSE OF WAR

If there were only nations with which we had to deal, there would be no problem of war. But this problem has always been with us, and is still with us today, for the simple reason, as we have seen, that a country is a state as well as a nation. It is when we come to this mat-

ter of the state that we discover why countries are divided from one another by jealousies and hostilities innumerable. It is when we turn away from artists and poets and reformers, to diplomats and prime ministers and kings, that we encounter enmities, and hear of war and rumors of wars.

For in the world of states, the realities known to us in the world of nations never make their appearance; letters and learning, morality and religion, are utterly unknown. In place of these spiritual verities, which are also racial unities, there appear in the relations between states a wholly different set of realities, which are never seen in any other field of human life. These realities are known as "interests"—dynastic interests, political interests, commercial interests, military interests. They are accompanied by certain sentiments known as honor, prestige, dignity. They are built up into certain institutions known as balances of power, embodied in certain practices known as diplomacy, and written into certain statutes known as international law. It is these things which make up the life of states in relations with one another. It is questions of territories, and boundaries, and open markets, and secret treaties, and spheres of influence, and national interest and honor so-called, which divide country from country, occasion dispute and hard feeling between otherwise friendly peoples, and at intervals precipitate the calamity of war.

DIPLOMACY AN ILLUSION

And yet these things which I have named are wholly artificial. There is not a single one of them which is not a pure illusion in the brains of men trained to forget life and remember diplomacy. From the standpoint of the basic human interests which make up the problem of daily living, they have no more reality than the unicorn or the flying horse. Read the history of Europe from the fall of Napoleon to the outbreak of the Great War, and I challenge you to find a single diplomatic dispute about a boundary, or a foreign colony, or a point of national honor, which made the slightest difference, either one way or another, to the common man in the various countries concerned.

Take the story of Russia and Constantinople as a specific example. For more than a century, the history of the foreign relations of Russia has turned upon the desire of the Romanoffs to get possession of the Dardanelles. Some of the bloodiest wars of the last one hundred years have been fought upon this issue. European alliances have been formed, and treaties written, for the sake of helping or hindering this achievement. Never has there

been a more vexed question, or one which has occasioned more bloodshed and misery. Gallipoli is only the last chapter in the dreadful tale. And always we have been told, in defense of Russia, that an open port, giving access to the warm waters of the Mediterranean, was absolutely essential to the life of the Russian people. Now, within a year, the Romanoffs have been dethroned, and the Russians are governing themselves. And behold, one of their first acts is to tear up all treaties bearing on the Turkish problem, and disavow for all time any intention of seeking control of the Dardanelles! The whole thing was an illusion, existing in the obsessed minds of diplomats and czars. It was the Romanoffs who wanted Constantinople, not the Russian people.

STATES FIGHT—NOT NATIONS

And so with all this great wilderness of international rivalry! It is states which are disputing, not nations; it is governments which are fighting, not peoples. The irony of the situation, that in a world yearning for brotherhood, there should sit in every capital these diplomats, whose business it is to foster not friendship between nations, but rivalries, political, military and commercial, between states!

Now it is this universal aspect, if I may call it such, of the difference between a country as a nation and a country as a state, which leads me at once to what I regard as the solution of this problem of international relations in the world after the war. The word "international" holds the secret of the mystery. What we have in the world today is interstate relations, which produce suspicions, jealousies, hatreds, armaments and wars. What we need in the world tomorrow, in the true sense of that great word, is international relations, which will produce friendship, trust, confidence, disarmament and peace. What we need, in other words, is to do all things which may diminish the power of states, dispel the illusion of hostile "interests," rid the earth of diplomats and dynasties, and at the same time magnify the power of nations; glorify the reality of spiritual unity, and fill the earth with ambassadors not of Caesar but of Christ. This means, in general terms, of course, a revolution—a passing of one world and the coming of another. What it means, in specific detail, no man, I suppose, can wholly foresee or foretell at this time and in the midst of this present confusion. But certain elementary truths, it seems to me, are evident.

FIRST STEP TO INTERNATIONALISM

In the first place, I believe that in the world after the war, the nation and the state must be made territorially synonymous. There must be no nation which is not also a state; and no state which is not also a nation. This is what is affirmed by the Bolsheviks and President Wilson, when they speak of the "self-dependence of nationalities." What this means is of course evident in certain conspicuous cases. Thus we all know that it means the restoration of Belgium, and Serbia and Montenegro—the re-establishment of Poland—the autonomy of Palestine and Syria. But we should also know that it means such things as Home Rule for Ireland, the realization of nationalistic hopes in India, and the independence of the Philippines. This principle is a challenge to every government to see what the Bolsheviks see,

that a land belongs to its people, and must be restored even though an empire is thereby disrupted.

Certainly, nothing short of this territorial identity of state and nation can give us peace. "There can be no good international system," says Bertrand Russell, in his last book, "until the boundaries of states coincide . . . with the boundaries of nations."

A LEAGUE OF NATIONS

In the second place, I believe that we must eliminate the political sovereignty of the state as regards its external relations. This is what is meant by the proposal, so frequently heard, of a League of Nations. The trouble with this proposal, however, as it is usually presented, is that it seems to involve the idea—by some miracle similar to that of having two objects occupy the same spot at the same time—that we can organize an international league, and at the same time have each country which is a member of the league retain the same degree of sovereignty in external relations that it enjoys today. Nothing of the sort, of course, is possible! It is either independence or interdependence—one or the other! We proved this fact beyond all further doubt in the organization of these United States. Our fathers built the Confederation on the principle, that the thirteen states could unite their interests and at the same time be politically independent—and the result was failure! Not until they saw that states' rights must yield to national rights was the Constitution possible; and the Constitution was not safe until the sovereignty of the nation over each and all the separate states was established for all time in the Civil War.

Now, what was true of the United States of America must be true also of the United States of the World. Each state in the world union must surrender to the new international state its independent political sovereignty in foreign relations. Then, and then only, can we even approximate our ideal of an ordered world.

KINGS AND KAISERS MUST GO

It is to be noted that the surrender of external authority does not touch in any way the sovereignty of each state in its own internal affairs. This brings me at once to my third suggestion—that as a condition of world order and world peace, we must see to it that each separate country is democratized within itself from top to bottom, and thus made a nation in the truest sense of that great word. Kings and Kaisers, chancellors and premiers, must go. The control of the state must be passed over completely into the hands of the people. And when I speak of the control of the state, I mean the economic, quite as much as the political, control. I mean the very thing which has already transpired in Russia, and is promised in the mounting labor movements of Germany, France and England. The people, and not the interests, must rule. The nation, and not the state, must be supreme. Democracy must be enthroned within each realm, that there may be everywhere released those spiritual forces which constitute a nation, and are destined ultimately to constitute that fraternity of nations which is humanity.

All these changes are essential, but they will be as nothing unless there comes a fourth and vaster change. I

refer to that change which shall take place in the hearts of men, when they are lifted up above the superstition of the state to the pure love and reverence of the nation. So long as people find satisfaction in territory and wealth, so long as they glory in political prestige and power, so long as they look with pride on armaments and with exultation on foreign conquest, so long as they cherish the state and the things that belong to the state—so long will reorganizations of sovereignties be a vain and futile thing.

THE SWORD OF THE SPIRIT, NOT THE SWORD OF STEEL

The hearts of men must be changed—their souls converted. They must rejoice in the friendly rivalries of art and letters, and not in the hateful rivalries of diplomacy. They must boast their poets and singers and benefactors, not their soldiers and war ministers and kings. They must find their prestige in a happy people at home, and not in a conquered people abroad. They must seek their strength in the sword of the spirit and not the sword of steel. Already, in little countries, like Denmark and Switzerland, the change has come about. From the very necessities of the case they have put by the vision of the kingdoms of the world and all the glory of them. They have sought life in other and higher ways—and lo, these are the happiest peoples in the world. Such a change, now, must come to all nations—to nations great as well as small—if the world after the war shall find its peace.

It is here that the organized forces of education and religion must do their work. It is here especially that the church may find its post of leadership in the international field. To preach the law of the spirit to the nations, to teach a people that it avails a country as little as a man to gain the whole world and lose its own soul, to proclaim that in quietness and confidence shall be our strength, and in the fruits of the spirit our glory—this is the word of Christ today. And this is the word the church must speak, if it would bring healing to the nations.

Such is the problem of internationalism in the world after the war—a problem which has its center in the relation in each country of the state to the nation! Such is the solution of this problem—in the supplanting in each country of the state by the nation. Such are some of the changes which must be wrought to this end—first, a territorial identity of state and nation; secondly, the surrender by the state of political independence in external relations; thirdly, the democratization of the state in internal relations; and lastly, the conversion of the public mind from a material to a spiritual interpretation of national glory! This sounds like an elaborate program, but it means the very simple thing that the countries of the world shall at last become nations; and our allegiance to a country become allegiance to a nation, and through this nation allegiance to humanity. For to serve not a state but a nation is to serve humanity; and to love not a government but a people is to love the race. Hence, at last, the reconciliation of the age-old conflict between love of country and love of humanity. We must abandon not one or the other, but cherish both; and in them both find the secret of the world's reconstruction. "For as we have many members in one body, so we, being many, are . . . every one members one of another." . . . "And there shall be one fold and one shepherd."

The Way to Social Salvation

By George Lansbury

THERE is no royal road or short cut to social salvation. Neither will Governmental machinery and organization of itself accomplish our purpose. What we must first decide is our own attitude towards life. Do we wish that other men and women should enjoy the same opportunities that we desire for ourselves and those belonging to us, and, if so, are we of opinion that it is our duty to work in order that this may be secured? We must all clear our own minds of cant and be quite honest with ourselves as to the means whereby we secure our daily bread. None of us should be content until we know the why and the wherefore of our incomes, until we have traced them right back to their sources and convinced ourselves of the rightfulness or wrongfulness of our money-getting. No one can manage this for us.

We have to make clever people understand that their brains should be used impersonally, and for the service of the whole community, and to create such a public opinion as will make us all realize that it is just as dishonorable to exploit our neighbors by the use of our brain-power as it would be to exploit them by the use of our physical power.

We have all been so accustomed to think along personal lines, so accustomed to imagine that our own good could not at the same time be our neighbor's good, that we have drifted into the position we are in today. We must get it out of our heads that there is not enough wealth for all men, women, and children. We must get rid of the idea that either an individual or a nation can be benefited by using its power to dominate others. The futility of this has been proved beyond dispute; the class war and the great international war both demonstrate the fact. For all this we must not be discouraged. Through all time there have been those who have dreamed dreams and seen visions, who, because of their visions, have given hope and courage to the common people. We, too, must dream our dreams and see our visions of a nobler order yet to be.

April in the Northland

By Thomas Curtis Clark

N AKED bough and moaning tree,
North wind sighing gloomily,
Is there news from o'er the plain?
Tell, will springtime come again?
*And the wind and bough and tree
Heard not, chanting drearily.*

Sun of morn and soft south wind,
Surely you are not unkind.
In your journeyings afar,
Have you found where gardens are?
Are there blooming zones of earth?
Shall our spring soon come to birth?
*And the sun and wind told me,
Left me singing cheerily!*

"Progress", the Campbell Institute Volume

A Paper Read Before the Disciples Congress, Indianapolis, April 12

By W. C. Morro

Professor in Butler College

THE volume which bears the title "Progress" is, as stated in a sub-title, an anniversary volume of the Campbell Institute on the completion of twenty years of history. It contains, including an Introduction, a history of the Campbell Institute and a poem, twenty papers by as many different members of the Institute. The writers are preachers and college professors. The topics discussed cover a fairly wide range and it may be supposed that they represent the interests and, to some extent at least, the personal and the distinctive contribution which each is endeavoring to make. We are told that the "purpose of the volume is not to set forth a body of opinions, but to celebrate an event." No effort has been made to formulate a body of opinions which will represent the views advocated and believed by the Campbell Institute as a whole. Each paper is an individual statement of that which is believed by the writer himself and he, and he alone, assumes responsibility for the views therein presented. In a review of this book it will perhaps be neither possible nor desirable to avoid associating it with the organization which issues it. There must be an occasional passing from one to the other in thought, and yet the reviewer hereby records his understanding that the book was not designed to be in any sense a declaration of the beliefs or a statement of the faith of the Campbell Institute as a whole. Inasmuch, however, as the Institute is responsible for the issuing of the book, we not unnaturally expect to learn from the book what is the temper of mind, the spirit and the ideals of the organization.

WHAT IS THE CAMPBELL INSTITUTE?

What then is the Campbell Institute? The book contains the answer to this question. This answer is to be found in a History of the Campbell Institute by Professor E. S. Ames, one of the charter members of the organization, and in Questions and Answers by Professor Ellsworth Faris. From these two papers we learn that the Campbell Institute was organized in 1896 and is an association of those who have had the advantage of University training and who are thus drawn together by common interests and experiences. For the most part the members belong to the Disciples. The purposes of the organization are to stimulate the thought and the religious life of the members and to secure that fellowship which men of similar tastes, experiences and ideals always find enjoyable. The Institute is not a secret organization, but is of a private character and reserves to itself the right to accept or to reject those who are being considered for its membership.

Whenever any group of men associate themselves into an organization of this character and proceed to say who shall, or who shall not, enter into the association, jealousy and suspicion are inevitable. Of this the Campbell Institute is aware, and experience has justified this expectation. No reasonable man can for one moment doubt the right, or the desirability for the members, of such an organization. Whether its conduct in the past has been of such a nature as to allay or to increase this suspicion does not at all concern us at this moment. The reviewer speaks as one who is without the fold, though he acknowledges that an invitation was given him by one of the charter members to permit his name to be presented for membership. Certain circumstances connected with this invitation, however, seemed to make it necessary that it be declined, a step which has no doubt meant loss to only one interested party. This is mentioned solely for the purpose of getting

before you my own attitude to the organization. I can not but express approval and admiration for its aims and purposes. It must contribute much to the enrichment of the lives of its members. But now it has gratified the longing of its enemy: it has written a book!

PURPOSE OF THE BOOK

Why the book? The occasion was the completion of twenty years of history. The pages of the book itself do not afford easy access to the minds of the editors or promoters of the enterprise, so that we may know the motive which impelled them to publish. Little explanation of the reason is given. The writer of the introduction says that the contents of the papers "cannot fail to prove of interest to their associates in the Institute, and form a worthy contribution to the anniversary it has thought proper to celebrate." Again he speaks of the members who have written as thereby registering "their appreciation of the body and the service it has been able to render them." But we can scarcely think that the purpose of the publication was merely to interest and to stimulate the other members of the group. The very title of the book speaks otherwise. This title consists of one word only: it is the word "Progress." This title is probably chosen in part because the twenty years of the history of the Campbell Institute have been years in which there have been remarkable developments and to the type of mind which is represented in the Campbell Institute these developments have spelled progress. Professor Willett in the Introduction says: "Whatever be one's reaction to the movements in the institutional, industrial, educational, social and religious world during these years, he knows that they have been rapid and far-reaching. Whether, with the writers of this book, one is convinced that these changes spell progress, or whether he takes a more negative and pessimistic attitude, the modification that has come over the social order of our age is profound and significant. The causes that underlie these changes are to be found in the earlier portion of the half century now closing, but their manifestation has been most evident in the briefer period of which we are thinking."

"PROGRESS" AND PROPAGANDA

There must, however, be another reason for this title than the one indicated. It can scarcely be that there was not in the minds of the original promoters of this publication some thought that it would be a perfectly proper and convenient means of propaganda on behalf of the type of thought which most of the members of the Campbell Institute advocate. To the question, "But are not most of the members 'liberal' or 'advanced' or 'modernist' in their views?", Dr. Faris gives the conservative answer, "Perhaps so, but some are very conservative . . ." Further on in the book Rev. B. A. Jenkins says: "I am always proud if any one calls me a progressive, a radical." The views expressed in the book are not conspicuous for their conservative character, though they are unquestionably constructive. I take it therefore that the frank statement of Dr. Jenkins is a more accurate indication of the attitude of the Campbell Institute than is the qualifying phrase of Dr. Faris, "Some are very conservative." There is scarcely an article in the book which does not either frankly advocate liberal views or suppose a liberal background. Some are quite strenuous in their advocacy of advanced views. Very few of the articles

deal entirely with historical questions. Several endeavor to forecast the future and to show along what lines development will march in the coming generation. The fact that this is so prominent a feature of the book makes it improbable that it was not originally designed to be so.

This book is therefore the justification of the existence of the Campbell Institute. It is its apology. When I speak of it as a propaganda, please do not read between the lines the word, insidious. I can see nothing of this character in the propaganda. The only matter of surprise is that there is not somewhere a frank statement that this is the purpose of the book. Perhaps, however, it was preferred that the messages should speak for themselves. However that may be, we are certainly to read the book as a conscious or unconscious effort on the part of the Campbell Institute to point out the way to progress. It indicates certain possible roads which the church may choose to travel and by means of this book declares that along these roads, and along them alone, lies progress for the Disciples.

REMARKABLE AGREEMENT AMONG WRITERS

That each paper represents the individual opinion of the writer and of him alone does not disprove the fact that we have in this book a propaganda on behalf of the entire Campbell Institute. Each writer is given freedom to express individual opinions, but no writer exercises this freedom in such a way as to mar the unity of the whole. Notwithstanding the different writers and their freedom to express individual opinions, there is a very marked sense of agreement among the writers. There are individual points of view and differences of emphasis, but a careful combing of the book fails to discover more than one marked difference and even this is more apparent than real. This one point of difference is between Prof. Sharpe and the Rev. J. M. Philputt on the matter of our relationship to members of non-immersionist churches and our attitude towards them when they apply for membership in one of the churches of the Disciples.

Professor Sharpe holds that the word "church" is used in three senses, namely, of the local worshipping body; of the religious communion or denomination; and of the church universal. The local church is a social group and as such "has rights that are paramount over those of any individual seeking to become a member of it." Hence any local group, such as are the churches of the Disciples, may demand immersion as a condition of entrance into it. "No individual has a right to ask modification of its social customs in order to give him a place within it." This would be an unsocial attitude on his part. Hence when "such persons present themselves for membership in a local church of the Disciples, let them be asked to recognize its character as a church of Christ in the sense of a local group with certain social features, customs and practices." . . . Let these individuals freely and fully concede the practical authority of the group expressing its life locally in the congregation, and let them conform to its customs and practices." In short, this means that the local church is violating no principle of Christian union by insisting upon the immersion of all who are received into its membership.

DR. PHILPUTT'S VIEW

On the other hand, Rev. J. M. Philputt hopes for a union of the denominations on some such basis as that of the union of the states into one nation. Each denomination will reserve to itself the right to decide matters of local or denominational interest. But "There must be an exchange of members upon certain agreed principles of regularity. . . . Certainly in the face of the great issues at stake the Disciples will not jeopardize unity by insisting upon their own dogmatic interpretation in matters where there is room for conscientious difference. A certificate of membership in any one church must be valid and acceptable in any other." This means in brief that a church of the Disciples should no longer insist upon immersion as a condition of membership. This is a difference in

practice, but in the attitude towards baptism or in the value which they put upon it there is no difference. Any other differences in point of view as expressed in this book will similarly fade away when we step back from the closer scrutiny to look at the picture as a whole. It becomes a mere matter of difference in attitude, of emphasis, of personal expression. The official publication of the Campbell Institute is, like the church, of many members, but one body. They who are many, are one bread, one body; for they all partake of one bread.

I cannot leave this phase of my subject without expressing the judgment that the publication of this book represents a lapse from the earlier ideals, a descent (or, shall I say, an ascent?) of the Campbell Institute. A perfectly natural evolution has taken place, but what I wish to point out is that this evolution has brought the Campbell Institute to a new phase of its existence. Originally it seemed to have been organized to stimulate the life, religiously and intellectually, of its members. Dr. Ames quotes the constitution to show that the purpose at the time of the organization was three-fold: (1) "To encourage and keep alive a scholarly spirit. . . . (2) To promote quiet self-culture and the development of a higher spirituality. . . . (3) To encourage positive productive work." In 1903, its Bulletin said: "It seeks to do work for its own members and for others of like spirit." Three years later another Bulletin said that the organization was prompted by the fact that "many young men were being lost to the ministry and to the educational work of the Disciples. Others . . . found little encouragement to be faithful to the new learning and were tempted to fall back to the common level or to indulge in profitless obscurantism in religious work."

IDEALS OF INSTITUTE CHANGED

These quotations show that at first the Campbell Institute was an organization intended to give mutual aid and encouragement to its members. If the motive for the publication of this book has been correctly stated and interpreted, it has passed beyond this stage of its existence and has become an instructor and leader of the Disciples. I know and you know that it has been charged with the ambition to assume this position in the past, but the truthfulness of the charge has been denied. It seems to the reviewer that now this charge is confirmed on many pages of this book and that from henceforth we are to reckon with the fact that the Campbell Institute is possessed with—I use the phrase in no offensive sense—the spirit of the Gentiles which seeks to lord it over them. Such a position was inevitable. If not sooner, then later; if not after ten years then at the end of twenty years it was certain that the Campbell Institute was to come to this position.

Never yet has there been within a larger body the banding together of a smaller group, conscious, as is the membership of the Campbell Institute, of the possession of superior advantages and training and banded together for the very purpose of fostering and perpetuating these advantages, but what in time this smaller group has assumed the right to direct and govern. It may be a conscious intention, as in the case of the Jesuits; or it may be unconscious, as in the case of the Holy Band of Oxford, but the issue of the experiment is inevitable. The volume which bears the title "Progress" is an index to the fact that the Campbell Institute is coming into the consciousness that it is to play this role in the history of the Disciples. The Institute believes in evolution and it knows that from this development there is no probable escape. It is not yet perfectly frank with itself and with us. It will not admit to itself that it feels itself called to leadership. Yet the book "Progress" tells us that it is marshalling its forces to act upon the impulse nevertheless.

I do not rebel against the leadership. I am willing to serve under this new leadership. But I am profoundly interested in the question: In what spirit will it exercise this authority? Will it rule in the spirit of the Gentiles and act the Kaiser over them? Or will it rule in the spirit of him of

whom it is said that a bruised reed would he not break, and a smoking flax would he not quench? How will it deal with some of us who are not yet prepared to march as "Progress" tells us we should march? Will it shut out and anathematize him who is conservative and who is belligerent in his conservatism?" Only a few steps farther and the Institute will

stand where the Scribes and the Pharisees stood: Will it take those few steps?

He drew a circle and shut me out,
Heretic, rebel, a thing to flout:
But Love and I had the wit to win,
We drew a circle and took him in.

Which will the Campbell Institute do?

(The remainder of Dr. Morro's review will appear next week.)

If We Win—and Lose These

RUSSIAN DEMOCRACY

WE FIGHT for democracy; what if we win the war against Germany and lose Russian democracy? We will have lost half of all we fight for if Russia returns to autocracy. There is much exasperation with Russia; it is to be expected in England and France, whose armies are suffering as a result of her defection. But the far look that characterizes real statesmanship sees that Russian democracy must be saved, even if it has to be done with the blood of the rest of the Allied nations. It must be saved to save the thing for which we fight. Suppose we exterminate the German autocracy and allow the Russian to come back. Suppose we whip German autocracy, but find it impossible to exterminate German autocracy. With Russia democratic we have the autocracy of Europe surrounded by democracy and the German people left to consider their defeat as a lesson.

Remember how the autocracy arose over the democracy in France and for decades turned the dial backward because the French democrats received no help, but hostility instead, from the only democracy then in Europe. Then recall that France was able to return to democracy only within the memories of living men, even so late that the same men even fight now for world democracy who, in their youth, fought for French democracy.

What is this Russia whom some would condemn and forsake? The old, united Russia is gone; the new Russia is not united—there is no real Russia, politically, today. It is a *people* in political transition. The real question is "Shall we help the Russian people gain democracy?" for there is no real Russian nation today, only a Russian people struggling to create a nation out of the loose material left after autocratic government was purged out of it. The Bolsheviks have literally seized power; there has been no national approval of their government. Lenine speaks for the nation, but not with their articulate approval; only their silence gives consent and they are silent because they have no articulate means as yet through which to voice their will. In good time they will find their voice. Will a Prince Napoleon be given power through fear of radicalism, as in France, and a timid, inexperienced democracy turn back to monarchy because monarchy brings strong central authority and efficiency to ward off enemies? Allied democracy must hearten Russian democracy in the chaotic days of transition and enable the Russian people to organize themselves into a republic.

* * *

DISARMAMENT

Unless the world plans for disarmament in the future instead of competitive armament, as in the past, there is no hope for democracy's winning, even though Germany be defeated. If ever there was an insane logic it is the logic that argues that strong national military force is the surest way to peace. All history denies it and never did history furnish such terrible proof of its folly as now. France had to arm because Germany forced her to do so. Russia armed both because of Germany's military program and because she, too, was an autocracy. Switzerland trains her citizenship for war because the very threat that hangs heavily over her today was always over her as a menace. England did not arm her populace because she

depended upon her navy as a defense. America has not armed her democracy because she did not believe any armed nation could pass her naval and coast defenses. Disarm autocracy and democracy seeks no armed neutrality. Autocracy demands a people armed to obey its sovereign will upon command; democracy demands the substitution of tribunals of reason with courts to arbitrate disputes and to give it command.

We can either adopt the German method or the democratic method. By adopting the German method we can grow mighty to fight again when the war lords of some autocracy or the blundering of diplomacy hurl us into war again; there may be a truce, but there can never be a lasting peace with the nations armed and suspicious. By purging the world of Prussianism and turning to the methods of democracy we can gradually work out an adaptation of the rules and institutions

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CHICAGO

of justice to international affairs. Never again must a military nation be allowed to force the rest of the world to arm; the rest of the world is today engaged in a gigantic effort to force the military nation to disarm.

Where, then, could a more blundering statesmanship be found than that which would prejudice the question of disarmament and the substitution of institutions of justice for those of force by committing the greatest of all democracies to compulsory universal military training immediately. If we cannot disarm Germany then the war brings one lesson that cannot be missed, i. e., that the world must arm against her and be prepared to meet her with her own weapons and with equal efficiency. For America, England and France it means universal training and ever greater naval and air forces. With this must come an abandonment of our traditional policy of "no entangling alliances" and a hard and fast alliance with those two great democracies, or an abandonment of all internationalism. In the latter case the next war could easily be a complete new combination of nations with those who are enemies now fighting those who are allies now.

The fact is, the men who want compulsory universal training adopted now do not have any faith in a peace program for the future world; they are essentially militarist themselves in their political and moral philosophy and are determined to utilize the occasion to get their program through.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE great German offensive is temporarily halted as this is written. It has failed in every objective set by the high command after nearly a month of the most furious and costly battling ever seen on any front.

It failed to break the allied line at the point of contact with the British. It failed to dislodge the British from Vimy ridge by its attacks on the Arras sector. It failed to reach Amiens. It failed to shake the French positions on the Oise heights, and now it has failed to drive the army of Haig from the hills to the north of the Lys and to reach the vital railroad points that are keys to the coast bases.

Germany has already used in this battle more than 1,500,000. Of this number more than a million have been engaged by the British army alone, some 300,000 by the French alone, and about 280,000 by the French and British together.

The destruction of the British army was manifestly the supreme purpose of this drive. The enemy high command hoped to separate it from the French, force it back to the sea coast and there, when it could retreat no farther, batter it to pieces.

The possibility of a decisive achievement of this kind may be said now to be at an end.

Events have confirmed our opinions expressed in the comment of last week as to the allied reserve army. We are reassured on the best authority that the army of maneuver remains intact. It has been augmented by at least 100,000 American soldiers and probably twice as many Italians. It probably numbers some 800,000 men or more.

This reserve is being held for the moment of opportunity. Only General Foch can judge when that moment has arrived. With imperturbable spirit and calm determination not to be hurried or stampeded into premature action, he is continuing his plan of selling positions that are not vital to the line's security for the heaviest possible price in enemy dead and wounded. To hold the line unbroken is his only concern just now. Where it is necessary to use reserves for this purpose he employs them, but these reserves probably are from the line and not from the army of maneuver.

Germany is attempting to make this the ultimate battle. Foch is determined that it shall not be. The ultimate battle is going to whip the armies of the kaiser.

Germany must win now, or lose all chance of ever winning. Before winter begins there will be more than a million American soldiers in France, and when this is true Germany's hope of a military decision will be gone beyond recall.

So Foch can afford to wait. He has no need to hurry. His enemy's desperation is exhausting his enemy's strength. The allied strength is increasing with every week that passes.

The German losses have been immense. To place them at 300,000 casualties is a conservative estimate. They are at least twice, some say three times that of the allies.

And yet Germany has reserves that she will use. By rotating divisions she can bring up a large proportion of the million or more troops that hold quiet sectors in France. We must look for renewed attacks, probably another big attempt to break the junction point of the two armies east of Amiens. We have no reason to fear that it will succeed, however.

American soldiers are said to be going over-seas at the rate of 150,000 a month. Uncle Sam is hurrying to the rescue, and America's strength will yet prove the decisive factor in winning victory for democracy. Have you bought your Liberty Bond? Yes? Well, buy another. It is the "extra mile" that counts now.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

Dr. Ainslie in Poet's Role

We all know Dr. Peter Ainslie, preacher, pacificator, prose author, but we have not known him in the role of poet. Dr. Ainslie sends us the following verses:

THE SPRING TIME

The warm Spring air had burst the buds,
The grass had peep'd out from its bed;
Fallen blossoms form'd grassy rugs,
And the trees seem'd no longer dead.

The hens were cackling at the barn,
The birds were building nests in trees;
The sheep were grazing on the lawn,
And in the honeysuckle were the bees.

The sweetness from the lips of flowers,
The brightness in the springtime sky,
The fruit upon the bending bowers,
Made me think that God was very nigh.

Then the lights came fast and faster,
Till I turned within to see,
Looked, and the scene was vaster
Than all I had seen outside of me.

But why not songs of joy within me
And a thousand blossoms on my trees?
So cried I, O living Lord, to Thee,
Lest I profit naught by these?

Then within me came the sense of grace,
Gently arose notes of human love;
When the buds of kindness widened into space
And my Springtime had come from above.

* * *

Some Postscripts

Of all the religious papers that come to my table I count yours about the brightest and best. It boils things down to their essence, it gives us concise articles and paragraphs with a keen edge that cuts through the outer tissues into the substance and core of matters, and it arrives. I often read a copy through from beginning to end, as I do a good book. I do

not always agree with you, but that, of course, is all the better for me. And then the beauty of this point is that you do not require and expect everybody to agree with you: you have some breadth and horizon around you wide enough to let other people live and move around in it. I enclose stamps and wish you to send me a copy of the issue of March 21, which I think contained the first of Dr. Willett's articles on the Second Coming. This request is the occasion of these remarks, which I am glad to make on their own account.

JAMES H. SNOWDEN.

Western Theological Seminary, Pittsburgh, Pa.

I cannot tell you how much I appreciate THE CHRISTIAN CENTURY of late and always. Your two editorials on a progressive program for the Disciples were the best I ever read on that topic. I wish you would republish the "Declaration and Address," if it is not asking too much, though I realize that your space is limited. Am just reading your "Meaning of Baptism," which appeals to me.

E. B. LYMAN.

Oakland, Calif.

Please renew my subscription to THE CHRISTIAN CENTURY for one year. I enclose \$5.00; keep the change and use it where most needed for the carrying on of the good work that you are doing.

R. S. HOWETH.

Medford, Mo.

You are doing a good work in the specialty of reading, sifting and recommending certain books to your readers. This is a great service to young preachers.

J. J. HALEY.

Santa Cruz, Calif.

I think I notice a marked improvement in the character of the "CENTURY." I wish to commend you for the splendid edi-

torial paragraphs you are writing upon the general Prohibition situation. Other features of the paper are just as interesting, but I want to give whatever endorsement my Board may be able to give to these particular articles.

L. E. SELLERS,

Secretary American Temperance Board.

Indianapolis, Ind.

I put the "CENTURY" at the very top of the list as the best in everything of real interest and vitality.

J. K. BALLOU.

Santa Rosa, Calif.

Am highly pleased with the high standard maintained by THE CHRISTIAN CENTURY.

F. D. FERRALL.

Burlington, Ia.

By Sherwood Eddy

"With Our Soldiers in France"

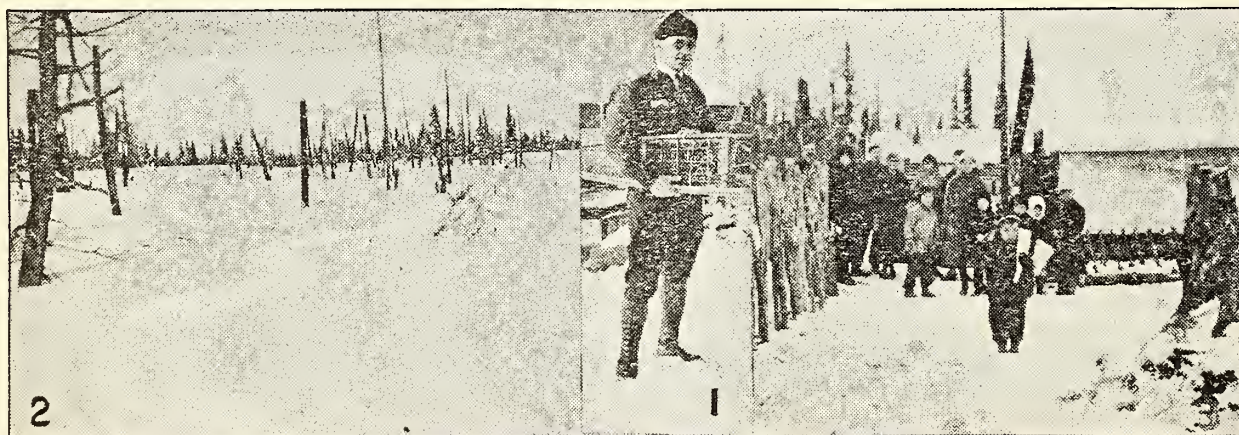
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You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

READ THIS BOOK!

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1. Harry Munro. 2. The Trail. 3. Little Half-breed with his first S. S. paper.

HARRY MUNRO'S MESSAGE (Alaska, February):

"There is a good sized Native Colony here (Petersburg) which has been completely neglected. They are gospel-hungry and needy. Quite a number are attending our services. They need a Sunday School and services adapted to them. This is a real opportunity. You should have seen the joy expressed in their stolid faces when I told them we would soon have a Sunday School just for them. Their need alone is a primary reason for our work here."

ALASKA

Harry Munro

Pacific
Northwest

W. F. Turner

Canadian
Provinces

M. B. Ryan

Rocky Mountain
Region

Chas. W. Dean

The Great
Southwest

R. E. Dunlap

New England,
Atlantic Coast

NORTH, SOUTH, EAST AND WEST—THE A. C. M. S. DOES ITS BEST

No Further Retrenchment is Possible!

We cannot withdraw the lines. With our backs to the wall we must order "an advance on all fronts." We must develop Centers in these fields NOW as we did in IOWA, MISSOURI, NEBRASKA, KANSAS, OKLAHOMA, TEXAS COLORADO and SOUTHERN CALIFORNIA in the past.

MINISTERS are NEEDED and FUNDS to aid their support in the fields—Twenty in the Northwest, Eight in Minnesota and Dakota, Five in Arizona and New Mexico, Four in Canada, Four in New England, and in other fields.

\$125,000 Offering in May is Imperative.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

MAY BELONGS TO HOME MISSIONS

Is your agency—you
determine its usefulness

TAKE AND MAKE THE OFFERING

**Home
Missions—
Frontier
Service**

"There remaineth
yet much time
to be possessed."

The Larger Christian World

A Department of Interdenominational Acquaintance

W. E. Orchard Aids in Bridging Theological Chasm in England

ONE of the most interesting figures in London is Dr. W. E. Orchard, pastor of King's Weigh House church, Congregational. He is called the high priest of the pacifists of England and the government has been as puzzled

with him as the Russian government ever was with Tolstoi. He is trying to administer his church in a "catholic" way and the appearance of the church is Episcopalian, the liturgy being much like that of the Establishment. Canon Cyril Hephher of Winchester has been preaching in Dr. Orchard's church a great deal lately and the courtesy has been reciprocated so that "church and chapel" are very much mixed up in that community. Both the Bishop of London and the Bishop of Winchester have approved the interchange. It is one of



Rev. O. F. Jordan

the signs of a movement in England to bring about a union of the state church and non-conformity.

Episcopalians of North Dakota Practice Union

The exclusiveness characterizing some Episcopalian dioceses is quite absent in certain sections of the country. In Fargo, North Dakota, during the month of March the various denominations of the city united in a union service of prayer. The first of the services was in Gethsemane cathedral. The Dean read the apostles creed, the Presbyterian minister offered prayer, the Lutheran minister read the lesson and addresses were made by a layman and a Methodist minister. Later services were held in other buildings of the city in which the various churches continued to participate.

Bishop Cheney's Famous Chicago Church in Danger

The late Bishop Charles Edward Cheney, D. D., was prominent among the founders of the Reformed Episcopal church, leader of whom was Bishop Cummins. Bishop Cheney, in addition to his services as bishop, served Christ church, Chicago, for over half a century as rector. Since the bishop's death, the church has been served by the Rev. Samuel M. Gibson, D. D., but the latter has accepted a position as assistant pastor of the Fourth Presbyterian church of Chicago, of which John Timothy Stone is pastor. The Rev. Mr. Gibson has joined the Presbytery of Chicago. Meanwhile the old Christ church has been engulfed by the city movement and is seriously considering closing its doors. The future of the little denomination of which it is a part is problematical.

Ministers React Against Criticism

Ministers have grown rather accustomed to receive their preaching at the pulpit of the magazine, since there is no other good way to receive exhortation. The indictment which Rev. J. H. Odell, pastor of First Presbyterian church, Troy, N. Y., makes against ministers in a recent issue of the *Atlantic Monthly* is causing much comment, mostly unfavorable. Dr. Odell charges that it was cowardice that made the clergy witness the rape of Belgium in silence. Among those who answer Dr. Odell is Dean George Hodges of Cambridge, who says: "Mr. Odell's criticism of the clergy is richly deserved by all the clergy who deserve it. I had not thought that there were so many of them. The parson is commonly under the disadvantage of hearing very few sermons except his own. Among the ministers of my own acquaintance the war is so

great a part of their thinking and speaking, and they are so diligently occupied in interpreting it to their people in the light of their best studies, that I had imagined this to be the general situation. The quietness-and-confidence sermons have not come to my attention."

The Largest Congregational Church

The largest Congregational church in the United States is said to be in Brooklyn. The Tompkins Avenue church of that city recently issued its annual report in which it was shown that in 1917 the church raised \$70,197, of which thirty thousand dollars went for benevolences, ten thousand was added to the permanent fund and thirty thousand dollars was used in the running expenses of the church. The membership on January 1 was 3,774.

Chicago Has Largest Lutheran Church

The *Lutheran Survey* presents an account of the largest Lutheran congregation in this country. It is the Bethlehem church of Chicago, which has 3,299 confirmed members and claims a congregation of 4,236 people.

Home Missions By Stereopticon

The Methodist Board of Home Missions has decided to secure a considerable supply of stereopticon slides to illustrate the work of home missions. Dr. F. H. Sheets, a retired minister of means who still devotes his time to the service of his church at his own charges, is the man who is securing the pictures with his camera and getting the lectures into shape.

ORVIS F. JORDAN.

* * *

English Premier Addresses Church Council

MR. LLOYD GEORGE honored the Free Church Council of England by attending the final session of its recent meeting, which was held at the City Temple, London. For three-quarters of an hour he discoursed with power and eloquence on many aspects of the war, the British Weekly reports. The Premier had a most cordial reception, the whole assembly standing and cheering.

"I have come here this afternoon," he said, "not as the Chief Minister of the Crown, but as an humble member of the Free Churches, to talk to my fellow Free Churchmen in an hour of grave national emergency." He acknowledged that the Free Churches of Britain have nobly discharged their national obligation in the crisis. "In the days of the great Civil War Nonconformists fought for individual liberty. They are now fighting for international right. Our brethren in America two generations ago fought for the emancipation of the slaves. Today they and we together are fighting for the deliverance of the world from the bondage of the sword."

The appeal of this war, the Prime Minister declared, is greater even than the appeal of patriotism. It is the cry of the weak for help against the brutality of the strong. It is the cry of conscience against greed, of humanity against the tyranny of force. "That is the thought that led millions of the best young manhood of the British Empire to its Calvary. When that call came the young men of the Free Churches thronged to the standard, and as a Free Churchman I am proud of their record."

Mr. Lloyd George went on to consider what is the special task of the Free Churches in the war. Their first task is to help to preserve the nation from everything which is unworthy

of the sacredness of the cause. "The churches have not merely a right, it is their special task, to see that the moral and physical fibre of the nation is not undermined by drink and vice."

Loud cheers followed this sentence and several voices cried, "Why not stop them, then?" "Just let me conclude, will you?" answered the Premier, quietly. "Governments have to deal with practical difficulties, but that does not absolve the churches. Not only have governments no right to resent pressure from the churches; they have a right to expect it, and they ought to welcome it. They do welcome it. . . . I resent no pressure and no criticism, except of one kind. I resent that kind of criticism that seems to imply that these evils began when I took office."

These words were spoken with strong emphasis, and they were sympathetically received.

THE DRINK QUESTION

Mr. Lloyd George reminded the meeting that by the end of 1916, after two and a half years at war, the consumption of alcohol had been reduced by 28 per cent. "By today, through our Orders, there has been a further cut of 50 per cent—not including the 28 per cent—in the consumption, not simply of beer, but of spirits. I will tell you more. Bread has not been rationed, but if ever there be such a need in this country, that you have got to choose between bread for the children and beer for any of their parents, you will find no hesitation on the part of this or any other government. Not a single hour shall we hesitate."

Next the Premier urged that the churches must keep the nation up to the level of the high purpose with which it entered the war. "No nation ever entered a war with a more holy purpose than this one. There was not a grain of selfishness in the national aims when it entered this war. It is the business of the churches to see that there is none now. . . . Keep the war to the end, whenever God wills that it shall come to an end, a holy war. Anything else would disgrace the memory of the heroic dead."

A LEAGUE OF NATIONS

While expressing sympathy with the idea of a League of Nations, Mr. Lloyd George warned his hearers that such a league will not come by talking about it. With the example of the Bolsheviks before us, we must not mistake phrases for facts. Our soldiers are the true apostles of the League of Nations. "If they fail, believe me, all leagues will be shams, and all treaties will continue to be nothing but scraps of paper. If they succeed—and they will—if they succeed, or rather when they succeed, the League of Nations will be an established fact. Then you might beat your swords into ploughshares, but not till then."

Lastly, the Free Churches must keep up the spirit of the nation until these high ideals are attained. "The only way to carry any great purpose is not on your shoulders, but in your hearts. Carry it on your backs, and it will gradually wear you down. Carry it in your hearts, and it will lift you along."

Cheers followed the Prime Minister's declaration that there is no lack of abundant food to sustain the strength of the people. "There is, I am glad to be able to tell you, no prospect of such a deficiency." Referring to his personal position, Mr. Lloyd George said:

"I know that the very zeal which I feel bound by my oath to the King and the country and by love for my native land to give to the war has led to misunderstandings with my best friends, and these have caused me more distress than I can tell you. But you must pardon me—I have no time to clear them up now. I have terrible tasks on my shoulders. When these are over I shall have something to say, but, meanwhile, I have a task which is almost more than a man can bear, and I ask you, whatever you may feel, whatever you may think, as Chief Counsellor of the Crown and the nation in the hour of the nation's greatest perplexity, for your help, for your sympathy, and—I say it with all reverence—for your prayers."

The Sunday School

Stinginess*

LET us not waste time by mincing words: the trouble with this young man was stinginess. There you have it plain and flat. It was no slight flaw. It was enough to ruin him. It was enough to bar him from the company of Christ's disciples. Some day we will awake to the sin, the crime of stinginess. Some day we will see how mean and wrong it is to hoard and keep, when our brothers have need.



Rev. John R. Ewers.

It was a thousand pities that this elegant young gentleman was stingy! He was so good to look upon, so externally correct. His clothes were fashioned by the best tailor. His home was pointed out to tourists as one of the grandest in the town. His car was of the latest model. He belonged to the best clubs. He was a patron of art. He never missed the great orchestras. He was well educated and read. Withal he was not overbearing—everyone remarked upon the fact that he was gracious to all, only his manner seemed a bit artificial. Moreover, he was a pillar in the church. Every Sunday you might see him passing the plate and he never failed to put on his own envelope conspicuously—the people always wondered how much or how little was in that envelope so ostentatiously placed upon the basket. He was not interested in missions. Quite plainly he gave his pastor to understand that missionary sermons bored him and he much preferred to play golf on such Sundays. He was opposed to all reform and wanted his minister to preach the "simple gospel" without any modern frills. Sermons about tenement houses and saloons were abominations in his sight. But he was reverent. He always bowed low in prayer. He knew the creed. In a sonorous voice he could repeat it from end to end. He was a stickler for the faith once for all delivered. It had been delivered once, and he had received it all and he proposed to keep it—along with his money. He had brains and ability—everyone remarked about that. No one more careful and concise in an argument than he. He could twist the scriptures to prove his point and he knew the scriptures. When asked, he could cite chapter and verse. It was quite marvelous to the common man!

And yet with all his money, brains, reverence, piety, intellectual rectitude, creedal infallibility, personal attractiveness, he flunked in Christ's examination. Evidently, by the way Jesus grades the papers he is mightily concerned about generosity. Apparently, Jesus considers generosity one of the highest virtues, and conversely, its absence one of the biggest sins. Stinginess is the quintessence of selfishness. Here is a man in need; you have plenty of money to help him; you keep the money and let the poor chap suffer. Jesus can forgive almost anything but that.

This is a timely theme: are not our colleges facing emergencies such as they never knew before? Are not our foreign missionaries almost starving? Are not our homes for children and the aged calling loudly for money to take care of the most needy? Let us deal with the Rich Young Ruler gently today until we fathom the horror of stinginess, not only in him, but in us. To have the resources, and then not to generously employ them—this seems to be one of the things that Jesus most hates.

JOHN R. EWERS.

*This article is based on the International Uniform Lesson for May 5, "Jesus Sets New Standards of Living." Scripture, Mark 10:1-31.

News of the Churches

Hill M. Bell Resigns From Drake Presidency

After forty years as a school man, President Hill M. Bell of Drake University tendered his resignation as head of that school to the board at a special meeting April 18. He will remain with the school until the end of this session, and will leave for California June 15. This move is taken at the orders of his physician, who has demanded a long rest and removal to a warmer climate and a lower altitude. President Bell's school service was divided between ten years in the public schools and thirty years as a college instructor and head. For twenty-three years, covering two different periods, he has been connected with Drake University, and for sixteen years of that time he has been the executive head. His greatest work at Drake has been in the securing of recognition for the standards of the school and the advancement of teaching to make these standards possible. The physical advancement of the school also has been large during his administration. In addition to his duties as president of Drake University, President Bell has been prominent in the educational councils of the brotherhood. In lines of the educational work outside of the brotherhood he has been one of the Iowa committee to pick the Rhodes scholars and has been the only member of the board of the Carnegie Foundation for the advancement of teaching from between the Mississippi River and the Rocky Mountains. He has also been the only representative of the schools of the Disciples of Christ on that body. In addition to his college service at Drake, President Bell was professor of English at Highland Park College for four years, professor of English and pedagogy at Lincoln Normal University for a like period, and president of that school for two years. At Drake he was first teacher of mathematics in the normal school, professor of pedagogy and dean of the normal school, vice-chancellor, dean of the College of Liberal Arts, and then president. In retiring from the teaching profession President Bell receives a disability allowance from the Carnegie Foundation. When his resignation was accepted he was elected president emeritus, thus continuing his name on the records of Drake University, to which he has given the major part of his school life. Keith Vawter, chairman of the Board of Trustees of Drake, is head of the committee to select a successor to President Bell, his associates being Howard J. Clark, Reson S. Jones, D. H. Buxton, George A. Jewett, George B. Peak and W. A. Shullenberger.

Michigan Disciples Will Hold Annual Assembly

Final plans have been laid for the program of the Church of Christ assembly to be held at Crystal Beach, near Frankfort, Mich., from July 15 to Aug. 4. The time has been divided into three periods of a week each. Details were worked out at a recent conference between Robert M. Hopkins, national Bible school superintendent, and William Vernor Nelson, pastor of First church, Grand Rapids, Mich. The first week is preachers' week and the three important speakers for this week will be Peter Ainslie of Baltimore; F. E. Lumley of the college of Missions at Indianapolis and W. C. Mor-

ro, dean of Butler college, Indianapolis. The second week has been set aside for the School of Methods for Bible School workers, and will be conducted by the National team of the American Christian Missionary Society. The jubilee convention of the Churches of Christ will be held the third and last week of the assembly and will be in celebration of fifty years' organized work in Michigan. There will be many national leaders of the church present.

Great Progress at South Street Church, Springfield, Mo.

E. F. Leake of Independence, Missouri, accepted the pastorate of South Street church, Springfield, Mo., October 1 last. Since that time he has worked untiringly and continuously, writes J. H. Jones, superintendent of the Third Missionary district. The Y. M. C. A. Hut Fund campaign was on and he at once dived heroically into the campaign, making addresses in practically every community in the county and in the near-by towns. He has been preaching some masterful sermons from his pulpit, Mr. Jones reports. Large audiences greet him at every service. He began an Easter campaign about February 1, and held his own meeting of two weeks, which closed on Easter Sunday with 125 members added to the church. At the close of the meetings the congregation presented their pastor with a free will offering of over \$500. He beat the Emergency Drive to it, and on the first Sunday in March put on a canvass for the entire missionary budget, which resulted in over \$1,200 in cash and pledges for the regular missionary work. This does not include an offering through the C. W. B. M.

Christian Unity Association Adds H. C. Armstrong to Forces

Peter Ainslie, of the Christian Temple, Baltimore, Md., writes that arrangements have been made whereby H. C. Armstrong, of Harlem Avenue church, Baltimore, will give all his time to the work of the Association for the Promotion of Christian Unity, of which Mr. Ainslie is president. While the treasury of the organization will not permit the payment of his salary in full, Christian Temple has come to the rescue by contributing \$600, with the understanding that Mr. Armstrong serve as associate pastor of the Temple when Mr. Ainslie is out on Unity work. All of the commissioners of the Association favor this plan, and definite action was taken at Norfolk, April 2. Mr. Armstrong is an Illinois man, and received his education at Cotner and Yale. He has served as pastor at Harlem Avenue for five years. He will be located at Christian Temple by June 1.

S. Guy Inman at Transylvania College, Lexington

S. Guy Inman, international Christian statesman, and well-known Disciple, visited Transylvania College on April 10 and spoke to the student body on the theme "Latin America and the Great War." Having been a Transylvania student for two years, Mr. Inman found more than usual pleasure in delivering his message. Closing, the speaker presented a picture of present-day South America, and put this challenge: "In South America there is today a great

spiritual hunger. The intellectual class who had thought that religion was a dead issue and had all their theories of life settled, are now disturbed, unquiet, and are asking if there is a God, and about the Book that is said to reveal Him. Here is a challenge to our religion and our democracy, for if we do not bring Christ to the continent that contains four-fifths of the democracies of the world, our democracy and religion mean little to us."

California Church Raises \$12,000 in Twelve Minutes

First church, Oakland, Cal., raised \$12,000 in twelve minutes on a recent Sunday, thus wiping out the entire debt, including back interest, against the church property. G. W. Brewster, state secretary, assisted H. A. Van Winkle, the pastor, in the money-raising. One family having had membership with the church but two months, gave \$1,250. One-fourth the entire amount was contributed by people outside the church. Forty-five members have been added at First church the past nine Sundays. A series of meetings to be led by the Fagans is being planned for the autumn.

Disciples' Temperance Leader to Go to War Front in France

L. E. Sellers, national secretary of the American Temperance Board, with headquarters at Indianapolis, has been called by the Y. M. C. A. authorities for service at the French fighting front, and will leave at once.

B. L. Smith, Moberly, Mo., Minister, Is Back in Pulpit

One of the Moberly, Mo., dailies reports that B. L. Smith, who suffered a serious injury several weeks ago, and whose life was despaired of, appeared in his pulpit again two weeks ago. Seventeen persons were added to the church membership at the day's services. Six came on Easter Sunday. The paper speaks in the following complimentary terms of the Disciple minister: "Rev. Smith is one of Moberly's best loved citizens and during his time of residence in this city he has been one of the best boosters that Moberly ever had. Every cause for the good of humanity or the uplifting of his home town receives his wholehearted support." Mr. Smith was at one time leader of the American Christian Missionary Society.

E. B. Barnes Calls to United Action in "Chaotic Period"

One of the interesting features of the recent Congress, held at Indianapolis, was an address of E. B. Barnes, of Paducah, Ky., in which the speaker outlined his ideas of church policy during the present chaotic period. He declared that the ministers should forget the small quibblings and grievances in light of the great war which is of greater importance for the extension of the Kingdom. "There are 164 different denominations in this country, yet they all are united on the Bible as being the foundation for Christian thought," Mr. Barnes emphasized. "Interpretation of the Bible seems to be the chief point for division."

Women of Central Church, Rockford, Ill., Organize

The Women's Union is a new organization among the women of Central church, Rockford, Ill. It provides for pastoral, evangelistic, sick and relief work in the whole community through the women of the church. It will seek to

comfort the sick, look after the indifferent, encourage the down-hearted care for the poor, and to support the ministers of the church in every way. The whole church and city has been divided into five sections. Each division will have a president, vice-president, secretary and treasurer, together with four committees. These will be conservation, evangelistic, sick and relief committees. Division meetings will be held twice a month on Thursday and the whole union will meet once a month. It is intended to enlist every woman in the church. W. B. Clemmer leads at Rockford.

Board of Ministerial Relief Loses Head by Death

W. R. Warren, of the Board of Ministerial Relief, Indianapolis, sends word of the death of A. L. Orcutt, president of the Board since the death of Howard Cale, who served the Board in that capacity from its organization until his death, in 1904. Mr. Orcutt, who has been pastor at Sixth church, Indianapolis, for many years, carried the work of both president and secretary until W. R. Warren became secretary in 1912. Mr. Warren writes thus in appreciation of the character of the deceased leader: "The scriptures of Brother Orcutt's life were: 'I know Him whom I have believed' and 'It is required in stewards that a man be found faithful.' His work was done with scrupulous regularity. A clear record was required before any name went on the roll. Absolute security was necessary in every investment of the Permanent Fund. Full assurance of success was necessary before any item of expense was incurred. Not only must all these things be just so, but the records showing that they were so must be full and clear and accurate. With all his regularity and strictness, he was most heartily and genially friendly. His kindness overflowed on every hand. His letters to those who made up what he called the 'Old Guard' and the 'Ministerial Relief Family,' were always warm with Christian fellowship. Frequently they were of more value than the remittances they carried. His rare combination of strict justice and generous, unselfish kindness made him a most delightful yoke-fellow and team mate in Christian service. He had abundant convictions but no crotchets. He was open-minded, but it took more than the wind to change him. He was steadfast and not stubborn, loyal and not bigoted. His life and work have entered into the foundations of the work of Ministerial Relief and Pensions among the Disciples of Christ. When the superstructure shall have reached ten or fifty times its present proportions, the foundation will still be the same and the essential character of the work will remain unchanged. One of Brother Orcutt's last conscious acts was to give \$500 on the Emergency Drive of the Men and Millions movement, designated for the Board of Ministerial Relief and to be a perpetual Named Fund. An equal amount he gave to the Englewood church."

A. J. Bush Completes Fifty Years' Ministry

A. J. Bush, now preaching at Celeste, Tex., had the pleasure of celebrating on April 5, the completion of fifty years of ministry in the Christian church. In the evening of that day the churches of Celeste came together in a union service, in honor of Mr. Bush. The auditorium was crowded, and the compliments were many. Mr. Bush writes as follows to

the Christian Courier, Dallas, Tex.: "It is great to have served the Lord as preacher of His gospel for half a century. The joy of such service is beyond expression. I praise Him who gives us all things to enjoy for His goodness and mercies all these years. 'Not one of his promises has failed us.' Now, my highest aim is to finish my course with joy and faithfulness to Him who called me into this blessed service. Then the joy of greeting the loved ones over there!"

Some Features of the Indiana Convention

The annual convention of the Indiana Disciples will be held at New Castle, May 13-16. W. H. Baker is minister of the church there. Names of persons planning to attend the meetings should be sent to Mrs. P. L. Hoover, 529 S. 14th street. Some of the features of the program are as follows "The Message of a Month at Camp Shelby," F. E. Smith, Muncie. Address, Editor B. A. Abbott, St. Louis. Convention sermon, Clay Trusty, Indianapolis. Address, "Our New Program," F. W. Burnham. Address, "The Church and the War," F. W. Burnham. Address, "A Man and His Money," W. R. Warren. Religious education addresses by Geo. N. Burnie, Indianapolis; Miss Hazel A. Lewis, Cincinnati; Asa McDaniel, Rensselaer; Mrs. Effie L. Cunningham, Mrs. Florence Black and H. O. Pritchard. Address, S. G. Inman. Address, "The Joy of Service," S. J. Corey. Special features will be a banquet on the first evening, with toasts by O. E. Tomes, L. C. Howe and L. E. Brown; "The World Call"—brief speeches on the general organizations of the church, by ten "Four-minute men;" "Round Table on Experiences as Camp Pastor," participated in by D. H. Shields, F. E. Smith and Clay Trusty; class room periods for Bible school work; reports of religious educational work in Indiana by J. C. Todd, Thomas C. Howe and Robert Knight; and reports from the state evangelists.

J. C. Archer Reports Y. M. C. A. Work in Mesopotamia

J. C. Archer, of the Yale School of Religion, who is now with the Mesopotamian Expeditionary force of the Army Y. M. C. A. in India, writes that a university has been opened at one of the best of the Association camps, at Basrah. Five additional tents were secured, each accommodating 150 men. Courses of lectures were arranged by competent men, the topics being widely varied. From the first, Mr. Archer states, "the response has been tremendous." Similar universities have been organized at several other points, and the response has been no less hearty. The plan will probably be carried out throughout the Mesopotamian field. Mr. Archer's time is occupied with the oversight of the general program, the securing of lecturers, etc., and also as one of the lecturers. He has a series of fifteen lectures. Mr. Archer writes that although each British Hut has its weekly devotional exercises, Bible classes, prayer groups, etc., the Indian Huts are denied these advantages.

Texas Churches Succeeding in Emergency Drive

J. B. Holmes, of Fort Worth, Tex., made the report ten days or more ago that "76 Texas churches had been apportioned \$68,578, but have already subscribed \$75,634.50." Some of the churches

which had closed the campaign had raised the following amounts. Texarkana, \$10,000. Forney, \$6,000. Corsicana, \$5,000. Amarillo, \$3,000. Fort Worth, Magnolia Avenue, \$2,100. Others still at work had to date: Beaumont, \$3,600. Fort Worth, First, \$3,000. Plano, \$3,800. Bonham, \$3,500. Austin, Central, \$3,000. Later reports from Men and Millions headquarters report that Texas, with 180 churches, apportioned \$91,000, have given \$93,000.

Missionary F. E. Hagin Accepts Illinois Pastorate

Fred E. Hagin, for seventeen years a missionary at Tokio, Japan, has accepted the pastorate at Second Church, Bloomington, Ill., and will begin service at once. The retiring leader, L. G. Huff, goes to Fisher, Ill.

* * *

—Transylvania has furnished 1,657 books for the soldiers and sailors of the United States.

—H. A. Kerr is the new leader at Bagley, Ia.

—R. L. Cartwright, recently leader at Chandlerville, Ill., began his work at Clinton, Ill., on April 1. At the reception given to its departing leaders, the Chandlerville congregation attended almost to a man, and the entire community was well represented.

—Professor A. W. Fortune, of Transylvania College, will go to Kansas City April 23 to make addresses in the Central West in the interest of the Liberty Loan campaign.

—Ralph V. Callaway, who resigned at Clinton, Ill., several weeks ago, is the new leader at Sterling, Ill., and not at Hoopston, as stated in last week's issue of THE CHRISTIAN CENTURY. He was unanimously recommended to the congregation by the Sterling board, and there is much enthusiasm over the beginning days of his service there. Sterling has a fine house of worship, dedicated only about a year ago.

—K. F. Nance, former pastor at Hutchinson, Kan., recently spoke at Salina, Kan., for the third time since he took up lecture work in behalf of the war.

—Arthur Dillinger, of the Salina, Kan., church, has received a proposition from a chautauqua company to spend the month of July in its employ as platform manager, taking charge of assemblies in Oregon, Washington and Idaho.

—Central church, Youngstown, O., W. D. Ryan, minister, recently featured a supper for its men, with Wilford H. McLain of Niles, O., as chief speaker.

—The Denver, Ill., church building will be dedicated on April 28. The old building was destroyed by fire about a year ago. J. W. Porter now leads at Denver.

—A. O. Hargis, of Williamsville, Ill., has accepted the work at Greenville, Ill.

—L. W. McCreary, of Hamilton Avenue church, St. Louis, Mo., has been sent by his congregation to Fort Sill, Okla., where he is doing war camp religious work.

—W. H. Baker, of Newcastle, Ind., church, has accepted a call to the church at Seymour, Ind., to begin June 1. He succeeds Franklin P. Smith, who resigned to become chaplain in the army.

—The Marion, Ind., Chronicle reports that Z. E. Bates, recently of Tiffin, O., has

accepted a unanimous call to the work at First church, Marion, to begin June 1.

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—A new Bible school building, with provisions for a pastor's residence, is under the consideration of the building committee of the Sioux City, Ia., church, and it is hoped that building operations will be begun before June 1. Since the coming of Paul Preston to this pastorate, there has been marked development in all lines of the work. One of the three aims for the year is to increase the membership list by at least 100. Mr. Preston has been drafted by the local four minute men to speak in various towns in behalf of the Liberty Loan.

—There have been 20 additions to the membership at Nevada, Mo., the past three Sundays. The Bible school gave \$139 to the National Benevolent Association on Easter day and the attendance at Christian Endeavor meetings runs from 75 to 115. The church contributed \$2,600 toward the Emergency drive. Arthur Stout writes with enthusiasm of the prospects at Nevada.

—E. R. Moon, who is home on a furlough from Africa, will be in Eugene, Ore., with his mother until the close of the session at the Eugene Bible University, in which institution he is doing some post-graduate work.

—H. O. Breeden and the Fresno, Cal., church are being assisted in evangelistic services by the Kellems and Richards, evangelists.

—There have been 270 persons added to the church membership at Milton, Ore., since the coming to its pastorate of F. A. Ross. Mr. Ross recently addressed a "Hoover banquet" at Dayton, Wash., church.

—East Market Street church, Akron, O., with its auxiliaries, gave to missions the past year a total of \$1,777.08, writes pastor E. P. Wise; the C. W. B. M. gave \$217.60 and the Bible school \$318.22. The church contributed to the building fund \$2,797.59, to its current funds, \$5,613.43. All bills are paid. The net increase in membership was 103.

—Graham Frank, of Central church, Dallas, Texas, was university preacher at Texas Christian University, Fort Worth, for the week beginning April 8. Mr. Frank recently gave a stereopticon lecture at Central church, his subject being "Ruined Churches of France and Belgium." The lecture and pictures were prepared by the Committee on Public Information, of Washington, D. C.

—W. C. Ferguson is the new state secretary of Mississippi Disciples. He speaks his messages to the churches in part through the medium of the Southern Christian Courier, published at West Point, Miss.

—J. E. Spiegel, of Woodville, Miss., has recently been called elsewhere, but has decided to remain with his present task.

—Earl V. Eastwood, of Bonner Springs, Kan., church, preached two weeks ago at Edwardsville, Kan., which church has been without a minister for several months. There were three accessions to the membership at the conclusion of the services.

—"The poor man's opportunity" is the way J. P. Rowilson, of Minier, Ill., labels the Emergency Drive, and reports

contributions from that church amounting to \$800. There were but two gifts as large as \$100, which indicates how well distributed was the giving. The Minier Endeavor society recently raised \$66.66 for Red Cross and Belgian relief.

—J. K. Ballou, formerly pastor at Santa Rosa, Cal., is now serving the county as probation officer, "working at the practical side of Christianity."

—E. S. Farmer, Sandusky, O., pastor, read a paper at the April meeting of the Sandusky Ministerial Association on "The Pastor as a Visitor to the Sick Room." The paper provoked a lively discussion and was strongly endorsed by some of the leading ministers of the city.

—Shirley R. Shaw, of Santa Barbara, Cal., church, recently preached a week for First church, Pasadena, Cal., where Frank G. Tyrrell ministers. A week later Royal J. Dye preached at the Sunday morning service.

A COURAGEOUS HOME MISSIONARY

At Raton, N. M., H. L. Patterson, living on a salary from the church of \$60 per month and having no appropriation from the A. C. M. S.—though application for \$25 per month is awaiting action of our Board—took the offering for Foreign Missions March 3 and raised \$28.50. He organized a C. W. B. M. with 16 members, and put across the April Drive. Then he writes, "I have worked here three months in faith of the support of the A. C. M. S. May I not receive some definite assurance? I fully appreciate that the demands of the hour are great, still I believe some definite word of assurance is due me. The stores here demand cash and I must know, in borrowing money to live on, how I shall meet the obligation."

—The twenty-seven Disciples churches of Indianapolis, Ind., pledged in excess of \$35,000 toward the emergency fund. Central led, with \$9,000, followed by Third, with \$7,500; then came Downey Avenue, with \$6,000. A permanent organization of the Indianapolis churches will be effected soon, at a special rally meeting. Secretary Abe Corey gave a stirring address at the recent emergency gathering.

—The men's club of Central church, Peoria, Ill., recently debated the question: "Resolved, That the Government Should Conscript Labor During War-Time."

—Paul B. Rains, northern district Bible school superintendent, recently held a three-day Bible school institute at Otumwa, Ia.

—East Grand Boulevard church, Detroit, Mich., W. G. Loucks, minister, recently observed Church class day; thirteen of the seventeen classes had 75 percent of their membership present at the church service.

—The Adelpian men's class of the church at Mt. Vernon, O., reports for one Sunday an attendance of 163, with \$30.48 offering. J. Arthur Long is minister at Mt. Vernon.

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—Two women's classes of the Frankfort, Ind., school, have presented the school with a beautiful American flag.

—The Cambridge, Ala., church had an average-per-member missionary offering this year of \$6.05. The largest average-per-member missionary offering from any church in the brotherhood is that of the New Union church, in Kentucky, being \$15.

—The Wilksburg, Pa., church has its own print shop, which it operates profitably.

—W. G. Winn, leader at Irving Park church, Chicago, will soon go to France to serve the country as chaplain, under the auspices of the Y. M. C. A.

—E. R. Cockrell, of Texas Christian University, had charge of the dedication of the new church building at Forney, Tex., April 14.

—The Oregon branch of the American Committee for Armenian and Syrian Relief, of which J. J. Handsaker, Disciples minister, is secretary, has already remitted to the New York office more than \$120,000 on its state quota of \$150,000. Mr. Handsaker reports to the "Century" that there is every reason to believe the state quota will be passed within the next sixty days. The Oregon workers believe that they hold the record for the amount of funds secured in a short time, as the Oregon office has been open but four months.

—J. O. Boyd, of the Keokuk, Ia., congregation, sends word that First church, Keokuk, went enthusiastically over the top on last Sunday by subscribing \$1,610

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toward the emergency drive; the apportionment was but \$1,053. Lee county, Iowa, will more than subscribe its apportionment.

—George L. Snively is engaged to dedicate the new \$35,000 building of the church at Whiting, Ind. This gives the Disciples the finest church edifice in the town. Mr. Snively has been assisting J. D. Hunley in a meeting at Ivanhoe Park church, Kansas City.

—Ernest H. Reed, of the Pontiac, Ill., church, is at Camp Taylor, Louisville, Ky., for a five weeks' course in the school there for candidates for army chaplain.

—J. H. Craig of Troy, N. Y., writes that R. H. Miller of the Men and Millions movement was with the Troy church and the churches of the Troy district in a union service last week. He states that the churches will all make a good showing in the emergency drive. At the Troy church on Easter Sunday there were nine confessions of faith.

—Nelson Trimble, minister and chautauqua lecturer, who recently left America for chautauqua work in Australia, writes from Honolulu, date April 2, that he had a delightful trip across the Pacific to date. He writes humorously that "The principal exports from these islands are ukeleles, chamber of commerce literature and companies of native singers for chautauquas. The notable imports are Liberty Bonds, missionaries and Ford cars."

—I. W. Lowman, of Wolcott, Ind., has been a Disciple pastor for fifty years. Mrs. Garfield, the mother of President Garfield, was a parishioner of Mr. Lowman for several years. He preached the sermon that converted C. R. Scoville, the evangelist.

—The northwestern district of Indiana has lost three pastors to war work—Pyatt of Gary, Titus of Mishawaka and Daniels of Kentland.

—I. J. Spencer, of Central Church, Lexington, Ky., has been leading in a meeting at Central Church, Huntington, Ind., where E. W. Cole ministers. There were fifty-two accessions to the Huntington membership on Easter Sunday at regular services.

—T. J. Brock has closed his work at Peru, Ind., and C. G. Aldrich at Lafontaine.

—H. G. Connelly, of Central Church, New Albany, Ind., has had a call to overseas "Y" work.

—Butler College reports that John C. Good, a Butler man, class 1917, died in service at Camp Dodge, Des Moines.

—The church at Refuge, Hamilton county, Ind., ministered to by C. C. Dobson, a Butler student, was apportioned \$300 by the "Drive" leaders, but at last reports had raised \$2,320, and was still going.

—The Brotherhood Bible Class of High Street Church, Akron, O., recently held a reception in honor of men of the church over seventy years of age.

—L. G. Batman, of First Church, Youngstown, O., and W. D. Ryan, of Central, recently exchanged pulpits.

—C. J. Robertson has resigned from the pastorate at Gibson City, Ill., to take up Y. M. C. A. work in France.

—First church, Lincoln, Neb., raised \$5,163 on the emergency drive. Besides raising this amount, two or more teams from the church have helped other churches of the community in putting over their apportionments.

—Charles W. Ross, recently resigned at West Side Church, Springfield, Ill., is now leading in an evangelistic series at Winnipeg, Manitoba.

—C. C. Morrison gave a patriotic address last week before the American Cannery Association, in session at the Sherman House, Chicago.

—Hugh McLellan, of First church, San Antonio, Tex., gave an address at a great patriotic service at First church, Lincoln, Neb.

—Bert E. Stover, of the church at Norton, Kan., reports that his school of 606 attendance on Easter was compelled to go to the opera house and courthouse for accommodations. The courtroom at the courthouse was used by the men's class, which had an attendance of more than 200. David H. Owen, the state Bible school leader, gave a talk during the day. Ten persons were added to the church membership.

—The East Central district of Illinois will hold its annual convention—the first under the new district plan, at Paris, May 7 and 8. Lodging and breakfast will be furnished free of charge. W. B. Hopper, of Sullivan, is president of the district; Ivan Agee, of Litchfield, vice-president, and R. E. Henry, of Decatur, secretary.

—Sixty-one members have been added to the congregation at First church, Oakland, Cal., since Jan 1, all at regular services. At the annual members' dinner, held recently, there were more than 200 in attendance. Pastor H. A. Van Winkle gave an address on "Service" before the annual meeting of the Alameda County Christian Endeavor Union, which registered 1,500 delegates.

—The Elwood, Neb., church is a giving church. Though with a membership of only a hundred, the church has recently given \$35 to missions through the C. W. B. M.; \$31 to Cotner University; \$30 to general missions; \$38 to the benevolent work, and sixty dozen eggs to the child-saving institute at Omaha. Toward the emergency campaign \$343 had been raised at last report. During the year more than \$500 has been raised "for others." E. O. Sweany has been pastor at Elwood since the last Sunday of December.

—The Bible school man is usually a winner in pastoral work. W. H. McLain, formerly state Bible school leader of Ohio, is now minister at Niles, O., and his efforts have been so successful during his period of service there that the congregation has just voted him a substantial increase in salary. Every organization has been more active than last year. Of \$7,013 raised by the church \$1,363 went for missions and benevolences. The Bible school had an average attendance of 298—twenty more than last year. Nearly \$1,000 was expended on building improvements. Sixty additions to the membership are reported for the year.

—R. H. Newton, of Atlanta, Ill., recently occupied the pulpit at Lincoln, Ill.

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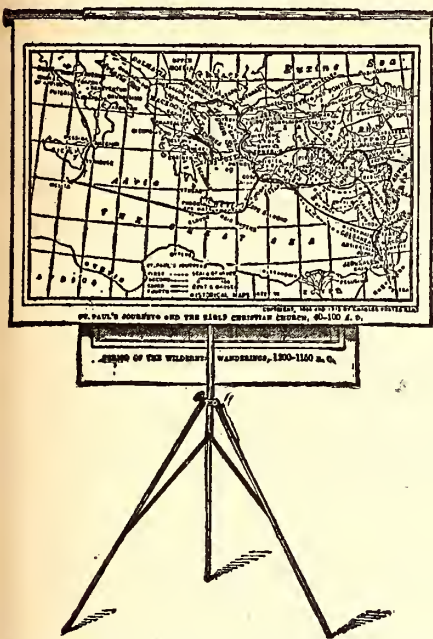
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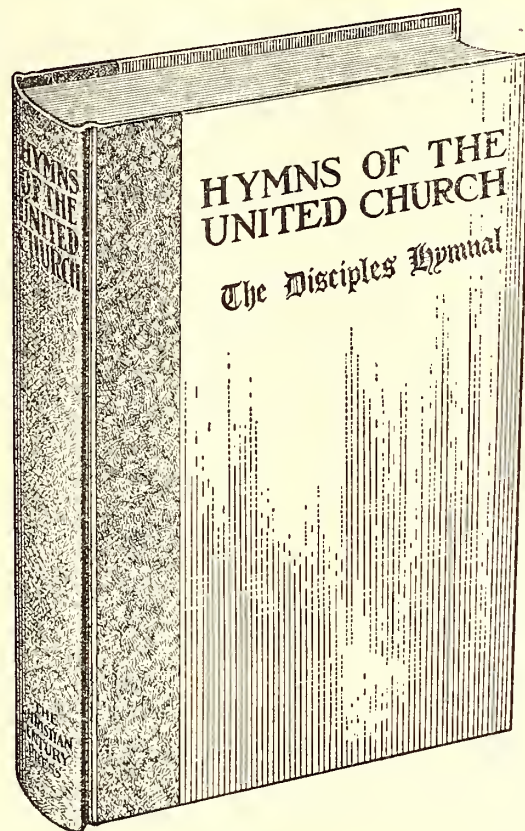
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Vol. XXXV

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Number 18

The Millennium

By Herbert L. Willett

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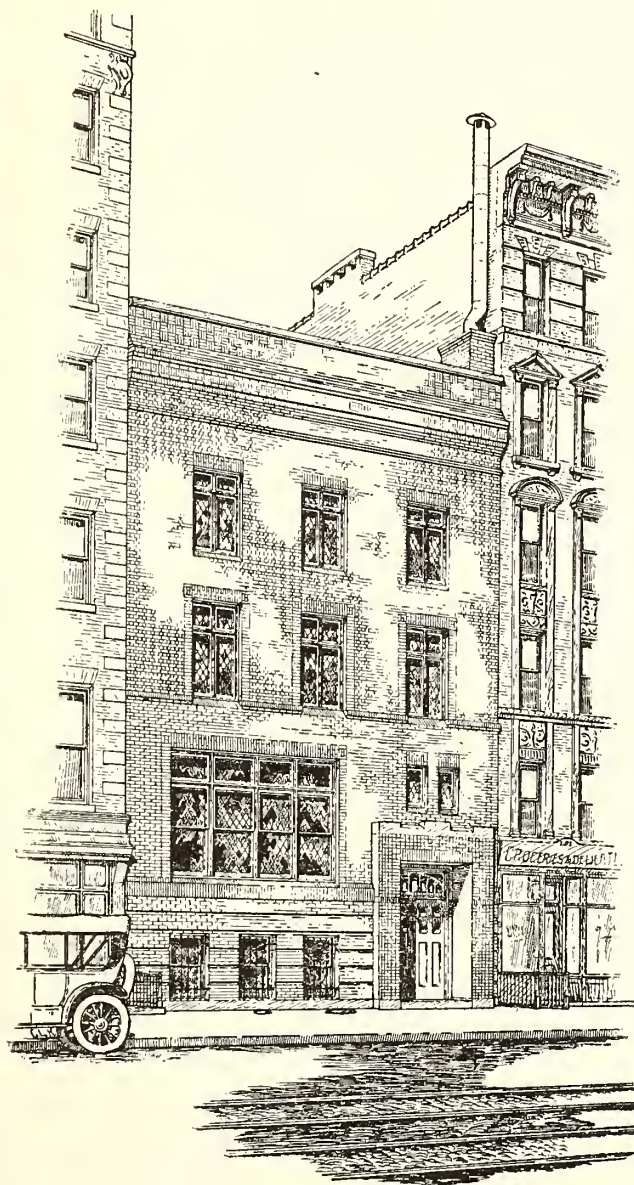
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

The Millennium

Eighth Article in Series on Second Coming of Christ

NO feature of Christianity is more impressive than its confident hope of better days ahead. At every period of its history the followers of Jesus have lifted their hearts in convinced assurance of the fulfillment of their expectations of a time of good to come. No experience of evil has ever for long obscured this vision. In fact the most trying days have been those in which hope whispered most confidently to suffering souls the promise of approaching happiness.

This optimism is not unique in its Christian expression. The older faith of the Hebrew prophets was full of the same assurance. Those great singers of the past dwelt with rapture on the ideal of a future of blessedness for the people of God. In their teachings the coming age was usually described in terms of national prosperity. But it did not limit itself to such boundaries. The age of peace and happiness was certain to come. The promises of God were its guaranty.

In this the Hebrew religion and its great successor, Christianity, have been notable among the faiths of the world. It is of course too much to say that all the other religions have permitted the note of pessimism to be their prevailing tone, though this is undoubtedly true of several of the most conspicuous. But it is within the bounds of proper statement to affirm with emphasis that the voices of the older world proclaimed the Age of Gold to lie somewhere in the past, while advancing centuries disclosed the baser metals in progressive decline. The gold was followed successfully by silver, brass, iron and clay.

With the best spirits of the Hebrew race, and with all the interpreters of early Christianity, the best was yet to be. It was not certain when the good days of promise would be ushered in, but they would surely come. In

most instances they were believed to lie in the immediate future. Confident assurances were given of speedy deliverance from present distress. This was inevitable. The prophets were not experts on the times and seasons which God had set for the fulfillment of his gracious designs.

But with unflinching precision they marked the moving current of the divine activity in their time, and augured with confidence that it would soon reach the flood tide. They could speak to no other generation than their own, and it was natural that they should identify the culmination of prophetic hopes with the only age in which they could be witnessed by themselves and their fellow-believers.

THE THOUSAND YEARS

In the vocabulary of the Christian community this approaching time of good came to be known as the millennium. The reasons for this are quite apparent as one reads the post-apostolic literature. It was not an apostolic doctrine. It appears nowhere in the writings of Paul, in the documents of the early friends of Jesus, nor in the Gospels. The idea is contained only in a single book of the New Testament, the Book of Revelation, and there only in a short paragraph of six verses, where six times over reference is made to a period of a thousand years. This thousand years was to be one feature of the final victory over the demon powers which were manifesting their vindictiveness against the saints through the agency of the Roman empire. Whether this brief section of the book is integral with the remainder of the material, or is, like some of the sections already considered, a fragment of apocalyptic writing taken over from some other source, is one of the unsettled problems of criticism.

To those who still maintain the theory of verbal inerrancy of the Scriptures, a single reference is as convincing as a multitude of witnesses. But to those who permit the Bible as a collection of intensely human and vital documents to speak for itself, the laws of proportion and value must have due consideration in the treatment of this theme.

In the Old Testament the idea of a thousand years of good nowhere appears. In the primitive church as a careful searching of the New Testament shows, it had so negligible a place that the only reference to it is found in a doubtful fragment of the book most held in question by the compilers of the canon. But the presence of the belief is an approaching age of good to continue for a thousand years or some similar period is not uncommon in the Jewish literature of the time. Probably this general notion of significant segments of time was started by the use made of schemes of weeks in the Book of Daniel (Dan. chapt. 9). The author of that apocalypse was troubled by the fact that the seventy years of Jeremiah's prophecy (Jer. 25:11; 29:10) had long since passed, and yet the promised era of glory had not come. He hit upon the device of substituting seventy weeks of years for the original notation, which worked more satisfactorily in permitting the faithful of that later time in the second pre-Christian century to understand that the term of the original prophecy had not yet expired.

IN EXTRA-BIBLICAL LITERATURE

The Jewish literature of the following generations was full of the idea of fixed periods of time set by God for the realization of His purposes. In the Book of Enoch (91:12-17) the scheme of world-history in terms of weeks is elaborately worked out. A similar idea is found in the Apocalypse of Baruch (40:3). In Fourth Esdras (7:28, 29) the time of Messianic happiness is given as four hundred years, which appears to find its basis in a combination of Gen. 15:13 and Psalm 90:15. But in the Secrets of Enoch (33:1, 2) there is manifestly the foundation of the entire millennarian scheme, or at least a reference to the prevalent view that served as that foundation. In that passage the history of the world is divided, according to the plan suggested by Gen. 1, into six millenniums of work and a seventh of rest.

In the Talmud the general notion of world epochs of evil to be followed by one of good occurs more than once. According to one scheme there were to be 4,000 years of world-rule to be followed by 2,000 under the dominion of the Messiah. In another the numbers were 5,000 and 1,000 respectively. Whether the Persian conception of twelve millenniums, the last of which was to be an era of happiness, under the rule of the Glorious Benefactor, had influence upon the Jewish thought of the period cannot be determined with confidence. But in this background of Jewish speculation there is more than ample material for the slender structure of millennarian reference in the one single passage of the Christian Apocalypse.

ROME'S OVERTHROW IN SONG

Turning to the context of this passage, so fruitful in its influence upon speculations both sober and fantastic in all the centuries since it was written, there is found

in the opening of chapter 19 a new ground for assurance in the song of triumph which is chanted by the heavenly multitudes, praising God for the just punishment visited upon the harlot city of Rome. In contrast with this awful doom of a wicked empire, is the festal celebration of the marriage of the Lamb with the holy church, arrayed in the white robes of righteousness. The saints, now thought of as guests, are bidden to the feast, and the seer is made aware that even the angels are not superior in glory to the faithful believers (Rev. 19:1-10).

The next scene is the thrilling victory of the Messiah over the hostile nations. Mounted upon a white horse, and with the armies of heaven following him, "the Son of God goes forth to war." He bears inscribed upon him the mystic name, and on his garments and his thigh the title of his royalty. In the might of a conqueror he slaughters his foes, and so great is the carnage that an angel summons the birds of prey to devour the flesh of the slain. One of the spectacular episodes of this conflict was the capture of the two leaders of this host of enemies, the beast and the false prophet. These dramatic impersonations of the empire and its heathen priesthood were cast into the lake of fire, the final place of torment for all the foes of God. Only one thing remained to be done to complete the conquest, although the consummation of all things and the ultimate doom of evil was to wait for an interval. At this moment there remained of these foes only the dragon, and Death and Hades. The first of these was the monster that combined in himself the mysterious and terrific powers of the ancient dragon of the deeps, the Serpent of man's early defeat, and the Devil who had warred with angels and been cast out of heaven. This monstrous creature, the symbol of that demonic power that inspired the empire in its assault upon the saints, was now seized by a strong angel bound with a great chain, and cast into the abyss where for a thousand years he was to remain a captive. At the end of that time, just before the great Consummation, he was to be loosed for a brief space, to meet his final retribution (19:11-20:3).

FEATURES OF THE MILLENNIUM

The Millennium follows. The author is at pains to explain just what he conceives it to be. The first item is the Judgment, not the final and universal assize, but the tribunal for the bestowment of due honors upon the heroes of the struggle with Rome. These are of two classes, the martyrs who have perished in the persecutions of the saints, and those Christians who still survive who at peril of life have resisted the brand of the beast. Those in the former group now rise from the grave in what John calls the "first resurrection." Both these companies then stand before the judgment throne and receive the award of their fidelity, the privilege of spending with Christ a thousand years of felicity in the renewed and beautified Jerusalem. They have the estate of kings and priests, and are immune from the fear of the last Judgment to come on all others of the human race, and presumably on all intelligencies in the universe (20:4-6).

Here then is the picture over which the dreamers of ecstatic dreams through all the centuries of Christian history have brooded with anticipation and delight. In spite

of the fact that the seer expressly limits participation in this rapturous experience to the martyrs and the militant saints of the imperial epoch, and that nowhere else in all the Scripture is there mention of such a blissful era, enthusiasts in great numbers in particular times of emergency, and a certain proportion of the total Christian society in all periods through the history of the church have contemplated with confidence this fruition of their hopes, and have planned to participate in the experience.

At the close of the thousand years of earthly companionship with Christ in the holy city, the prison doors of the abyss where Satan has been confined are to be opened, and he is to be given a period of freedom to attempt his final assault upon the divine order. The reasons for the permission thus accorded him are nowhere given. Is there a certain audacity of righteousness, which offers to evil an unexpected advantage, only to make the victory the more complete at the end? Or was it the prevalence in all Jewish thinking of the view that the ultimate overthrow of sin was to be attended with fierce struggles, the last outbreak of furious and baffled diabolism? At all events, the mighty antagonist of God, now deprived of his trusted lieutenants, the beast and the false prophet, recruits his forces in the mystic regions of barbarian hordes, the lands from which Ezekiel looked for the uprising of the foes of God (Ezek. chapt. 38). This host, marshaled to fight with the saints, not on the historic plain of Megiddo, but about the walls of Jerusalem, would not need to be defeated in battle, for fire would descend from heaven and devour them. Then their leader, stripped of every resource, would be cast into the lake of fire, where his malignant helpers had already been hurled (20:7-10).

DOOM TO THE WICKED

And last of all the scenes of this phase of the great drama, in which the author sets forth his conception of the Last Things, is the Final Judgment. The Millennial Age is now past, and the worst of the foes of God have been destroyed. There is still, however, the last reckoning to be made with all save the martyr-saints who have shared with Christ the thousand years of bliss. Accordingly the judgment throne is disclosed, and the Eternal sits upon it. From the terror of his presence heaven and earth flee away. Out from the graves and from the depths of the sea come all the dead, great and small, good and evil. The books of record are opened, and sentence is pronounced on all according to their works. In another book, the Book of Life, are written the names of those who merited the divine approval. The rest, together with the two last enemies of God—Death and Hades,—are cast into the lake of fire where already the Dragon, the Beast and the False Prophet have gone, and where torment continues forever (20:7-10).

In these vivid paragraphs are recorded the most spectacular and lurid program of the Last Things ever promulgated among the followers of Jesus. The impression of such pictures upon the imagination of a susceptible and suffering community cannot be fully realized. The effect of these descriptions of events soon to come must have been tremendous in holding steadfast the faith of anxious and tormented Christians in the closing years of the first

century. We know that with lengthening perspective, necessitated by the gradually recognized failure of any such events to occur, there has been in some quarters of the church no diminution of zeal in insistence upon the certainty of the anticipated catastrophe, and the need of preparation for its coming at some particular time, which has usually been indicated with assurance.

The early Christians expected the beginning of these climatic events in their own age. Of this there seems no doubt. They did not occur in the manner expected. Therefore, later interpreters have insisted that these same things so graphically described are yet to occur, and each generation of millennial seers affirm with confidence that its own age is the time. May it be that these lurid portents were the actual though misread symbols of slower and more constructive processes in the history of the church, which shall prove as mighty for the overthrow of evil as the cataclysmic events for which the early Christians looked?

VIEWS OF CHURCH FACTIONS

The millennial dream was earnestly cherished by many even of the Christian leaders in the first centuries. Justin Martyr represents this view at its best. He believed that Jerusalem would be rebuilt, and that the Christians would be gathered there and made joyful with the patriarchs and prophets, and with Jews and proselytes who had joined the company of the Faithful before Christ came. In the controversy with Trypho (81) he says, "There will be a resurrection of the dead, and 1,000 years in Jerusalem, which will then be rebuilt and adorned and enlarged, as prophets declare." Again he says, "There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation which was made to him that those who believe in our Christ would dwell a thousand years in Jerusalem, and that thereafter the general, and in short, the eternal resurrection and judgment for all men would likewise take place." Many other testimonies of similar import could be cited from writers like Irenaeus, Tertullian, Hypolitus, etc.

On the other hand, a growing disinclination to accept the definite and vivid program of eschatology developed among thinkers of other types in the church of the apostolic fathers. Jerome writes with some impatience of "our half-Jews who look for a Jerusalem of gold and precious stones from the heavens, and a future kingdom of a thousand years in which all nations shall serve Israel." Augustine, who did as much as any of the patristic writers to break the spell of chiliasm, or millennialism, spoke of the different phases of the doctrine, the gross or material form and the more spiritual aspect. He remarks that he formerly inclined to the latter phase himself. The decisive blow to the prevailing millennial speculations of the age was dealt by this same great church father in his monumental work, "The City of God," in which he declared that the true church of God in the world is already the realization of the Millennium.

The next study in this series on The Second Coming of Christ will conclude the discussion of the Book of Revelation. It will deal with the Visions of the Blessed Consummation.

HERBERT L. WILLETT.

War and the Free Faith

WHEN the war broke out it was hard for many Christian people to get their bearings in the new situation. They had been opposed to war. The entrance of our country into the conflict seemed to them like a national apostasy. When confronted with a choice between disloyalty and patriotism, these people acted pragmatically. Ethical casuistry demanded, as it always does, that in making a choice between two evils, one should choose the lesser. This, however, was no attitude to inspire enthusiasm in the national cause.

Little by little it is becoming apparent to Christian leaders that the present war is not something remote from the churches with the free faith. Our very ideals and institutions hang in the balance along with other precious human interests.

There is no real religious freedom in Germany and there was not before the war. Not only are new religious organizations hindered in their development, but ministers of the state church take an ordination vow to preach as the emperor directs. This is a Babylonian Captivity for religion which we would not want to share. Yet if the line on the western front does not hold, if the resources of the United States are not thrown into the conflict, we shall some day be compelled to preach in America as some emperor directs! Such a thought should take away from the hesitant idealist his last scruple. If it is ever right to contend for our religious liberty, if the early martyrs of the church were right, if John Huss and Martin Luther were right in contending, we are right today. Surrender to a power which robs faith of its freedom is more than unpatriotic. It is the sin of Judas Iscariot.

It is high time that the pulpits of the country should cease their timid and apologetic utterances. It is a nasty business that we are going forward to but it would be damnable cowardice and weakness which would make us surrender that element of the Christian life which has ever been its glory, its freedom.

What Did Your Money Cost You?

THERE is a lot of hypocrisy in the world about money. It is supposed to be the right thing to scorn it. This results in ostentatious charity. It is the meaning of lavish tips and foolish expenditures of various kinds. Christians are expected to take a very unworldly view of money. The preacher who thinks of his salary is unspiritual and the church-member who confesses that he would like to have a lot of money is a long way from the kingdom.

Sometime we may live in an economic order where men will have only a share in the common ownership of the community. This is a question quite as interesting as setting the date for the Second Coming. Meanwhile it is very clear that we do not live in such a community. A certain rich man had a lot of money and a clear conviction that the economic system in which it was accumulated was all awry. Did he give away the money he declared he never earned? Nothing of the sort. He devoted it to eco-

nomic propaganda which he thought might make another fortune like his impossible.

But just now, if we would be efficient in the world, we find no way to live without money. The half-naked Brahman in India with his rice bowl is the nearest approximation to this ideal, but no one holds him up as a shining example of the way to usher in the kingdom. It is better to accept frankly the economic facts in our environment, just as we (most of us) accept the biological and physiological facts that condition our existence. There are just two questions to ask about money: "What did it cost you?" "How are you going to use it?"

There is the Russian parable of the man who was given all the land he could encompass in a day. He ran all day and fell dead at night at the starting point. He won only to lose.

The divorce courts tell the story of neglected families. The men earned the money and surrounded their loved ones with luxuries, only to lose their love.

In these war-times there is the temptation to get rich at the expense of the community good. Some fortunes represent community service. The man who buys affluence at the expense of honor has driven a bad bargain.

We all want money, but sometimes it costs too much.

What Difference Has It Made?

DO you notice any difference around your church since the war began? We celebrated the anniversary of the war the other day and on that anniversary some of us remembered the difference it made in our family circle. Nearly every one has a loved one in the training camp. Fathers work alone now on the farm and in business. In the family, a lot of things are done differently. The dinner table is different and the family budget shows something has happened.

The test of a virile and thoroughly alive organization is to be found in its capacity to respond to changes in the environment. Some animals are disappearing from North America. They were not able to make the shift that would keep the species alive. How many species have died in biological history, we have only guesses. The skeletons and other relics in the museums tell part of the story. Will the church be one of the dead species of human organizations shortly? It is a question of serious moment.

Has the war made any difference with the preaching? In many churches it has but the change has not helped. The pastor is an echo of the newspaper. He is a purveyor of unassimilated facts but not a prophet. Under his ministry the people are palled with stories of battle-fields and bloody sacrifices. In some pulpits, the new spiritual needs are perceived and met.

Just now the activity of the churches seems to run to patriotic meetings and the hanging of service flags. Pages are devoted in denominational papers to the communities which have hung the flags. This undoubtedly has an influence upon the morale of the community. Red Cross meetings in the church furnish another outlet for the activities of the congregation.

It is fortunate that Chicago has a clearing house through which war activities may be studied in the Inter-

Church War Council. So far the organization has been chiefly interested in circulating the propaganda of national organizations. We hope they will also find what the local churches are doing.

The Churches and the War

MOST churches have already felt the impulse to help in the war situation. They are anxious to find some specific task which will not be an impertinence. Because our situation is unprecedented, it is difficult to analyze the situation sufficiently to find just the right place to take hold.

Our First church in Atlanta, Ga., acted promptly and intelligently. Instead of launching an independent enterprise, the church adopted one of the Y. M. C. A. houses at Camp Gordon, located at Atlanta. The congregation has various committees at work to supply the things needed in that work. One group secures decorations, another secures books and magazines and still another arranges interesting social evenings. The young people have made a gift of a victrola and they keep sending the soldiers new records from time to time. An entertainment is given every week and the pastor spends one evening a week there himself. The church exercises hospitality also on Sunday to all the soldiers who attend the services.

The head of the Red Cross movement in Chicago reports that the manufactured product of the various cooperating Red Cross groups in Chicago reaches the enormous total of \$125,000 weekly and is growing right along. He freely says that the large part of this product is from the churches. While the women may never see the soldiers who will use the dressings, or the needy children of Belgium who are being clothed, the service is none the less real.

The instinct to do something is altogether sound. The person who can live through these stirring times and not do something will grow more callous and spiritually worthless every week. The outlet to our emotions afforded by giving, and by patriotic service, will bring an incalculable spiritual blessing.

Women as Preachers

REV. JOSEPH FORT NEWTON shocked London recently by the appointment of a brilliant Church of England woman as assistant pastor in the City Temple. She proved her ability to preach in this leading Protestant pulpit of the world's metropolis. There has since arisen a demand on the part of English Church women that the laws of the Church be amended so a woman may become a priest of the Church.

The Disciples of Christ have for a long time had a small number of women ministers. About seventy of these were once catalogued separately in the year-book alongside of the singing evangelists and the colored ministers. Many of these seventy preached only occasionally. There are probably few educational institutions among us at this time that would venture to encourage a woman to prepare for the ministry. Most of the women ministers that we now have lack the regular theological training.

There are types of ministerial work that might be dif-

ficult for a woman, but there are other phases in which she would undoubtedly excel. There is no reason why blind conservatism should stand in the way of encouraging women in our colleges to prepare seriously for this great work.

The Bath Tub at the Inn

A Parable of Safed the Sage

NOW, it came to pass as I journeyed that I lighted on a certain place where there was an Inn, and I entered and Lodged there. And in the Inn was a Bath Tub, and but one; and every Saturday night each Guest did bathe himself or herself therein. And I beheld them as they Furtively Hastened through the halls, clad in Bathrobes or in something less, and they were not Naked, yet did they hasten as if ashamed.

And in time it came about that I Obtained Entrance into the Bath Room, just as Another Man was Leaving it. And he wore a Ragged Bathrobe, and a Smile that said, Behold, I am clean.

And I entered, and the Water still was Running from the Tub, and Gurgling as it ran.

And I looked within the Tub, and behold, there was on the inside of it a Ridge, which marked the Level of the Water at the time the last Occupant had been within. And I liked it not.

Then I communed with my soul, and my soul said to me, Doest thou well to be Wroth with the man who last Bathed? Behold the Ridge around the tub. Is it not evidence that he hath a bath? Yea, doth it not show that he Needed one? Yea, furthermore, does it not prove that the bath hath Wrought Well for him, and that by the Measure of whatever thou seest on the Sides of the Tub, and what hath run down the pipe, the man is Cleaner than when he entered? Lovest thou not truth, and the evidence thereof? And is not Cleanliness a Virtue wherein thou shouldst Rejoice?

And I said, Yea, I rejoice in the Truth, but the Evidence giveth me no Pleasure; and I Love Virtue, and Cleanliness is a virtue, yet I would that he had given me other proof of his Cleanliness, or given me none at all.

Then I considered within myself, and I meditated thus: Behold, there are many men who practice their virtues in such form that they make virtue unlovely. Yea, there be those who serve the Lord as if the devil were in them.

'Tis God That Blesses

THE fragrance of the trees, the songs of birds,
The blossoming flowers 'mid the mountain grasses,
All whisper to the soul who waits to hear,
Saying, "God passes."

The treasure of the sea,
The fruits of the fields,
These also praise. The village smoke confesses,
As heavenward its columns slowly rise,
"'Tis God that blesses."

—Japanese Christian Poet. Name Unknown.

To the Strong in Heart

By Shailer Mathews

In the Biblical World

IN religion as in politics struggle against autocracy and reckless individualism persists. As in politics democracy is struggling with militarism and anarchy, so in the church a free and reasonable religion is assaulted by ecclesiastical control and religious fanaticism. The aim of the two enemies is the same. The rank and file must be without thought if they are to follow either ecclesiastical authority or religious bolshevikism.

Nothing gives the lie to easy optimism more than an observation of the actual situation in which we live. This is the twentieth century, and yet we find the religious world in the grip of irrational teaching. Irresponsible preachers, like irresponsible political leaders, disintegrate society seeking to build a state from illusions. Our churches are filled with men and women who believe that the end of the world is imminent. Ingenious charts of "dispensations" have been drawn from obscure passages in the Bible. We have been told that the geography, the characters, the course of events of the present war are foretold in Scripture. We have been assured on the basis of biblical authority that the war would end in February.

* * *

Human progress and human history and scientific facts are flouted and denied. Spiritual truths are buried under reckless prophesying. Men preach that the world is growing worse, and thank God for the falsehood. To urge social obligations born of a new epoch is denounced as infidelity. We are told to believe in disappearing saints caught up into the sky, in heavenly appearances, and in miraculous situations that have not even the grace of logical consistency.

In such a moment there is a call for religious sanity. The mistaken beliefs of the early Christians can never be the center of a world-religion. The uneducated may, it is true, be exploited by teachers who have thrown reason and facts to the wind, but the future of Christianity does not lie in their direction.

It is time to speak out frankly and courageously. What we need today is, not the hope that the world is coming to an end, but the hope that a new age is beginning. God is not petulant, but is in his world working out his will in titanic struggles. We need a calm belief that the God of law and love who works through social evolution reveals this will in current history. Let us face the future with a serenity born of the spirit of Jesus. God has not abrogated his spiritual sovereignty in despair. Humanity is not retreating toward savagery.

* * *

History itself points the way. The faith of strong men is bound to survive in better institutions, in a better world. Brutality is not the vanishing-point of human experience. Rights will be greater tomorrow; the giving of justice easier and more complete tomorrow because men today dare sacrifice for justice and human brotherhood.

We believe this because we believe in God and in

Jesus. We believe it because we read aright the tendencies of history.

This is true prophecy. All else is phantasmagoric foolishness masquerading as religious assurance.

Because we believe it we shall oppose sin and every institution that perpetuates sin. If such conflict means sorrow, it will be the sorrow of those who suffer vicariously. Righteousness and peace and love shall not perish from the earth. God is the Father of such faith. He knows the heart. He wipes away the tears of those who seek his abiding presence. In his own good time he will give them or their children the joy of seeing a world which both in its institutions and in its prevailing sentiments has moved nearer to the Kingdom of God.

To doubt this is to doubt him; to believe it is to believe in Jesus.

To the Slacker

By William Lowe Bryan

PRESIDENT OF THE UNIVERSITY OF INDIANA

Appeal

DOES the sound of it reach you? Does the far-away cry from our battle line strike through your vitals? Does that cry make selfish food chock in your throat? Does it make you—if you are barred by age or sex or health from the front battle line—hurry to enlist in the home battle line, quick to serve, quick to sacrifice, quick to obey? Does the shameful petty quarrel for precedence die in you before the deadly peril of our sons and make you glad to trudge, work, fight as a private?

If not, then the time is near when instead of appeal, you shall hear the word of

Command!

This is not a war of armies but of peoples. If you are not of us, you are against us. If you are not in the front battle line nor in the home battle line but slinking in the rear at ease and in safety; if you are fattening yourself with food which is necessary for victory as gunpowder; if you are hoarding wheat for a price which must be paid in blood; if you are playing politics for your own mean advantage when the stake is your country's life; if, capitalist Judas or laborer Judas, you are selling your saviours across the sea for so many pieces of silver—then the time is near when you shall hear, not appeals, but commands.

And back of the commands something more terrible—the dreadful soft footsteps of the mothers searching for the enemies of their sons.

A painter of the last century pictures Napoleon in hell surrounded by ten thousands of furious mothers whose sons he has slain.

And you slinking in the rear at ease and in safety, rich Judas or poor Judas, selling your saviours across the sea for so many pieces of silver—you shall hear the word of military command. And back of that, the dreadful footsteps of the mothers searching for you.

"Progress", the Campbell Institute Volume

A Paper Read Before the Disciples Congress, Indianapolis, April 12

By W. C. Morro

Professor in Butler College

Final Installment

WHAT are the outstanding features of the program which this book, "Progress," proposes for us?

First, it is comprehensive. It points to the religious value of art, of science, of philosophy, of literature, as well as of ecclesiastical organization and of religious forms and teaching. It sees the church as a mighty spiritual force, the eternal inspirer of the changing forms and organizations which are rendering service to stricken man. It bids us see in the disturbances which have threatened the peace of our Zion, but the manifestation of an universal spirit which, working through mysticism, metaphysics, Biblical criticism and a score of other channels, is leavening by its influence the philosophical, scientific and the religious world,—Catholic, no less than Protestant. Progress for the Disciples is but a small segment of a mightier Progress for the whole world. They differ merely in scope and compass; in essence they are identical.

Again this message is full of hope. Not one note of pessimism is sounded in the whole volume. It is rather an optimistic, jubilant, confident state of mind which sets for itself the task of telling us how to attain higher things. This is not the best of all possible worlds, for it has sin within it and sin manifests itself in many forms, but it is on the way to becoming a much better world. The task is enormous and each year makes more apparent the immensity of the task, yet all of the mighty forces of God aid in achieving it. Rev. J. M. Philputt says: "We are feeling instinctively the tremendous weight of the task before us. Can the warring nations be reconciled to one another? Will Christianity prove equal to this gigantic task? The Day of Judgment has come and who can abide the day of His coming? If its unquenchable fire does not burn up our religious vanities, and separate the essential from the non-essential, there is no hope for us. But we believe there is vitality enough left in the church to discern in this day of judgment also a day of high opportunity" (p. 123). Rev. O. F. Jordan closes his paper with this sentence: "In the teeming life of metropolitan centers will arise a fresh interpretation of Christianity which will seize New York and Chicago with the power that Christianity once had in the imperial city of the Roman empire" (p. 145).

These are some sentences from the paper of Rev. P. J. Rice: "When one thoughtfully reviews the situation as it presents itself today he is likely to be swept by two conflicting emotions. One is the emotion of despair. The surveys that have been made and the work that has been undertaken serve to reveal the herculean proportions of the task before us. Instinctively one asks: Is it possible for us to hope? Will the Kingdom of God ever be established on the earth? . . . But this emotion (of pessimism) is met by another—the emotion of hope and confident courage. Something has been done and much more is certain to be done. Progress may be ever so slow, still there is progress. . . . There is reason to believe that the world is now in the birth throes of a new and better day." He quotes from Robt. E. Speer, "Christ is moving out over the earth with ever enlarging agencies, with ever increasing success, with open and undiscouraged purpose to win the world." In the chapter on the "History of Preaching for Twenty Years," Rev. J. R. Ewers says: "A constantly increasing number of preachers are finding a new joy in their message. The word to describe this new message is *vital*." "Never in the world's

history were there so many sermons that touch men where they live, never so much sympathy for the oppressed, never so much money for philanthropy." More might be quoted to similar effect. I find nothing about the book more remarkable than its living, abounding hope. No one of the twenty writers has a grouch. Agencies for doing the work of the church may be defective, but they will be better. When the Son of Man comes He will find faith upon the earth.

OPTIMISM ROOTED IN FAITH

I think that it is furthermore evident that this optimism is the product of Christian faith. It is rooted and grounded in the conviction that Jesus Christ is and is to be manifested upon the earth as Lord of all. Yet this fact must be taken without argument, or, rather, it must be read between the lines. It must be confessed that in a program which is to lead a Christian church along the road of progress one would expect to find more positive affirmatives upon this fundamental element of the Christian faith. They are not altogether lacking, but they are not prominent. Perhaps the strongest statement comes from the scientist, Prof. Arthur Holmes. He discusses in one section of his paper the subject of "Jesus and Evolution," and reaches the conclusion that "Jesus has become God in a new and more practical sense" and that "Science . . . has invested him with a more wholesome godliness and deepened the mystery of his person" (pp. 279, 280). Rev. J. R. Ewers affirms that there "is nothing in Higher Criticism that detracts from the divinity of Jesus. . . . On the other hand, this method makes Christ more attractive . . ." (p. 261-2). One very striking fact about this book is that there are some quite singular omissions of topics that one would expect to find discussed and not least of these is the lack of strong declaration for the divinity and lordship of Jesus. It is not denied; it is not affirmed. It is not insisted upon; it is assumed.

All of these writers are men of today and accept without hesitation the modern world-view. All of them are frank and outspoken in their advocacy of evolution. The right of Biblical criticism and the value of its contribution is not questioned. They are all of them disciples of progress and glory in the things of today. It can be surpassed only by some tomorrow. They believe in a today that is very conscious of itself and of its own superior excellence and goodness. In its enthusiasm for the present it is intolerant of the past. The errors of the past rise up in judgment against it and condemn it. The present is not the outgrowth of the distant past, but is a new creation. To find the causes for the present and its significant changes, Professor Willett does not go farther back than to "the earlier portion of the half century now closing" (p. 11). Another of the singular omissions of the book is the absence of an expression of any indebtedness to the past. With possibly one exception (Ewers), it is scarcely more than a mild hyperbole to say that while the preacher says in Ecclesiastes that there is no new thing under the sun, to these twenty writers of the Campbell Institute everything under the sun is new. Even those things which had an existence in the past have been made anew by science and philosophy.

SOCIAL PROGRAM EMPHASIZED

The one feature of the Christian program for the regeneration and salvation of the world which receives most emphasis

is the social program or the social task. This is the newest of the new methods of applying the gospel to the world's need and in line with what has just been said about the intoxication of this group with modern methods and modern thought, this emphasis is just what we should expect. The following quotation from Rev. P. J. Rice aptly expresses their attitude: "The new social movement, while it had its inspiration and beginnings earlier, in the work of such men as Maurice and Kingsley, Ruskin and Carlyle, Lamennais and Mazzini and Tolstoi, began to take form and receive expression during the last quarter of the nineteenth century" (p. 156-7). In addition to the article from which the above quotation has been made and which bears the title, "Social Solicitude and Political Reform," there is another which deals exclusively with the social movement within the church. It is by Rev. H. D. C. MacLachlan and discusses the "Evangelical Implications of the Social Task of the Church."

I can scarcely express too highly my appreciation of the excellence, sanity and strong Christian tone of the latter article in its discussion of the aims of the Christian type of social service in contrast with the secular type, and of its motives and methods. This is an age of social activity and the church must see that this movement is charged with the Christian ideals and motives or it will fail in its duty to the present day. I rejoice in the fact that we have here a group of men who see with unclouded eye this need and are leading the church in the way in which it should be led. Moreover, the lure of the political, economic and social movement has not caused them to forget the distinctly Christian message. They do not oppose, but they welcome this secular activity for the good of mankind, and their Christian faith causes them to enwrap it with a heavenly glory.

The discussion of the social movement is not limited, however, to these two articles. Rev. O. F. Jordan discusses the "Tendencies in City Religion" and finds the solution of the metropolitan problem in the socialized church. Professor Frederick E. Lumley gives prominence to Social Reform as a feature of missionary activity. Other phases of the social movement are touched upon by Professor Willett, Professor Sharpe and the four preachers, Rev. J. M. Philputt, Rev. A. B. Philputt, Rev. B. A. Jenkins and Rev. J. R. Ewers. It is not improbable that as much as one-fifth of the entire book is devoted to the social task of the church. The proportion is probably not too great, but this shows how large the social activity bulks in the thought of these men.

CRITIQUE OF THE DOCTRINAL FEATURES

I am interested in the doctrinal phase of this program of progress. I therefore glance through the book to find how this is treated. The one paper which takes this as its sole theme is by Professor C. M. Sharpe and has the title, "The Idea of Doctrinal Progress." There are occasional and incidental references elsewhere, but little is to be found outside of this paper by Professor Sharpe. When, however, we turn to this article with the expectation of finding a doctrinal statement in the larger sense of that word "doctrinal," we find ourselves disappointed. The author warns us that he is to make no effort to catalog convictions as to the outstanding doctrines of the faith. As a matter of fact, his doctrinal progress is limited to the changing convictions on two topics only, namely (1) Who shall come to the table of the Lord? and (2) Who shall be accepted into the membership of the church?

But these two questions, Professor Sharpe holds, are really one. There is first of all, in his paper, an historical discussion which covers the period from Thomas Campbell to the arrival of the latest and the present stage of this discussion. Through all of this period there have been two attitudes: One, the legalistic point of view which seeks for finality and arrives at a static conception; the other appeals to the sentiments of the heart and seeks above all else to fulfill the divine requirements of love. This dualism of head and heart was present in the declaration and address of Thomas Campbell and has persisted through all of our history. The logic of the head has stood for

a closed-communion and a closed-membership to all except those immersed. In the case of the membership it has carried its point; in the case of the communion it has not. The logic of the heart has stood ever for an open membership and an open communion. It won for the Lord's table, but lost for the membership of the church. Now, in the present stage of our changing convictions, this dualism is disappearing in a larger unity. This is made possible by the fact that we come to an appreciation of Jesus from a study of his own life and teachings in which emphasis is placed upon his religious and ethical value rather than, as did Alexander Campbell, from the Jewish conceptions and Alexandrian philosophy of the epistle to the Hebrews especially. From this comes a more ethical and spiritual conception of Christianity and from this in turn comes an attitude of greater freedom towards the formal elements of the Christian religion. This point of view is strengthened and enforced by the social view of baptism. But this same social movement leads us to conceive of the church as a local worshipping body as well as the church universal or the body of Christ. Baptism is therefore to be viewed as the obligation of each member voluntarily assumed to accept the social program of the church as his own.

With this doctrinal statement, as far as it goes, there is very little that need be dissented from. With much of it there can be only agreement. I feel, however, inclined to offer two criticisms. One will be against the entire program, doctrinally considered, of the Campbell Institute, as presented in the book under review and the other will be against one specific point made by Professor Sharpe. I consider the former first.

DOCTRINAL TREATMENT TOO MEAGRE

The doctrinal program of the Campbell Institute is entirely too meagre. I confess to a feeling of disappointment when I turned to the essay of Professor Sharpe, which according to its title was to unfold to us the Idea of Doctrinal Progress, and found that it did not go beyond the question of Baptism with its related questions of open or closed communion and open or closed membership. Are we forever to walk the treadmill? Are we never to escape from the century worn groove? I am aware that the writer of the essay warns us in advance that he will not venture into wider fields, but my question is, Why did he choose the title "Doctrinal Progress," and then arbitrarily limit his treatment to the one topic? Why, for example, did not he or some other writer discuss the modern conception of the Divinity and Lordship of Jesus Christ? Professor Sharpe is aware of the importance of this subject. He affirms that it is the foundation of all that progress which he finds in the matter of baptism.

If, by way of defence, it should be pointed out that this is a topic which is not peculiar to the Disciples, I should reply that neither is the topic, "The Tendencies in City Religion"; nor the "Religious Value of Science"; nor "Mysticism and Knowledge of God." But the failure to discuss this great doctrine is but one instance of similar failure. The book under review does not discuss any of the great doctrines of Christianity. The death of Christ, the doctrine of the Atonement, the Resurrection, Inspiration, Revelation—all of these and other like great doctrines are passed by with at most but scant mention and in some cases with no mention at all. I am in full possession of the fact that this book is not and can not be a systematic statement of all of the things believed by the members of the Campbell Institute. My indictment against it lies in the fact that not one is discussed. Were one only pre-considered, my point would be blunted. Moreover, not one of these writers discusses the value of the Bible or any biblical topic. Eight writers out of twenty present phases of the current social movement, but not one small voice to tell us what is believed concerning any fundamental Christian doctrine or biblical topic! The proportion is not good. Perhaps not less of that, but certainly more of this. I speak of this because I fear that it is a symptom of the real situation among us. I should like to believe and say that we are still a Bible people; that we still regard the Bible as the word of God; that we rec-

ognize it as an unfailing fountain of spiritual influence and power. I should like to think our leaders are rooted and grounded in the fundamental Christian doctrines, without which our Christian activity will become vapid and lifeless sentimentalism. In view of the facts presented, do I go too far in doubting whether I can so believe and think and speak?

DISSENTS FROM PROFESSOR SHARPE

My second point is one of more open dissent from the position taken by Professor Sharpe. With his general discussion and with his method of handling the subject, I find myself in whole-hearted agreement. I find his treatment illuminating and helpful. It is only when he comes to certain definite conclusions with reference to baptism that I find myself taking a position of dissent. He speaks not merely for himself, but for others as well when he says that "Baptism as the initiating rite into the church is not defined by any dogmatic or individual meaning of its own, but purely as a function of the social organism, i. e., of the church" (p. 103). He further on defines the sense in which the word church is here used as the local worshiping body. Hence baptism has connection with the church only. In the hands of Professor Sharpe evolution has become a keen-edged knife with which he has reached in and cut every cord connecting baptism with the person of Christ. We can no longer say "baptized into Christ"; "buried with Christ" and "planted with Christ." Here is where I must dissent from the writer of the essay.

I am not here raising the question discussed by Mr. Morrison in his book on the "Meaning of Baptism," whether immersion-baptism and baptism are identical, though if I were to speak on this subject I should do so with no uncertainty in the conviction that they are one and the same. The question I now raise is that of the spiritual connection of baptism. The functional view of baptism as the rite of initiation into the church is true, but it is only a partial truth. It is not an adequate statement of the whole meaning of baptism. It is clearly expressed in one passage, namely, I Cor. 12:13. But over against this solitary passage are many which speak of it as a means of personal union with Christ. No doubt I shall be told that connection with the personal Christ and membership in his church are very closely akin. This I admit, but the union is not so close as to cause the two entirely to coalesce. Union with Christ is a personal individual act which is conditioned upon faith and is completed and symbolized in baptism. Relationship to Christ does not continue, however, to be merely an individual relationship. In this one comes also into relationship with others and out of this social relationship comes the idea of the church, and baptism has only an indirect and a derived connection with the church. It is this fact which seems to impel me to make much more of baptism than Professor Sharpe

seems to make. The distinction seems to me to be fundamental.

I have but one more word, and this time I speak to you who are members of the Campbell Institute. I have pointed out what seems to me to be the inevitable tendency of your organization as indicated by the volume under review. No person with clear discernment can question but what this will come later if it has not already come. You will become conscious that you have been set for leadership, and in the very nature of the case the majority of natural leaders in the brotherhood will come into your group. Others of lesser powers will become members with you and at times will use this fact as a symbol of power and position to which by nature they are not entitled. Is it not, therefore, inevitable that you will be regarded by many outsiders as a modern order of Jesuits? I do not dread your leadership. I have confidence in you, but for the sake of the larger service you can render, and for the sake of peace rather than friction, even at the risk of making a suggestion which, coming from an outsider, may seem to be gratuitous and an impertinence, may I not ask that you seek some method of merging your group more closely into the larger body of the brotherhood, so as to avoid the peril which I believe must certainly come?

The Christian Century will be pleased to receive from its readers comments on Professor Morro's article or original critiques on the book "Progress." A free general discussion of the issues raised by Dr. Morro will, it is believed, be wholesome at this time.

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" now running in THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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Some Moral By-Products of War

THESE is an old saying running to the effect that "there is the soul of good in things evil." Such a statement belongs to a discarded notion of Providence but there is a fact involved in it that moderns can easily recognize; that is, that there may be a by-product from things evil that brings some compensation. This by-product is not a justification of the "things evil" such as the older saying sought to recognize, but it is a recognition of the fact that there is a persistence of good in humanity and human affairs that evil times cannot crush, yea, that evil times may stimulate and bring into general recognition. The list is a long one, but this article would seek to point out a few outstanding examples.

* * *

Constructive Measures by Government

The Jeffersonian democracy's program sought to free men from the excessive regulation of paternalism; it therefore laid its program on the principle that "the least law is the best law." But we are rid of paternalistic government and hierarchical authority, and democracy now demands constructive cooperative methods by which each may work for all and all for each. Most of the evils we are attempting to remedy in our progressive politics and social reform are the results of an over-swing of the pendulum of Jeffersonian reform and its purging of paternalism from social and political control. We have won individualistic rights and then have carried our winnings into an *individualism* that threatens to be as hurtful as was the old paternalism.

The war demands close cooperation. Democracy must meet the concentration of autocratic efficiency with the efficiency of democratic cooperation. It has taken time to recognize that there could be a cooperation for efficiency in democracy that would equal the tyrannous efficiency of autocracy. Because the Allies could not cooperate closely enough, their enemies have been able to dictate the time and place of the year's fighting and to make this nationalistic individualism so costly of lives that at last the Allies have learned how to get together on a single command.

Both England and America have learned the same lesson in internal affairs; the latter at least has much readjusting to do before its program is as efficient as it must become. We have rushed war orders to industrial centers without co-ordinating the labor and material situation and as a result we have idle labor in one place and idle machinery in another. We quickly took over the railroads and fixed the prices on certain fundamental materials, but we still have the profiteer, the I. W. W. and the uncontrolled middleman. We rushed thousands of workmen to industrial centers to make war material, but provided no houses for them, and we allowed employers who fight unions to refuse to deal with labor near at home, because they would have to recognize the union in doing so, and send west for non-union labor while that at home was idle. Now we are going to build houses (England has spent \$700,000,000 doing so and is planning to spend a billion more); we have appointed an industrial commission that will demand recognition of collective bargaining and an end of strikes, and we will soon be exercising a control over the middleman that will prevent corn meal from costing as much as wheat flour and potatoes from being all but too expensive for the poor to eat in one place, while they rot in another. It is not paternalism; it is all the people, in their organized capacity as a government, reaching out to help each other and get the common task efficiently done.

* * *

Learning the Spirit of Sacrificial Giving

The war demands sacrifice and the stressing of vicarious service. If our cause is just, there was never such opportunity

to emphasize the fundamentals of Christianity, i. e. service and sacrifice. The crying irony is that there are men whose business it is to do it, who will accept exemption and then talk what they justify themselves in refusing to do. Is it not a commentary when strong bodied young men of the draft age take exemption, stay at home and then stand in their pulpits to rhetorically glorify the blue stars of the service flag that hangs in their churches? The comments of the boys in the trenches would sound like Jesus' comments on the Pharisees. But such is the exception, thank God. The average pastor is doing his duty and our seminaries are denuded through their students accepting war duties. The church folk are giving as never before. No one need hold back on human enterprises because war-giving demands so much. The missionary societies of Britain have not suffered loss of income in any such manner as expected. During the civil war those of America prospered as usual or better. They will languish now only through failure to push the enterprise through mismanagement or an unjustifiable timidity. Farmers and business men do the church-joining and church-going and they are not suffering losses in income. The young minister who takes an exemption that no one else can get and then goes on preaching the vicarious sacrifice of Christ loses his own soul; so, too, the Christian who takes the enhanced profits of trade that war brings and keeps the profit in his own purse while the war tragedies cry for help, loses his own soul.

* * *

America's Giving

Americans have not begun to give. If the war goes on our very commendable emotional giving through "campaigns" and "drives" should give way to serious, systematic giving through regular contributions. The "Columbus Plan" may become famous. It is worth every community's consideration. It asks everyone to give so much every month to war funds. Such pledges should be upon basis of income and graduated sharply as the income increases. Moreover, where selfish well-to-do fail to give as they are prospered, pitiless publicity should be given them. The willing should not be penalized by being made to carry the whole burden; it is much more reasonable to penalize the selfish until they assume their share. Our national income this year is more than forty billions. How easily a billion could be provided for war benevolence if an efficient system were applied!

* * *

War Aids in Routing Kaiser Alcohol

The war is hastening the rout of Kaiser Alcohol. It has brought the vital test of efficiency, both industrial and moral, to the temperance issue. Only one state has voted against ratification; in two others one legislative branch refused to act and in one of them ratification is a foregone conclusion (Nebraska). When Massachusetts went dry all but the liquor Bourbons began to get ready for the deluge. The German-American Alliance is broken up and it is found to have been a powerful supporter of the brewer in politics—as the result in Nebraska bears witness; the wet Governor and the eighteen wet Senators had been endorsed by that Alliance. But Nebraska voted for Wilson by over 40,000 and the Governor crept in by only one-sixth that vote. As the state is dry there is no doubt of the ultimate victory; the House was overwhelmingly for ratification. It is gratifying to note that 79 per cent of all the legislators voting have voted dry. France and England and America have cut out all alcoholic drinks and beer production has been cut in two. Lloyd George promises the Free Churchmen of England that when the question becomes "bread or beer," beer will go. One might think that it would pay to let it go before it gets to that tragical point.

ALVA W. TAYLOR.

Books

GOD AND THE WAR. By Archdeacon Paterson-Smyth. Englishmen of all the lands where that language is spoken have been called to pass through a very gloomy valley during these years of the war. If anyone needs proof that Christianity has not failed in the stress of the great conflict, he has only to read some of the stirring messages that are taking form in the crucible of the struggle. Of such messages this book is an example. Such subjects as the problem of evil, the problem of suffering, the sympathy of Christ, and the men who died at the front, are dealt with in a straightforward way that wins the readers' attention and comforts their hearts. One understands better after reading sermons like these why Canada has sent forth her finest sons in such unstinted measure to fight for England and humanity. (Doran, \$1.)

PRAYER IN WAR TIME. By Sir W. Robertson Nicoll. The editor of the British Weekly is always worth reading, and never more so than when he is writing on the two themes that just now are filling the hearts of the best men on both sides of the sea,—war and religion. These short chapters have already appeared as leading editorials. But they are serviceable in this collected form. The meaning of prayer to those in distress, both at the front and at home, is made clearer by the experiences of months like these, and may be made still more luminous by the judicious words of one who has skill in the interpretation of Holy Scripture. Certain phrases in this book, as well as some of the titles of chapters, will stick in the mind. They will do more than that,—they will comfort sore hearts. (Doran, \$1.)

THE GREEK QUESTION. By Auguste Gauvain. That the Allies have made some very serious blunders in the present war is not to be doubted. Gallipoli and the Isonzo are witnesses on the military side. But there have been some diplomatic blunders that were even more serious and equally without excuse. The treatment of Russia in the first days of the revolution is an instance. And another is the folly of treating the Greeks who were the real friends of the Alliance with scant courtesy, and cultivating with assiduous deference the royal family, which is notoriously pro-German, and has been the outstanding obstacle to the progress of Greek activity on the side of the western powers. Through all the events of recent months the one man who has stood valiantly for the Allies against the most insidious and venal pro-Germanism has been Venizelos. He is the old man eloquent, the most loved and trusted of Greek leaders. It is due to him and the long struggle he has made that at last Constantine I has been driven from the throne, and the affairs of state have been put in the way of amendment. This book, written by a former minister of France at Athens, is a clear statement of recent events. (Oxford University Press.)

OUT THERE. By Charles W. Whitehair. The war comes very close home to one who reads this book, or has heard its author speak of his experiences. He is a "Y" man who has seen service on most of the fronts. One knows in general what a marvelous work the Association is doing for the men, but never so well as when it comes in the form of a recital like this. You can visualize the ministries of these helpers of the army as they hand out the last bits of nourishment before the boys go into the line, and meet the long procession of the "walking wounded" as they painfully follow the white posts on the way back from No Man's Land. The off-time amusements of the men, the singing in the hut meetings, the gallantry in action, the scenes in the hospital, all are told with skill and vividness. Most of all one catches a glimpse of the spirit that has made these soldiers of the Allied Army invincible. Pride in our boys deepens in the reading of such a book. (Appleton, \$1.50.)

YOUR BOYS. By Gipsy Smith. The eminent evangelist has recently been serving as chaplain at the front, and this book is the record of some of his experiences and impressions. In reading it one feels that he has seen something of the actual daily and nightly life of the camps, the hospitals, the firing line and the Y. M. C. A.

huts. Very human and moving are some of the pages. You cannot help being happy in the midst of all your anxiety about the boys that there are men like Gipsy Smith there to keep them in spirits, and true to themselves and God. (Doran, 50 cents.)

THE SECOND COMING OF CHRIST. By Rev. S. P. T. Prideaux. This interesting book on a subject of very widespread concern at the present time is chiefly valuable for its wealth of citation from the extra-canonical literature in illustration of familiar words of Jesus and the apostles on the general theme of the Last Things. The thesis maintained with reverence and clear reasoning is that the Second Coming of Jesus was realized in the gift of the Spirit at Pentecost, and in the continuous bestowment of the Spirit through the ages. The writer shows plainly enough that most of the New Testament writers believed that the Master was soon to return to the earth. But he thinks that there is evidence of a variation and extension of this view to include a longer period. The discussion is admirable and illuminating. (Dutton, \$1.)

PRAYERS FOR TODAY. By Samuel McComb. Discerning readers of recent literature have learned to look with appreciation for the writings of this man, either in book or magazine. And they are not likely to be disappointed in the quality of his work. In this little volume are gathered nearly a hundred brief prayers on themes vital to the Christian life in days like these, and in connection with each there is a short meditation gathered from a writer of note. It is full of the sort of spiritual food needed for

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the nourishment of the devotional life. The kind of book one wishes to keep on his table for a few last moments at night. (Harper, \$1.)

AMERICA AMONG THE NATIONS. By H. H. Powers. Among the books which the great war has stimulated we have read none that is more thought-provoking than this. It follows in the wake of Professor Powers' earlier volume, "The Things Men Fight For." Both deal in an informing manner with present international situations. The thesis of the present volume is that the United States has always been an imperialistic government, aggressive and unscrupulous in taking larger territory when occasion offered, and that such is likely to be the case until the end of the chapter. Therefore we must not hesitate to arm and meet the present and all other emergencies in the spirit of a masterful people. Professor Powers' misreading of all the earlier portion of our history is astonishing in so well-informed a writer. No doubt there has always been a party of aggression in the councils of the nation. But to find in the current of American history justification for such a theory is without excuse. The refuting facts are found spread all over the pages of this same book. More than this, the reasons for our more recent departure from our traditional policy of isolation and non-interference are to be found in the aggressive conduct of Germany in this hemisphere, a fact to which Professor Powers calls serious attention. The book is full of well-gathered facts, even if these facts are not always well interpreted. It is worthy of a place in the "war library" of such as wish to have a full view of the present situation and its manifold involvements. (Macmillan. \$1.50.)

THE PROTESTANT REFORMATION AND ITS INFLUENCE. A series of papers delivered in connection with the recent General Assembly of the Presbyterian Church at Dallas, Texas. It covers in its various statements many aspects of the Reformation, and the influences which it has released in the four hundred years since Luther's time. Some of the most notable men in the Presbyterian Church discuss the themes included in the treatment. It is a convenient summary of Reformation principles. (The Westminster Press. 50 cents.)

TO BAGDAD WITH THE BRITISH. By Arthur Tillotson Clark. The war has made us all in some measure aware of the far-stretching schemes which Germany planned for the conquest, commercial and peaceful if possible, aggressive and military if necessary, of the Orient. One of the most important of these was the railway approach to India, by the line from Constantinople to the Persian Gulf. In large measure this has been completed. Its usefulness is, however, seriously compromised by the British occupation of lower Mesopotamia, reaching now as far north as Bagdad. This territory has been lost and rewon during this war in one of the most exciting series of exploits associated with any of the war zones. Mr. Clark is a Princeton man, who left his student work to take service with the Y. M. C. A. in the far east. It was a part of his good fortune to be in most of the severe campaign for the recovery of the lower stretches of the two rivers. And what he saw in those memorable days that ended with the capture of Bagdad he makes his readers see in these pages. He doesn't know all his facts, but he uses such as he has with skill, and imagination is not an obstacle to a worthwhile narrative. One will finish the reading of this book with at least a clearer idea of the place of lower Mesopotamia in the British Empire than he had before. The pictures of soldier life and of Association activities are admirable. The tributes to the character of the British "Tommies," their hardihood, their obdurate courage, their stern discipline, and their masterful ability to "carry on" in the face of any odds, are among the best things in the book. (Appleton. \$1.50.)

RISE JAPAN. By Jabez T. Sunderland. American people cannot know too much about Japan in times like these, seeing that she is our nearest neighbor across the narrowing Pacific, and at the present far nearer to us in ease of approach than either of our other great allies in the world struggle. Many voices have been raised to proclaim the menace of Japanese designs on America and her interests. Are these true interpretations of present conditions in the Orient? The author of these chapters, a Unitarian minister

and a careful student of religious and social conditions in different lands, undertakes to answer this question as the result of recent journeys in that part of the world. The verdict is constructive and reassuring, not, however, without suggestion and warning. The value of the book lies in the appreciative and generous, although discriminating, attitude which it takes toward the most remarkable people of the far east. The discussion covers the relations of Japan with America as a whole, with California, and with the Philippine Islands, as well as with China. In our opinion this last item needs far more serious and deep-going treatment than is given it. But the other chapters are illuminating and satisfactory. (Putnam. \$1.25.)

FLOOD TIDE. By Daniel Chase. In these days of war and commotion a quiet tale that deals with the deeper human problems is refreshing and strengthening. The hero of the story is a dreamer who wins success at the cost of his ideals. How he finally emancipates himself from what the world calls success is charmingly told. The story ends well and leaves a delicate aroma afterwards. It is well written and wholesome. (Macmillan. \$1.50.)

OVER THERE. By Hector MacQuarrie. The author of "How to Live in the Trenches" has been sent over to America to assist in the British publicity campaign in this country and he writes a book telling his impressions of America. It is in the familiar vein and is chiefly concerned with the more obvious phases of our national character. The author avows as his purpose the desire to amuse his readers and to cement a little closer the friendship of British and Americans. He has probably succeeded in both aims. (J. B. Lippincott Company. \$1.35 net.)

THE CROSS AT THE FRONT. By Thomas Tiplady. Still another, and a very worth-while book from the trenches. The author has been with the English soldiers in the thick of the fight, but in this book he writes of his experiences as a field-chaplain on the western front. For this reason, and because of the interesting style and human interest of the book, it will be of very great interest to ministers and other religious workers. It is worthy of comparison with "A Student in Arms." The publishers say that they had closed the list of their publications for this year, but they confess that when the manuscript came in on a late mail they were compelled to revise their plans to take it in. (Revell, New York. \$1 net.)

MEN IN WAR. By Andreas Latzko. No more vivid pen picture of the horrors of war has been produced than this series of sketches from the hand of an Austrian officer. There is all the horror of a Poe tale, but also the realism of a Zola. The realism is shown in the picture of the poor crazed soldier who kept shouting from behind the bars that confined him, "Man-Salad." Another chapter represents a dying officer with the hallucination that all the soldiers had had their heads screwed off and a phonographic record put on in its place, which played continually the national air. By this means our author describes the replacing of the individual mind by the group mind and thus illustrates the folly of war. The book is evidently given to the public to discourage the practice of war. The service of the book will be great in the coming days. (Bonif & Liveright. \$1.50 net.)

THE WORLD WAR AND THE ROAD TO PEACE. By T. B. McLeod. Pacifism is taken to task in this book and its fallacies displayed. The legalizing of the teaching of Jesus into a pacifistic pronouncement is shown to be an arbitrary choosing of some texts and the rejecting of others. The author hopes for a permanent peace which shall be established by international law, but thinks that right now we must fight for it or never have it. (Macmillan. 60 cents net.)

THE PSALMS AND OTHER SACRED WRITINGS. By Frederick Carl Eiselen. The author of this admirable volume is Professor of Old Testament Interpretation in Garrett Biblical Seminary. The work is the third volume of a series that covers the Old Testament. The present one deals with the books in the third collection of the Jewish Scriptures, called by the editors, "The Writings." These embrace the Psalms, the Wisdom books, the biblical romances of Ruth and Esther, and the priestly histories. Professor Eiselen has already published the volume on the Pentateuch, and will presently

issue the one on the Prophets. The present book covers some of the most difficult portions of the Old Testament, where the questions which criticism has raised emerge on every page. Yet the treatment is in a very high degree satisfactory. The author shows himself fully aware of what has been done in the field he is tilling, but is untouched by mere dogmatism. The best that biblical scholarship has achieved is given full recognition. Yet the treatment is everywhere constructive rather than radical. This makes the work eminently worth while for the pastor and Sunday school teacher. It is in every way admirable. (Methodist Book Concern. \$1.75.)

ULTIMATE IDEALS. By Mary Taylor Blauvelt. A series of thoughtful and stimulating essays on a few of the beatitudes that seem at first glance quite inconsistent with our modern commercial and clamorous age. The author is a teacher of experience, and her treatment of the themes is the result not of formal exegesis, but of practical contact with life. (Sherman, French. \$1.)

SERMONS. By George Swann. Twenty discourses on various phases of the Christian life. (Progress Printing Co., Owensburg, Ky. \$1.)

THE MOUNT OF VISION. By Bishop Charles H. Brent. A series of Lenten meditations on themes connected with the present hour. The author is the Protestant Episcopal Bishop of the Philippine Islands. The book was written at the request of the Bishop of London, and is full of the spirit of fine and discerning faith in the deeper things of life, which cannot be jostled or overborne by the tragedy of war. Particularly suggestive is the use made of certain portions of the Book of Revelations. (Longmans, Green. \$1.00.)

THE SOUL OF DEMOCRACY. By Edward Howard Griggs. A score of brief chapters devoted to matters connected with the present war situations. The author is a lecturer of note, and his presentation of public questions is always worth careful attention. These essays are stimulating without being technical. The struggle for democracy is recognized as the motive of the present upheaval. But democracy has many phases beside the governmental one. It must be more carefully thought through than we have taken time to do as yet. In fact, we are only beginning, as a result of the war, to take inventory of the progress which democracy has made in the past, and of its implications in the development of a new social order in the future. It has its menaces as well as its promises.

But the latter are the more inspiring as their full meaning is understood. (Macmillan. \$1.25.)

THE EXCEPTIONAL EMPLOYEE. By Orison Swett Marden. Here is the ideal gift for that youthful friend of yours who is just entering the world of business. It will prove a stimulus toward the highest attainment in that field, and toward the building of a worthy character as well. (T. Y. Crowell Co. \$1.25.)

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The Sunday School

Our Cross*

IN THE seminary we used to study the theories of the atonement. There was the governmental theory, the substitutionary theory and the moral influence theory, and I know not how many others. It was all a very dry and listless performance—the cross was far removed. But we all felt, at least I did, that down deep under all these theories was a great



Rev. John R. Ewers.

fact—a brave life given for a cause—a brave life that knew no compromise with evil—a brave life that suffered for others.

Ah, how that cross idea comes to the fore today, when out of our homes and out of our offices and out of our churches march our choicest young men. Just this moment one of my young men left the study. He is home on a four-day vacation. His sister and his sweetheart were with him. He goes back tomorrow night—and when will we see him again? Brave, clean, devoted—his life given to a cause—going to France to suffer for his country—willing to die rather than that the German Devil may win.

Suffering, sacrifice, the cross—well, we are just beginning to understand what it means. How silly the theories about the atonement! How divine the devotion of modern days! How splendid the idealism of America! Business men say they are not working for money now. They don't care how much the government takes. They figure out no deteriorations in property so that the government may get a big slice of the income. "I do not expect to save one dollar during the war," says one of our men. This is good evidence—when the money motive is touched something has happened. A man is not forfeiting his life who has this new idea. He is not trying to gain the world, but to gain his soul.

Many are finding their souls in these days. Did you see that best cartoon of this war? The Kaiser was lifting a sword above the head of King Albert of the Belgians. All about were burning homes and murdered women and children. The Kaiser is saying: "And so you see, Albert, you have lost everything! I" To which Albert is replying, "Except my soul!!!" Young men are finding undreamed of heroisms in their natures. Young women are finding unknown devotions in their lives. Mothers are rising to new levels of love. Wives are surprising themselves at their own bravery. Fathers are living grander lives. Pastors are touching new heights. I heard Dr. Hillis tell of a French wife who, with a four-year-old boy, had gone to the station in Paris to welcome home her wounded husband.

*This article is based on the International Uniform Lesson for May 12, "Jesus Faces the Cross." Scripture, Mark 10:32-52.

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They stood at the gate, looking through the iron bars. The man died as they were lifting him from the car and the wife gazed upon his features, pale in death. Lifting her eyes she sobbed, "I am only his wife, France is his mother."

Blood! Without the shedding of blood there is no remission. It seems so, does it not? Some must suffer vicariously. Some must die that others may live. The Cross; no longer a golden symbol on a beautiful leather prayer-book; no longer a sign upon a high steeple; no longer a mark of some certain sect; no longer a matter for theological debate—but a fierce, homely, crude, bloody fact!! A necessity. Always the cross has stood at the center of our system. We have some way talked about it better than we knew. Intuitively we have felt its truth. But today we can see the fact plainly. The cross becomes the dynamic of our faith. "Greater love hath no man than this, that a man will lay down his life for his friend." Jesus humbled himself, became obedient even unto death, yes, the death of the cross. (Phil. 2:8.) Thus he became our Saviour—and there could have been no other way. There is a strange power in being faithful unto death. There is unbounded inspiration in the cross of Christ. There is unlimited sympathy in that cross. How close it is coming to thousands of lives today! And remember: Jesus must not bear the cross alone. There is a cross for me, for you. God makes us faithful unto death.

JOHN R. EWERS.

The War

A Weekly Analysis

AFTER a lull in the great battle, made necessary by the immense losses of the enemy, von Hindenburg last week resumed his efforts to drive the British from the ridge positions in Flanders and open the way to the channel ports.

A measure of success attended his efforts, and an exceedingly awkward situation was created by the capture of Mont Kemmel, the height dominating the approaches to Ypres, and the hills to the west of it on which the British, aided by the French, have been making a stubborn defense.

The price paid for Mont Kemmel was tragic in the number of casualties suffered by the enemy. The allies, doubtless, lost heavily in defense, but not so heavily as the storming forces that were compelled to advance up the rather steep incline and capture the crest. The courage and devotion of a French regiment that held the crest until it was wiped out will live in history.

At the hour of writing the enemy has been unable to develop his success. North and west of Mont Kemmel, and on the front extending from the hill to the Ypres-Commines canal, he has been repulsed in his effort to drive toward Ypres. The Ypres salient, however, has become most uncomfortable for the British, and by the time this reaches the readers one of two things will have happened in all probability. Either the enemy will have been driven from Kemmel, or the salient will have been abandoned.

There is a limit to the sacrifice of reserves that Foch will make to save Ypres, because its tactical value is not nearly so great now as its moral value. The abandonment of the ruined city would enable the British to shorten their line, and so to strengthen it; but it would bring vast satisfaction to the enemy civilian population and the rank and file of the army because Ypres has been so often the scene of German defeats, and is looked upon as the British Verdun. This stimulus for enemy morale is to be avoided if possible.

As long as the British hold the heights west of Kemmel there is no great danger of a German drive to the channel. These heights will be held by the free employment of reserves if necessary.

On the Amiens front the enemy efforts have been frustrated. Terrific fighting has raged in the vicinity of Villers Bretonneux, which the British lost and recaptured, and a little to the south at

Hangard, a village that has changed hands a dozen times or more.

The significant and encouraging thing is that General Foch is forcing von Hindenburg to fight according to a plan quite other than that projected by the enemy command. The eagerness of the Germans to restore the war of movement—battle in the open—has been futile. They are now fighting positional battles on purely tactical lines, and the original strategic scheme has gone by the boards.

The plan of separating the French and British armies has been made practically impossible by the interweaving of the French and British troops, and command at the point of junction, east of Amiens, has been unified under a French general, thus lessening the danger that might arise from the meeting of divided spheres of authority.

American troops have taken part in the struggle on the Amiens front, and we shall doubtless hear more of them before long. It is probable, however, that most of them are being held with the army of reserve, the existence of which but little depleted has been recently confirmed officially.

To the lay reader 3,000 miles away the situation looks less hopeful than to the men on the field. As a matter of fact, no vital point has been lost, and the most serious perils have been effectively met. Patience is the need of those who watch—patience and confidence in the wisdom of Foch and his colleagues.

S. J. DUNCAN-CLARK.

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A Department of Interdenominational Acquaintance

Sir George Adam Smith On War Mission in This Country

MANY distinguished British guests are in this country at the present time, but few of them are so interesting to the religious public as Sir George Adam Smith, the well-known Old Testament scholar. He has been in America before, lecturing before some of our leading schools for theological training, and is known for his scholarly work in such books as "The Historical Geography of the Holy Land" and "The Twelve Prophets." He is now principal of Aberdeen University and has been very active in the war services of his country. Sir George Adam Smith opened his campaign in America with an address in Boston, April 30. He appeared there on the same platform with



Rev. O. F. Jordan

Ex-President Taft. He will travel across the continent, his dates in Chicago being May 23-28. Sir George Adam Smith has lost two sons in the war.

Relations With South America Better, S. G. Inman Reports

Rev. Samuel G. Inman, executive secretary of the Committee on Cooperation in South America, declares that the old prejudice in South America against North America is dying out and that there is an open door there. His text book, "Christian Cooperation in Latin America," will be used at a number of the young people's conferences this summer.

Gypsy Smith Visits America

Gypsy Smith, the famous revivalist of Great Britain, has been serving in the trenches and is now in America speaking on his experiences. He will visit Chicago on May 13 and speak in the Billy Sunday tabernacle while Billy Sunday is engaged in another city.

Minister Champions Knitting in Church

The Puritan attitude toward the Christian rest day is getting a severe strain in these war times. Some women feel that it is wrong to knit on Sunday and others think it wrong not to knit. The Rev. W. E. Bowers preached in his church in Wilmette, Ill., recently and advocated knitting during the Sunday services in the church. He urges, however, that the woman who knits in church and then spends the afternoon of the next day at a card game or at a theater is a downright hypocrite.

Union Building at Camp Dix

Camp Dix, Wrightstown, N. J., now has a church building for the use of the various denominations represented in the camp. First the Episcopalians placed their chapel at the disposal of the orthodox bodies, and later four of the larger denominations erected a building by the side of the chapel for the daily use of the camp pastors in their service to the soldiers. The idea has proved a fruitful one, for such union buildings are going up in a number of places.

A Quaker Becomes an Episcopalian Because of War Issues

Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, resigned from the Society of Friends not long since and was confirmed by the Bishop of Pennsylvania (Episcopalian). The reason of his change in ecclesiastical affiliation is his dissent from the

Quaker position on war. At a luncheon at which Sir George Adam Smith was present he declared that George Fox had not been able to anticipate the present world situation.

Dr. Alexander Wyte Resigns

One of the best known figures of the Scotch clergy is Dr. Alexander Whyte, who for most of his life has been pastor of St. George's United Free church in Edinburgh. For the past ten years he has added to his other duties the presidency of New College. He has recently resigned the college position, though he retains his pastorate. The other United Free church college at Glasgow is also without a head at this time. Dr. Clow is proposed as head of the Glasgow school, but no successor to Dr. Whyte is yet under contemplation. Dr. Alexander Whyte is a well-known mystical writer.

Thinks Doctrine of Apostolic Succession Over-Emphasized

A recent issue of the "Living Church" (Episcopalian) asserts that the placing of the doctrine of the apostolic succession of bishops in the Quadrilateral was a mistake, not because the doctrine is not true, but because it was over-emphasized. The catholic conception of the church is indicated by this paragraph: "But the unity of the church is also sacramental; and it is an eternal union, not limited by time; a blessed company of all faithful people, be they living or dead. These notes of the church are wholly lacking in social organizations that are based on efforts to improve temporal conditions, devoid of any life-giving sacrament and recognizing no communion with those who have gone before. The socialistic sense of brotherhood, much extended beyond the class consciousness that limits it among socialists, must be combined with the spiritual fervor and sacramental energy of the church before we can really have such a unity as would conquer divisions. Today no communion in the Christian world presents this characteristic; hence, no communion, in itself, adequately represents the Mind of Christ. We also, without 'separated brethren,' are schismatics, because we are not permeated throughout with the love of the brethren."

Prepares Ritual for War Use

Rev. W. B. Millard, secretary of the Chicago Church Federation, has prepared a service to be used in connection with the hanging of the service flags in the churches. It is a ritual of consecration of our sons to the cause of the nation in the great war and recites the causes and objectives of the struggle. The church federation has had printed a considerable supply of the ritual for free distribution among the churches.

Will Give Away Tithing Pamphlets

The Layman Publishing Company of Chicago is distributing Dr. Robert E. Speer's pamphlet on "proportionate giving" to any congregation that will put on a campaign in behalf of the movement. Dr. Speer is secretary of the Presbyterian Board of Foreign Missions.

Federate Presbyterians and Reformed

The Federal Council of the Churches of Christ of the Presbyterian and Reformed faith met in the Witherspoon building, Philadelphia, March 19 and 20. There are five ecclesiastical bodies in the federation. Dr. T. H. MacKenzie of the Reformed Church in America was elected president to succeed Dr. C. S. Cleland of the United Presbyterian church. A start was made to secure closer co-operation between the missionary boards of the two bodies. The constitution was under discussion and it was decided that the delegates should be elected by the superior judicatories of the bodies represented.

O. F. JORDAN.

News of the Churches

War Camp Community Service at Augusta, Ga.

Howard T. Cree of Augusta, Ga., has been the moving spirit in the organization and maintenance of the War Camp Community Service of that city. In recognition of his ability and success, the War Department Commission on Training Camp Activities recently made a request upon the church there that he be released for six months' service elsewhere in a similar capacity, but the church voted unanimously to retain their pastor in view of the difficulty of securing some one suitable to fill his place and the fact that one of the largest training camps, Camp Hancock, is situated at Augusta, furnishing Mr. Cree with a large opportunity for war service. The press of the city was particularly complimentary to Mr. Cree in expressing the pleasure of the community that he was not to leave. He is now serving his fifteenth year with the congregation, establishing a new record of pastoral relation for that section of the southland among the Disciples. The Soldier's Club, of which Mr. Cree is chairman, and to which he gave unstinted service, is said to be one of the best equipped and most satisfactory in the country.

Some Figures of Central Church, New York

All Disciples are interested in the progress of the very difficult and very important work at Central church, New York, to which Finis Idleman ministers. The following figures were presented at a recent board meeting: Total active membership, 447; total regular weekly contributing members, who contribute to the current expense fund, and to missions under the duplex envelope system, 258; number contributing to current expense only, 56; total regular contributing members, 314; total weekly contribution to current expense, \$206.91; total weekly for all, \$277.35; additions to membership last month, 21; by letter, 10; statement, 8; confessions of faith, 3.

Community Church Program at Weaver, Iowa

The community church at Weaver, Ia., is planning to put on a community program late in May. Paul B. Rains, northern district Bible school superintendent, is working with the local board toward that goal. The program proper begins Sunday, May 26, with special services morning and evening and a basket dinner at noon. On the succeeding Monday, Tuesday and Wednesday afternoons Superintendent Rains will hold Bible school conferences with the officers and teachers of the school, and each evening special messages pertaining to the church and community life will be delivered. The entire program will conclude with special demonstrations on Memorial day, May 30, on the afternoon of which a special patriotic program will be carried out, concluding with a message by J. O. Boyd, a prominent lawyer and Disciple, of Keokuk, Ia.

* * *

—When David N. Wetzel closed his work at Pittsfield, Ill., all of the churches dismissed their services and attended the farewell meeting at the Christian church. The official board read an expression of recognition of their departing pastor's

faithful ministry, his interest in civic affairs, his service in all phases of war work and his pulpit ability. Mr. Wetzel began his new work at Second church, Bloomington, Ill., April 21. This church has had but two pastors since its organization in 1902: J. H. Gilliland, of sainted memory and Stephen Zendt, who is now leading the church at Galesburg. At the installation service for Mr. Wetzel at Bloomington, E. A. Gilliland, of Normal, Ill., church gave the charge to the official board; Edgar D. Jones, of First, Bloomington, to the church; and T. T. Holton, an elder of Second church, to the pastor. Secretary H. H. Peters offered the installation prayer.

—Thomas A. Boyer, of First church, Richmond, Cal., held a special service on last Sunday evening for the Richmond lodge of Elks. The members of the lodge, with very few exceptions, were present at the service. Mr. Boyer holds the position of chaplain of the Richmond chapter of the Elks.

—Secretary J. Frank Green supplied the pulpit at Lansing, Mich., through the past months; M. H. Garrard is now leading the church there.

—Pastor C. W. Freeman, of Harrisburg, Ill., has a new patriotic song out entitled, "Uncle Sam and Aunt Columbia."

—W. C. Ferguson, the new state leader of Mississippi Disciples, reports eight additions to the congregation at Vicksburg during two weeks, besides the secretary and his wife. Mr. Ferguson attended the Atlanta, Ga., Men and Millions conference April 26.

—The church at Carthage, Mo., led by C. H. Swift, is cooperating in a union revival held there by W. E. Biederwolf. Mr. Swift reports excellent results.

—Professor E. E. Snoddy delivered an address at Cynthiana, Ky., in behalf of the new Liberty loan.

—W. E. Ellis, of Paris, Ky., has been on a speaking tour through the west, in the interest of the Liberty loan; J. D. Armistead, of Cynthiana, filled his pulpit on one Sunday, Homer Carpenter in turn substituting at Cynthiana.

—Henry P. Atkins expects to be back in his pulpit at First church, Mexico, Mo., on next Sunday, after a month spent at Camp Funston, Kan.

—George B. Stewart, of Dayton, O., paid THE CHRISTIAN CENTURY a visit last week. Mr. Stewart is considering doing some chautauqua work.

—R. L. McQuary, who is with the 333d Heavy Artillery, has been spending ten days at Camp Grant in behalf of the third Liberty loan.

—Sixth District, Missouri, has a new publication with the attractive name, "Our Task." It is edited by J. B. Welton.

—The church at Mokane, which is led by George Buckner, Jr., is featuring the following special occasions: Patriotic day, Hoover night, Railroad men's night, Fathers' night, Old people's day and Mothers' day.

—W. N. Briney, of Broadway church, Louisville, Ky., is leading in a series of meetings at Winder, Ga., where Richard W. Wallace ministers.

—Victor M. Hovis has accepted the work at Craig, Colo.

—M. H. Fagan closed his work at Corvallis, Ore., April 1.

—Harry M. Wilson is the new leader at Forney, Tex., succeeding Eustace Thompson there.

—Twelve thousand people heard a patriotic address at Bowling Green, Ky., delivered by the eloquent E. L. Powell, of First church, Louisville.

—Vaughan Dabney, at one time pastor of the church at Oakland, Cal., has gone to France for war work.

—S. M. Martin has completed thirty years of service as a minister and evangelist.

—H. E. Beckler has resigned from the pastorate at Longview, Tex., to take up religious work at Love Field, in Long View—an aviation camp of the Government.

—After a twenty years' service as minister at Shreveport, La., Claude L. Jones has been given by his congregation a leave of absence for a year, in which time he will serve as stewardship secretary for the Texas Missionary Society.

—Edgar DeWitt Jones' series of evening addresses on war camp topics are proving exceedingly popular. He has given three of these addresses at First church to packed houses, and has also spoken on his recent cantonment experiences before Rotary and Consistory clubs, various social clubs, etc., and has been compelled to decline several invitations to speak.

—W. B. Clenmer, of Second church, Rockford, Ill., writes that the recent organization of a women's union at Central church by Evangelist Crayton S. Brooks was alone worth the effort of the recent meeting held there. Fourteen members were added to the congregation during the fifteen days of services.

—District evangelist O. C. Bolman, of this state, has been reorganizing the

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work at Kilbourne, which had no minister, almost no Bible school, a church debt and but forty-five members. The auditorium was filled at the recent evangelistic meetings held by Mr. Bolman, several members have been added to the congregation, the Bible school has been reorganized, a minister employed, and plans are afoot to put the church out of debt.

NEW YORK

CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—The recent evangelistic series at Central church, Huntington, Ind., resulted in the addition of 104 members to the congregation; the pastor, E. W. Cole, held also a week's preparatory services. Many of the new members are young people of the Bible school. Mr. Cole has just observed, with his congregation, the twenty-fifth anniversary of his entrance upon the ministry. On the anniversary occasion, Mr. Cole spoke on "The Faith of a Man Who Has Been Twenty-five Years in the Ministry," and "The Dangers of the Middle Passage." Ten years of Mr. Cole's years of service have been spent at Huntington. The Huntington congregation presented him, in token of their appreciation of his work, with an elegant tea-service.

—A very live school of methods was held at Central church, Peoria, Ill., last week, the faculty consisting of Secretary H. H. Peters; Miss Hazel Lewis and Miss Cynthia Maus, of the national society; and Garry L. Cook, of the Indiana state organization. Secretary Peters presented the studies in the Bible, Mr. Cook gave courses in pedagogy and

adult work; Miss Maus considered the work of missions and gave instruction in secondary department; and Miss Lewis's themes were organization and the work of the elementary department.

—Burris A. Jenkins gave his address on "Facing the Hindenburg Line" at Chillicothe, Mo., under the auspices of the women's committee of the local branch of the National Council of Defense.

—F. B. Elmore, of Chillicothe, Mo., will assume the pastorate at Christopher, Ill., in June. Robert Horne has accepted the work at Carmi, Ill.

—Edgar C. Lucas is now leading at Whitehall, Ill.

—D. H. Shields has been giving talks on his experiences at Camp Sheldon, at Hattiesburg, Miss. "Capacity audiences" at his church—Kokomo, Ind.—are reported.

—Since returning from Camp Taylor, Louisville, to his pulpit work at Third church, Danville, Ill., B. H. Bruner is called upon frequently for special addresses on his experiences at camp.

—Herbert L. Willett, Jr., prepares the Oriental lesson notes on the uniform Bible school lessons for the Sunday School World, published by the American Sunday School Union, Philadelphia.

—C. J. Adams is the new leader at Rossville, Ill., Fred Spainhour at Carlock, Ill., and George J. Huff at Second church, Danville, Ill.

—One of the leaders at Richmond Avenue church, Buffalo, N. Y., writes that "there is every indication that Ernest H. Wray will fully sustain the position of the former pastors of the

church." There were 26 members added to the congregation through the three weeks' meeting just closed, with deep spiritual growth as an outstanding result. The church had raised \$3,000 on the emergency drive at last report.

—O. C. Bolman, evangelist of the West Central district, Illinois, reports favorably of April drive returns in the churches of his district.

MEMORIAL CHICAGO

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—Disciples are interested in the fact that the Illinois State Bible School convention will be held this year at Peoria, the dates being May 21-23. Miss Hazel Lewis, elementary expert of Cincinnati, is one of the program leaders.

—C. W. Fuller, for three years pastor at McMechen, Mich., is now leader at Traverse City, Mich.

—The church at Sault Ste. Marie, Mich., reports a growth in its membership during the past year of over 15 per cent.

—The Michigan Disciples are raising a fund to provide their energetic state leader, J. Frank Green, with an automobile.

—Walter E. Harman, in charge of the work in South Idaho, reports that it is planned to reorganize the church at Gooding, Ida., in June. This is a college town of 1,500 people and a county seat. The work has been inactive for several years, other churches using the building.

—C. F. Trimble, of Tonkawa, Okla., now leads at Rupert, Ida.

MAY

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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Europe Since 1815

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(Add 10c to 18c postage.) \$3.75 net.

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Professor in Yale University

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Vol. XXXV

May 9, 1918

Number 19

The Trail of the Despoiler

By Newell Dwight Hillis

At the Sign of the Red Triangle

By Edgar DeWitt Jones

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100 EAST 40th STREET, CHICAGO

Make It Unanimous!

Incomplete reports of amounts raised before May 1st on the Emergency Drive show a total of \$1,500,000.

Few churches have completed the Drive and many of the best have not yet begun. So many persons in the churches that have reported have done so well that a double obligation is laid upon the leaders to enlist the rest. Make it unanimous! So many churches, of every size and condition, have loyally and royally done their share and more, no possible excuse is left for any congregation to fail. Make it unanimous!

To stop short of complete victory would mean disaster in some of the emergencies, or mere torture instead of relief in all of them. Failure of the remaining churches would amount to disloyalty to those that have done their duty as well as to our hard-pressed workers at the front. Worst of all, the slacker brings calamity into his own soul.

Look at these inspiring achievements and read other reports in this paper.

Illinois churches have reported \$125,000 subscribed.

Buffalo and Tonawanda district in New York have passed \$10,000, Forest Ave. giving over \$1,800.

Forty-three out of eighty-four churches in Southern California have given \$45,000.

Virginia has pledged \$60,000 and expects to go to \$100,000 on an apportionment of \$75,000.

One hundred fifty-two churches in Texas report \$119,800.

Kansas has definitely pledged \$70,000. Reno county almost doubled the \$4,000 asked. Shawnee county was asked for \$3,300 and gave \$4,800; Franklin for \$1,200 and gave \$1,800.

Nebraska has raised \$51,000.

Arkansas and Colorado join South Dakota "over the top" and still going. They report respectively, \$16,300 on \$15,000, \$25,000 on \$25,000 and \$4,000 on \$3,000.

What state will be next?

Six Atlantic Christian College students in thirty North Carolina churches apportioned \$3,170 raised \$3,584.

Sixteen Indiana counties—Pulaski, Carroll, Clinton, Henry, Boone, Hendricks, Hamilton, Rush, Shelby, Fayette, Howard, Putnam, DeKalb, Ohio, Switzerland and Delaware—have over-subscribed. State total, \$165,000.

Walla Walla, Washington, Central, \$3,700; Spokane, Central, \$2,793.

Twenty-eight Eastern Pennsylvania churches have pledged \$6,600.

Western Pennsylvania has \$17,075, of which \$2,100 is from Washington, First, and \$4,000 from Fayette county.

Twenty-nine Minnesota churches have pledged \$9,329.

Oklahoma, \$62,000.

Ohio, \$183,450, of which \$33,746 is from Cleveland and \$9,250 from Warren.

Best of all is the spirit in which the people are meeting the Emergency. Frankfort, Ky., has pledged \$5,500 on a county apportionment of \$4,500 and expects to go to \$7,000. Roger T. Nooe's letter is characteristic of the messages from everywhere: "This Emergency Drive has helped the churches to discover their souls. It has challenged undreamed of resources and mobilized the energies of the church as never before. We have received more than we have given. I have never seen our people so aroused and so appreciative of spiritual values."

Make It Unanimous!

MEN AND MILLIONS MOVEMENT

222 West 4th Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Our Share in the Victory

VICTORY is a Christian word. It occurs again and again in the New Testament as applied to the soul's individual experience. In the book of Revelation there is the vision of a world war in which the hosts of God are set against the kingdom of evil. And the vision goes forward to the day of victory. Few of us could contemplate defeat with equanimity or think of victory without a new thrill in our souls. In the midst of the great war, even when the fortunes of battle are apparently going against us, we are already suggesting to our hearts what the day of victory will be like.

We could not rejoice in just any sort of victory. In days gone by victory meant bondage for the enemy. Were we to think in terms of two thousand years ago, victory would mean the abject Kaiser walking through the streets of London or Washington in chains in a triumphal procession with his nobles following behind.

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Victory has often meant indiscriminate slaughter and rape and rapine. The captured cities have been put to the sword and the subject population has been offered every indignity because it was assumed that frightfulness in the hour of triumph was one of the guarantees of future peace.

It is for no such victory that we dare to pray. It is clear that if we are to want victory for our nation at all we must define it. And it may be that this is our first and big share in victory, in helping think through just what sort of a victory we would want.

We want a victory which shall establish the responsibility of the state as well as the individual to the moral law. We cannot admit that the individual is bound by the most sacred obligations, but that a nation is free from

ethical obligations. Germany has tried to establish a state superior to God. We seek the victory that will make every state subject to God.

Along with the principle of our obligation to God we would establish the right of each individual soul to develop freely according to its own individuality. In autocratic Germany this individual development is often thwarted or stunted. The Bolsheviki are setting up a new tyranny in Russia, with the theory that men who serve society in one form are rulers and those who serve in another are without rights. We want neither the bondage of the autocrats nor that of the demagogues.

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There will be no victory in the big sense without some guarantees of a permanent peace. Germany believes in the military order. For two generations she has built arsenals and a powerful military aristocracy has plotted against the peace of the world. No indemnity, no loss of territory, no indignity inflicted on Germany would be a victory, if the principle of militarism is still allowed to be a menace to the peace of the world. Victory demands some beginnings of an international government in which Germany, once she is repentant of her sins against the peace of the world, may have a part with the rest of the nations.

Has the church anything to do with the winning of such a triumph? Perhaps no single force in America today has such a responsibility for the realization of a true victory as does the church of Jesus Christ.

The first obligation of the church is that of education. The provincialism of America has kept us from thinking out the problems that are revealed by the world war. The pulpit, the Adult Class, the Men's Club and

every other agency in the local church which can be utilized for the purpose of education should be functioning at this most important task.

Our young men should go to the front with the right idea of what they are really fighting for. We do not want them to go out to match the frightfulness of the enemy with new forms of frightfulness. We want our new army to have a clear conception of just what it is that the Christian conscience of America seeks to accomplish. The local church can do much for these young men before they are taken in the draft. Once they are in the uniform of their country, we must pass the task on to the chaplains and secretaries in the military establishments.

When the magnitude of the victory we seek is realized by our civilian population, they will settle down to the patient waiting which is necessary for the enterprise in hand. It will not be enough for Germany to offer any sort of peace. Having now entered this great struggle, we shall be satisfied with nothing less than a victory for civilization. This kind of victory cannot be bought cheaply. Our civilians must learn to wait until the big aim of the war is realized.

While we are waiting, we must wait upon God. A Christian state, a free world, a permanent peace, these are all aims that are worth a great price. We had hoped to acquire these blessings by another road than war. But God makes the wrath of men to praise him. A cruel war may advance the kingdom, after all!

If the church serves well in moulding the spiritual ideals of our citizenship as well as in helping forward the more ordinary and practical tasks, it will be a long time before anyone can successfully call the church an effete institution. The emergencies of the hour are revealing that the church has a place in our social order unrivalled by that of any other institution. Let us be assured that the victory of our nation in the larger terms that are set forth by the Christian conscience will at the same time guarantee to the church a free field in which to continue her work of saving souls and building the kingdom of God.

Militant Prayers

ONE of the most difficult adjustments the religious spirit has to make in this war time is in the attitude of prayer. Prayer for victory for our side, with our hearts never so conscious of the awful slaughter that victory must involve to those on the other side, has not been easy. Gradually, however, our lips have grown brave to say what our will and intelligence dictated, and militant prayers are now heard in all our churches.

An illustration of this battle prayer that has broken away from pacifist inhibitions and yet has not descended to Prussianistic barbarisms is that of Dr. Campbell Morgan in the Westminster pulpit in London on a recent Sunday when the situation on the west front was most tense. A portion of it was as follows:

We thank thee that thou art the God of the eternal morning. Thou givest us the springtime and the flowers and the children. Now is the winter of our discontent, but the spring is here on

earth again. Now is the hour of our deep and dark desolation, but the flowers are springing, and the wrath of men has been unable to prevent them springing. We dwell in midnight, but the children are with us. * * * We bow before thee with hearts that are full of anxiety, sorrow and perplexity. * * * We are overwhelmed by the confusion and the chaos, the breakdown of human plans, and the utter futility of human effort. Except the Lord build the house, they labor in vain that build it. Except the Lord conduct the plan, all our planning is of no avail. We thank thee for all thou hast done on our behalf already. The supremest hours of all have settled down upon us. We cry for thy help. We pray for the men who are in our hearts today, the multitude of them, and those more intimately known to ourselves. Remember those who have gone from this church, from the institute and the schools—*our own boys*. We pray thee in this hour to grant victory to our arms.

These words were received with deeply murmured "Amen" from every part of the building. Dr. Morgan continued:

We thank thee that there is no doubt in any of our hearts, no questioning as to the righteousness of our cause. Therefore, we pray thee to defeat the power of the enemy, and, in spite of his apparent strength, may he be made to bite the dust.

Sustain those men of whom we think today. We thank thee for their wonderful courage and heroism. Whatever their need, whether physical, mental or spiritual, may that need be met * * * Guide those set high in authority over us. Save them from all panic, and in the difficult and delicate situation now created may they have divine light, and be sustained amid their abundant and overwhelming labors by thy strength.

Blessed is the Christian preacher and teacher in these fateful days who can truly and sincerely pray for victory and yet keep his heart and speech chastened and subdued by the insight that the God to whom he prays is Father, not to our side only, but to our enemy's side also.

Temperance Unity

THE success of the prohibition movement in this country seems to be in adverse proportion to the wisdom of its leadership. Never has a great moral movement had so many contentious enthusiasts posing for the role of leadership. Only the inherent worth of the prohibition idea has brought progress.

The latest break is that between the Anti-Saloon League and certain very ardent third-party prohibitionists who have organized a so-called dry federation and have secured the name of William Jennings Bryan as president. While the Dry Federation undertakes to bring together the dry organizations of the country, it has not secured the support of the W. C. T. U. nor of the Anti-Saloon League. The latter charges that Mr. Bryan is using the Dry Federation to boost his personal interests and regards him as too recent a convert to the cause to be entrusted with leadership. Prominent in the Dry Federation is Professor Scanlon who secures his influence by heading up the temperance committee of the Presbyterian church. He is an ardent third-party prohibitionist who has been most outspoken in his opposition to the Anti-Saloon League.

It is no time for these differences and recriminations. The victory is in sight if the most ordinary kind of leadership prevails. The Anti-Saloon League has earned its leadership in the legislative phases of the temperance move-

ment by solid achievement. No true friend of temperance will cripple its hand now at the critical stage of the enterprise.

Every one of the great temperance organizations has done honorable service in the cause. We hope we may soon dispense with them all after having given them an honorable discharge. The third-party prohibition movement deserves its part of the credit. It would be a sorry spectacle, however, if any one of these organizations now near the hour of their dissolution should engage in an ungodly scramble for credit. The Christian world wants the job done and we are willing to have it done by the people who have made it good in past performance. Let us have an end of strife among comrades.

A College Presidency

DRAKE University is seeking out a president for itself. With the resignation of Dr. Hill M. Bell from the headship of this largest educational institution of the Disciples of Christ, a rare educational opportunity is opened up to the man, whoever he may be, who is finally chosen as Dr. Bell's successor. That the excellent committee to whom the responsibility of making this choice has been delegated will perform its task faithfully, and after giving diligent consideration to the many delicate points involved, no one has any doubt.

However, while giving due weight to the pressure that originates in the local environment the committee should be careful to rise above this local point of view and see Drake University and its presidency in the light of the far wider interests to which the school is vitally related. By those wider interests we mean such things as the body of sentiment of Drake's alumni scattered over the land, and the higher educational standards that are fast defining themselves in the public mind, as well as the changing educational methods and ideals to which the Disciples of Christ are committing themselves.

What Drake needs in order to fulfill its duty toward these wider interests is an *educator* in the president's chair. This is not to say that he must devote himself to classroom teaching, but his primary equipment should be his ability to *administer education*. If the policy of choosing college presidents on the ground of mere commercial business ability was ever justified, it is no longer justified. The college president, as a mere money-getter and a property administrator, is becoming obsolete. In the case of Drake University, as with most large institutions, the property administration is committed to a business agent or committee. As to the money-raising function which has in the past generation occupied so large a place in the college president's program, the success of the Men and Millions Movement among the Disciples, and similar undertakings in other communions, renders it exceeding unlikely that mere local individualistic campaigns for money will ever succeed again.

Henceforth it may be assumed that the whole brotherhood of the Disciples, with its permanent Men and Millions organization, will stand under the financial burden of each particular college, and whatever campaigns for funds are launched will be on such an inclusive and formidable

scale as to make it impossible for single institutional heads to lead them. It is safe to say that the educational problem of the Disciples will henceforth be treated as a whole, and while local personalities and forces will have their part to play in specific campaigns for money, their part will be largely under the direction of the comprehensive central organization representing the entire brotherhood.

One of the effects of this new policy into which we Disciples have grown by the success of the Men and Millions Movement will be to free the college president from a considerable portion of the burden of devising and executing ways and means of raising funds for his own school. It will allow him to be an administrator of *education*. He can now truly be the head of his faculty, projecting educational ideals and leading faculty, students and trustees up to the realization of them.

It is this new phase in the unfolding of Disciples' educational history that the alumni and faculty of Drake University would have the presidential committee of the board of trustees duly consider. With the recent happy solution of Drake's immediate financial problem and with the outlook for a substantial increase in its endowment as the pledges to the Men and Millions Movement mature, the university should command the best educator in our entire communion, a man thoroughly oriented in educational problems, fully aware of educational ideals and standards and possessing the force of personality to get them embodied in his institution. Only this kind of leader will be able to command the respect of the faculty and the alumni of the university. And with all deference to the board of trustees it needs to be said that to gain and keep the respect of alumni and faculty is of incomparably more importance to a college than any other presidential consideration. The tension and cross purpose that have obtained during many years in the internal organization of Drake University will surely be perpetuated if the call of the new president is based primarily upon any other consideration than that the man chosen possesses educational authority equal to the great task.

Who Should Be a Chaplain?

THE bill providing for more chaplains has finally passed Congress and is now law. Eight hundred men will be chosen in the next few months and placed in the new positions created, each denomination being given its proper quota. Only those men who are properly accredited by their ecclesiastical organizations can be appointed, so the personnel of the new chaplains will be high.

Doubtless many new applications for chaplaincies will be filed in the near future. The American minister, like his lay brother, wants to do his bit. The chaplaincy will carry men into the danger zone and even into the front line trenches. It is no longer a sinecure. The opportunities of service are splendid. The greater freedom of the chaplain and his official position will make him eventually a far more useful man than the Y. M. C. A. secretary.

The relative value of the home work and the work overseas must now be faced by many of our ministers. The Disciples of Christ will want their full quota of men, but there are men in positions of such outstanding leader-

ship and responsibility that the call should not come to them.

Those who go should be young enough to stand the hardships of life at the front. The legal age limit is forty-five, but in common practice the chaplain appointed should be much younger. From the standpoint of the church, he should have training and practical experience in working with men. We can ill afford to lose any of our ministers, but we can best spare the men in smaller churches who have ability which has not yet been recognized at home. The men who are the organizers and leaders in the various sections of the country have a greater duty to perform for the nation right here at home than they could possibly perform at the front.

Let no man who remains at home think that he is not serving his nation. The church is being asked for definite service each week by our national leaders. Religious institutions are the backbone of the national morale. The man who ministers to the church at home has stayed with the biggest problem, after all, and has a most significant opportunity.

The Plant I Did Not Buy

A Parable of Safed the Sage

NOW while I was setting out the Roots which Keturah had bought from the man who made the Seed Catalogue, I found one Root that Stuck up out of the Ground, and I laid hold upon it, and I said, Here is a Root that Beareth no Label. I wonder what it is? Behold, I know not, yet will I plant it, and see what Cometh up.

And Keturah answered and said, Knowest thou not what this is? It is a Dandelion which thou didst Dig up in making the Holes for the Flowers.

And I was ashamed that I had not known it before. Nevertheless, I saw what it was, even while she was telling me. For I am not wholly an Ignorant man, albeit for the moment I knew not the root, what it was.

And I held the Dandelion root in my hand. And I looked at it, and beheld how Deep it had sunk into the Earth, and how firmly it had laid hold on the Soil with

its one long Root, and I admired the way it had planned to Stay Put.

And I looked at the top, and though it seemed to have no life, yet there were Leaves Curled up and ready to push themselves forth, yea, and a Bud that was all but ready to lift its head above the ground as soon as the winter was past.

And I said to the Dandelion, Behold thou art a Plucky Plant. Thou sinketh thy Root to a Great Depth. Thou sendest up thy Hollow Stalk in the form of Construction the Strongest known to any Engineer. Thy White Ball of soft Down is the most Beautiful and Delicate thing in Nature; yea, and even thy Yellow Blossom is Marvelous, for every little yellow leaf is a flower. Moreover, it is not thy fault that men call thee a Weed! If it were only Hard to make thee Grow, men would pay Good Money for thy Roots, and break their Backs setting thee out, and declare that a sight of thee, sprinkling thy gold over a green Lawn, was the Perfection of Gardening. Neither didst thou sin nor thy parent flowers, yet art thou Despised and Rejected, and men Love thee Not.

And when I thought of these things, I could not find it in my heart to cut off a life so wonderful and so plucky; neither did I want it in my garden. But I took it down to the Alley that runneth behind my house, and I planted it there. And I said, Now the Lord judge whether it be not better thou shouldst grow there than that the ground be cumbered by a Tin Can.

Yet I looked around and hastened back to the House lest my Neighbors should know that I had planted a Dandelion.

And who knoweth whether I did right or wrong?

For if some great Blight should come upon the Dandelions in the Front Lawns of all men, then would they come and seek in my Alley, and beg a seed of my Dandelion.

For though I be chided for giving the Dandelion a Fighting Chance for its life, yet have I known men whose lives were as Weeds whom God Spared in His Mercy, and they Bloomed in Wonderful and Unexpected Goodness.

The Blessed Consummation

Ninth Article in the Series on the Second Coming of Christ

THE Book of Revelation has been held through the centuries, and is held today, at widely varying estimates as to its value among the books of the Bible. There are those who accord it almost supreme significance, as a document of true prophetic character, whose place is rightfully at the close of the holy Scriptures. To such readers every portion of this Apocalypse is freighted with disclosure of the mind of Jesus. To question its claims or its program of coming events is to deny the authority of the Spirit of God. The volume is the veritable unfolding of all that is to transpire through the ages until the end of the world.

There are others who find no such value in it. At best it appears to them to be a fantastic series of early apocalyptic expectations, written by some Christian of the first century who was saturated with prophetic imagery from the Old Testament, and had also drunk deep at the well of current Jewish literature. By such students the book is held to be an amazing complex of fact and fancy. Their prejudice against it is based on the fact that it has proved itself the happy hunting ground of the wildest types of biblical interpretation. The possibilities of the book for exploitation in behalf of errant and grotesque notions of the course and outcome of Christian history are limited

The Trail of the Despoiler

By Newell Dwight Hillis

ALL men love their native land, but the Frenchman's love has a unique quality. The patriotism of the Englishman is undemonstrative. The Britisher surrounds his home and his garden with a high brick wall, conceals his finer feelings from his closest friends, and when he enters his club on Pall Mall and disappears beyond the threshold the door is closed upon a tomb. The American's patriotism is largely academic; national safety through isolation breeds contempt for danger. The time was when his love of country was vociferous on the Fourth of July, but the enthusiasm has died down, until he is now ready to extinguish even a firecracker. The occasional speaker deals in historical statements about the four wars fought by our country.

FRENCH PATRIOTISM IS TENDER

But the Frenchman's love of country has a tender, gentle, wooing note. He speaks of "LaBelle France" as Dante spoke of Beatrice, as Petrarch spoke of Laura, and the name of France lingers upon his lips as music trembles in the air after the song is sung. The reason, doubtless, is found in the fact that the French people have carved the hillsides and smoothed the valleys and adorned the ridges and mountains with vineyards, until the whole land is a thing of radiant beauty. It is love that has made France beautiful just as the lark, after completing the nest, makes it soft and warm by pulling the down out of her own bosom.

The French people love France as an artist loves his own canvas, as Bellini loved the missal he had illuminated, and as the young architect loved the little Roslyn chapel, upon whose delicate capitals he had lavished his very soul.

Would you have an emblem of France in the month of June, with her wide, fat valleys, her green pastures, and the hillsides up which the pines climbed in serried regiments? If so, take a great robe of green velvet lying loosely on the floor, the creases and velvet ridges answering to the rivers and the valleys and the hills, and then fling a handful of rubies, pearls and sapphires down, so that these gems will lie within the creases as the lovely French cities at the foot of the hills, and beside the rivers, and you have France, the beautiful; France, the mother of the modern arts and sciences; France, full of sweetness and light; that France concerning which Heinrich Heine exclaimed, "Oh France, thou daughter of beauty! Thy name is culture!"

THE SURPASSING DESOLATION

For forty years the two great enemies of farms and towns and cities have been fire, flood and earthquake. Witness the city of St. Pierre. An interior explosion blew off the cap of the mountain and a flood of gas poured down upon the lovely city, asphyxiated the citizens and left not one house standing. Witness that mighty convulsion in San Francisco that brought thou-

sands of bricks crashing down in ruins. Witness the fire in Chicago that turned the great city into twisted iron and ashes. In New Zealand there is a lake called Avernus, the birdless lake. Poisonous gases rise from the black flood of water, and soon the lark with its song, and the eagle with its flight, fall into the poisonous flood.

But all these images are quite inadequate to explain the desolation, the devastation of France upon the retreat of the Germans. About forty miles north of Paris, one strikes the ruined region. Then hour after hour passes, while with slow movement and breaking heart one journeys 100 miles to the north and zigzags 125 miles south again, through that black region.

The devastated regions of France are like unto a devil world. All the pears and plum trees have fallen over under the stroke of a German axe, and are dead and dry. Here and there one sees an occasional tree where a half inch of bark remains, and sympathizing with the peasant's sorrow, the roots have sent a flood of sympathetic tears and sap out into one little branch, amidst the death of a hundred other boughs that flamed in May its rose and pink of bloom, then in August gave its red glow of clustered food. But as for the rest, it is desolation. Gone all the beautiful bridges—they have been dynamited. Gone all the lovely and majestic Thirteenth Century churches. Gone all the galleries—for every city of 5,000 people in France has its quarterly exhibition of paintings sent out from Paris—and some of the finest art treasures in the world have perished. The land has been put back to where it was when Julius Caesar described it 2,000 years ago—a wild land, and waste, growing up with thorns and thistles.

A proclamation on a wall tells the whole story: "Let no building stand, no vine or tree. Before retreating let each well be plentifully polluted with corpses and with creosote." The spirit was this: "since we Germans cannot have this land, no one else shall."

THE CRIME OF PRINCE EITEL

One of the historic chateaus is that of Avricourt, rich in noble associations of history. It was one of the buildings specially covered by a clause in the international agreement between England, Germany, France, the United States, and all the civilized nations, safeguarding historic buildings. For many months it was the home of Prince Eitel, the Kaiser's second son.

Forced to retreat, the aged French servants, who understood the electric lighting and the gas plant, and served Eitel during his occupancy, when the judge and jury held the trial at the ruins of the chateau, stated that they heard the German officers telling Eitel that he would disgrace the German name if he destroyed a building that had no relation to war, and could be of practically no aid or comfort to the French army, and he would make his own name a name of shame and

contempt, of obloquy and scorn. But the man would not yield. He brought in great wagons and moved to the freight cars at the station absolutely every object that was in the splendid chateau. And, having promised to leave the building uninjured, he stopped his car at the entrance and exit gates of the ground, ran back to the historic building with a can of oil that he had secreted, filled the asbestos in a ball of perforated iron, ran through the halls and waited until the flames were well in progress, and then ordered his men to light the fuse of a dynamite bomb.

All the testimony was taken immediately afterwards from aged servants and from the little children, and the degeneracy revealed has not been surpassed since the first chapter of Romans was written on the unnatural crimes of the ancient world. I possess copies of the affidavits. In the ruins, hard beside the black marble steps, I picked up the firebrand with which Prince Eitel assassinated a building that belonged to the civilized world.

A JUDGMENT DAY COMING

I hope to live long enough to see Germany forced to repay at least one debt, in addition to ten thousand others. Conceived by the Gothic architects after four hundred years of neglect, the Germans about 1875, completed the Cathedral of Cologne. When this war is over every stone in that cathedral should be marked. German prisoners should be made to pull those stones apart, German cars be made to transport every stone to Louvain and German hands made to set up the Cathedral of Cologne in Louvain or Arras. For a judgment day is coming to Germany, and though dull and heavy minds doubt it, men of vision perceive its incidents and outlines already taking shape.

But the ruin of his bridges, his school houses, his churches, his farm buildings, his vineyards and orchards, is the least of the sorrows of the Frenchman. In a little village near Ham, there dwelt a man who had saved a fortune for his old age, 100,000 francs. When the invading army, like a black wave, was approaching, he buried his treasure beneath the large flat stones that made the walk from the road up to the front step of his house. Then, with the other villagers, the old man fled. Many months passed by, while the Germans bombarded the village. At last the German wave retreated and once more the old man drew near to his little village. There was nothing, nothing left. After a long time he located the street, which was on the very edge of the town, but could not find the cellar of his own house. Great shells had fallen. Exploding in the cellar, they had blown the bricks away. Other shell had fallen hard by and blown dirt to fill what once had been a cellar. The small trees in front of his house had been blown away and replaced by shellpits. In Paris Ambassador Sharp told me that the aged man had up to that time failed to locate his house, much less his treasure. But what trifles light as air are houses!

Rheims Cathedral is a ruin. No building since the Parthenon was more precious to the world's culture. What majesty and dignity in the lines! What a wealth

of statuary! How wonderful the Twelfth Century glass! With what lightness did these arches leap into the air! Now, the great bombs have torn holes through the roof; only little bits of glass remain. Broken are the arches, ruined some of the flying buttresses, the altar where Jeanne d'Arc stood at the crowning of Charles is quite gone. The great library, the bishop's palace, all the art treasures are in ruins.

JEANNE D'ARC STILL TO CONQUER

Ancient and noble buildings do not belong to a race, they belong to the world. Sacred forever the threshold of the Parthenon, once pressed by the feet of Socrates and Plato; thrice sacred that aisle of Santa Croce in Florence, dear to Dante and Savonarola; to be treasured forever the solemn beauty of Westminster Abbey, holding the dust of the men of supreme genius. In front of the wreck of the Cathedral of Rheims, all blackened with German fire, broken with the German hammer, is the statue of Jeanne d'Arc. There she stands, immortal forever, guiding the steed of the sun with the left hand, lifting the banners of peace and liberty with the right. By some strange chance, no bomb injured that bronze.

Oh, beautiful emblem of the day when the spirit of liberty, riding in a chariot of the sun, shall guide a greater host made up of all the peoples who revere the treasures of art and architecture, and law and liberty, and Christ's poor, and shall ride on to a victory that will be the sublimest conquest in the annals of time.

At the Sign of the Red Triangle

By Edgar DeWitt Jones

THE triangle is the coat of arms of the Y. M. C. A. It symbolizes the tri-fold ideals of the institution: the culture of physical, mental, and spiritual manhood. In the cantonments the triangle is in red. One sees it on the sleeves of the secretary's uniform, and beholds it painted in crimson glory on the outside of the "Y." Houses.

The red triangle greets the eyes of the new-comer as soon as he reaches the camp. The "Y." is the big brother of the man in khaki and welcomes him as soon as he sets foot within his new environs. The likelihood is that the first speech the recruit hears other than an officer's in the school of instruction is from a man of the red triangle who comes over to greet the boys of the Depot Brigade where the new-comers are housed. It is an interesting scene. Here are the men who are still in civilian clothes. Yesterday or the day before they left home midst expressions of good will and tokens of appreciation of the whole community. They were banqueted, showered with presents, and sent away midst fluttering flags, martial music, hearty good-byes, and tearful farewells. They have traveled a long distance and have arrived in the camp where everything

is strange; they are about to enter upon a life that is as different from the one they have just left as is a Maine climate different from southern California.

THE GREETING TO NEW-COMERS

The men are at ease in the barracks; some sitting on the floor, some on the cots, others standing. Some are in well fitted tailor-made clothes, some in their hand-me-down Sunday best. Some are college men, others have had only slight schooling, a few unable to read or write. The secretary speaks to them and bids them welcome to their new surroundings; they give him the closest attention.

"Men, we welcome you to this army camp. You've come a long distance. Some of you are tired, a few of you are homesick. What fellow of us has not been homesick? But you'll soon feel at home here. The 'Y.' house is just a little way from here—anybody can tell you where to find it. That's your home while you're here. When you're off duty you may come there any time up to nine o'clock at night. You'll find plenty to read there, stationery on which to write home, a comfortable place to write. You'll find stamps—in fact, everything you need you'll find there. There'll be Bible classes, religious addresses, lectures, concerts, and moving pictures. Boys, the Y. M. C. A. wants you to feel at home and if there's anything we can do for you, tell us and it will be done."

Maybe the secretary tells a funny story or two, the boys cheer him lustily and crowd around him to shake hands. And some of them come up close—so close that they shoulder and elbow him. They are loath to see him leave. At the sign of the red triangle many a lonesome and forlorn recruit has plucked up courage and many a dare-devil chap, secretly glad to be away from the dull commonplaces of every day life, has seen a vision and beheld a great light.

HOW A SERVICE IS CONDUCTED

A religious service in the "Y." is unique. For one thing, it is spontaneous and unconventional. Until the time of the service most of the boys have been busily writing or reading. The service begins when the secretary, the song leader, and the visiting speaker mount the platform and some one sits down at the piano. And how the boys do sing! Apparently everyone joins in the song service. The first selection on week nights may be "Over There," or "Where Do We Go From Here, Boys?" or "Pack Up Your Troubles in Your Old Kit Bag." The director asks for a favorite. You are surprised to hear the boys clamor for "Brighten the Corner," "What a Friend We Have in Jesus," "Blessed Assurance," and other familiar and precious gospel hymns.

Then comes the sermon or address. Preaching to soldiers is a pretty good test of a man's sense of the eternal fitness. It is a very different proposition from preaching to a congregation in a church. The boys are at liberty to go any time and while most of them are too courteous to get up abruptly and leave, others do not stand on ceremony if the speaker fails to interest them. The men in the cantonments prefer a good, clean-cut, straight from the shoulder, manly appeal. They despise "gush" and piffle," and resent being patronized. They grow weary of being told what heroes they are

and how proud the country is of them. Neither do they particularly care for many addresses on, "Why We Are at War." All of them know we are "in" and the more intelligent knew why we were in before they went into the service. Addresses on temptation, on vigorous Christian manhood, various phases of the life of Christ and his teachings, expositions of books of the Bible given in a popular fashion—these find a most responsive group of auditors in the "Y." houses.

Conversions, or "decisions," are made at practically every religious service in the "Y." where the speaker makes a definite appeal. Responses to renew allegiance to the church or make a decision for the Christ life are sometimes made by lifting the hand, sometimes by coming forward, and always by signing the war roll. Thousands and thousands of men are thus put in communication with the home church and with the nearest minister of their religious denomination.

The secretaries, some five or six in number at each "Y." house, are on the whole a vigorous group. They average as well, if not better perhaps, than a like number of ministers grouped together at a religious convention. Here and there one meets a weakling who sooner or later will be weeded out by the general camp secretary. Men of superior parts—earnest, practical, virile, kindly men—are the ideal secretaries. It is a man's job. A sectarian, a narrow denominationalist, or a religious faddist has no business in a "Y." house in a secretarial capacity.

A FRIEND IN NEED

The men with the Colors soon come to recognize the man with the red triangle on his sleeve as a friend in need. The pastoral instinct, the shepherding passion, is necessary and is often evoked in secretarial work in the army. This is one reason why able ministers make ideal "Y." secretaries. Here is a case: one of many of a similar nature. In a certain camp the secretaries had noticed a man with the marks of distress and mental anguish written large in his face. Some load weighed him down. At the religious meeting he would give way to tears and sit with his face buried in his hands. One night at the close of the service he asked to see the religious secretary alone, and then the story came out. The young man had wronged a young woman in his home town, and had left her there to bear alone the suffering and the shame. The young fellow was stricken with remorse. What could he do to make amends? What was his duty by the young woman? The secretary's advice was such as a strong man gives under such conditions. The young man's duty was pointed out, he showed every indication of penitence and a furlough was obtained for him to make the necessary amends. The incident is typical of men in the army, who having been in the "far country," penitently come back to the Father's house.

One cannot meet and mingle with the men in the cantonments without feeling that militant America will contribute richly to the making of a new citizenship sturdy and strong. The military training and discipline show in the physical splendor and mental alertness of

our troopers. America's young men were soft and ease-loving and undisciplined. Today, after months of training, just to watch them march and manoeuvre by the thousands is an inspiring spectacle.

A STORY FROM REAL LIFE

Whenever there is character soil sufficient, the new manner of life has produced a growth in stamina that is most revealing. A pastor in a city where there are two great camps of soldiers, as well as an army post, is authority for this incident. One evening a dashing young lieutenant accompanied by a very attractive young woman, came to the parsonage. Said the young man, "Doctor, we wish to be married. Tomorrow I leave for France." The minister married the young couple, and then said, "You will probably spend the night at some downtown hotel and I had better give you a certificate, which you may need. They are compelled to be careful these days." The young lieutenant was quick to answer. "The certificate will be acceptable, but we have no need for it. The truth is, I am taking this young woman back to her home, shall bid her farewell in a few minutes, then return to the camp and tomorrow morning start for France. We have talked it all over, and it seems best just this way. If I come back we will begin our wedded life. If I don't—well, it is

better so." "In that case," said the minister, "don't be in a hurry to go now. We will have some music and refreshments." The lieutenant and his bride remained an hour; the time was delightfully spent. Then he ordered a taxi, thanked the minister for his courtesy, and as he helped his bride to a seat, he explained, "This same taxi will take me to my camp in fifteen minutes. Here's hoping that I'll come back from France to find this little girl waiting to welcome me home." The strength of character in the young man's face, the gleam of determination in his eyes, and the love and pride of the young woman in her soldier-husband, was such as to affect the minister profoundly. To the discipline of the military training the red triangle has added something noble and soul-satisfying, without which our soldiery, however physically superb, would be poor indeed.

Yet the Y. M. C. A. is not a church and is very careful not to exercise what are known as "churchly functions." It is a medium for the churches and is a clearing house for all kinds of religious activities and the nourishing of spiritual ideals. The sign of the red triangle is the sign of Brotherliness, of courtesy, of good will, and of the deep springs that never fail. It may be that the church of the future in its practical workings will be a combination of the Red Cross, the Salvation Army, and the Y. M. C. A.

Why Is a Minister?

By David M. Jones

A CENTURY ago a minister of the Gospel was regarded with a sort of reverential awe. In the community he was usually the one man of culture and refinement. He was, in a most real sense, the shepherd of his people. To him they looked for their spiritual development; to him they instinctively turned in times of stress; from him they learned not only the doctrines of the faith, but much of their knowledge of world affairs and social ideals, and with him were associated all that was holiest in their conception of religion. But this uniqueness of the minister has changed. Today it is difficult to know just what position the ministry holds in the community. There certainly is little reverential awe, and this is perhaps well, for ministers are very human. Few, if any, of them would welcome the old-time homage. They are, as a rule, fervent, zealous followers of Jesus Christ, with lofty ideals of Christianity, and of their personal responsibility, eager to help in times of need, to give God's message to the best of their ability, and to prove worthy leaders of those under their care.

But people today have grown quite independent in their thinking, in their conception of Christian activity, and even in their interpretation of biblical truths. Most of them no longer accept a thing as true because it is preached from the pulpit, or even because it is taught in the Bible, and this is right. Our twentieth century church member does not want to be curbed in his desire to investigate alluring prospects, or to wander whithersoever in-

clination leads. Legal and social pressure is brought to bear to secure the right response in all departments of life, even in sanitation and education, but in Christian work and church activity, this is left on the people's conscience and sometimes it seems that there is no conscience. Consequently we have in the modern ministry the anomaly of a shepherd striving to lead a flock which recognizes in him no authority whatever, and which seeks its own pastures regardless of his voice.

Congregations come together ostensibly for worship, but delegate to the choir the privilege of praise in song, and to the minister the service of prayer. We receive passively the entertainment afforded by the anthem, then settle ourselves comfortably in our pews for the sermon, as we would give attention to a public lecture, and the result is much the same. If the sermon is fresh and interesting and pleasing, we feel that the hour has been well spent, but if it becomes in any way personal, touching upon the needs, weaknesses or shortcomings of the community, there is a sense of irritation. We do not like to be criticized. We do not take kindly to advice. We resent exceedingly any interference with what we consider our personal independence of thought and action.

If the minister is wise with a worldly wisdom which causes him to avoid unpopular topics, we are glad to be entertained by his eloquence; if he is something of a vaudeville performer, we go in throngs to hear him, forgiving him his personal thrusts because of the amusement he fur-

nishes us; but if he assumes the right as an ambassador of Jesus Christ, to scourge those of us who profane the sanctuary, or to pronounce biblical woes upon some of our pharisaical hypocrites, even though he strives to do so with diplomacy, we not only do not like it, but, if he persists, we stay away from church and nurse our injured feelings. In many localities the crowd will "take more" from politicians, school-teachers and doctors than from the minister, not because he isn't as capable, but because it is none of his business. We are not all thus, of course. There are those in every church who earnestly listen for the voice of God in each message from the pulpit; who pray at every worship hour that the speaker may be given the utterance needed; and who conscientiously apply to themselves the exhortation to holier living. These are they who keep the churches open, and who prevent the life of the ministry from becoming one perpetual Gethsemane.

THE MINISTER AS A DOOR-RINGER

This critical, unsympathetic attitude on the part of congregations, is fast crushing out the spirit of evangelism in our ministry. Such a tender, unselfish, loving, regenerating spirit cannot exist unnurtured. It must be fostered and protected. A freezing temperature is certain death to it. How then can it be kept alive in the cold, materialistic atmosphere of many of our churches?

If a minister is no longer recognized as the spiritual adviser of his people in any practical way, if the spirit of evangelism is no longer powerful in our churches, except in theory, if the Divine reasons for his calling are not acceptable to Christian people today, what, then, is his position? Why is a minister?

In the minds of many people, he is expected to be a sort of perpetual door-bell ringer. He is jealously watched to see that he does not show partiality and that he is regular in his duty. He is expected to be able to call every child by name, and to recognize all members of the family, whether or not they ever attend church. What matters it if the only topics of conversation are the weather, and Johnnie's new tooth? He extends a warm invitation to attend church, but he knows when he gives it, that they probably will not avail themselves of it. For the church members who are most lax in Christian activity are usually those most critical in demanding pastoral attention.

It is conceded by everyone that he should call upon all those sick, and in trouble, and he usually does this to the best of his ability, strength and time considered. His great ministry here cannot be overestimated, and while he cannot be said to enjoy this part of his work, and while the constant effort to cheer those whose spirits are overburdened, is a severe drain upon his own vitality, some of the most wonderfully blessed experiences of his life come in connection with this. Acknowledging all this, however, is it not true that the biblical commands to comfort the fatherless, to visit those sick and in prison, and to help those in need or in trouble, apply as much to each individual Christian as they do to the minister? Why then should this be delegated so largely to him?

A few men have the priceless ability so to win the confidence of people that those burdened with trouble, or perplexed by the tangled threads of life, instinctively come

to them for help and advice. Blessed indeed is that church which is fortunate enough to have such a minister! He may not be able to find the time to ring quite as many door-bells, but he knows that those who come to him in his study are sincerely craving help, whereas he might call a week by the other method and not stumble on to a single case of real need. Yet, there are always among his members, those entirely blind to the value of such service, who will censure him for not pursuing the old ways.

HANDY MAN OF THE CHURCH

Aside from these pastoral duties, he is expected to be ready to make speeches on all occasions, on any topic, and on short notice; to preach funerals, and to perform wedding ceremonies; to be at the beck and call of every member of the church who thinks of something which somebody thinks ought to be done; to do all the church work which no one else wants to do; to give to every worthy cause which comes before the public; to give support to every community enterprise; to rear his family so that even his children are above reproach; to dress himself and family as well as are the best in his church, and to do so on a much less salary; to bear all his burdens uncomplainingly and to accept others with a smile; to receive all criticisms graciously, and never to talk back whatever the provocation. If his nervous system goes wrong or his body breaks down under this multiplicity of duties, he is pronounced not physically able to act as minister and is turned off, and another younger and stronger hired in his place.

No matter how valuable may be the minister's influence and his knowledge of the ins and outs of the church, learned at great cost, or that his breakdown has come because he is not only manfully striving to perform all his own duties, but also many of those which should be done by officers and leaders and others, still no one ever thinks of relieving him of some of his burdens. The poor horse on the street, if so overloaded that he staggers and falls, finds protection in the Society for the Prevention of Cruelty to Animals, but churches can with impunity so overburden pastors, knowing that there is none to condemn them.

AN HONORARY SCAPEGOAT

Is a minister, then, only a sort of honorary scapegoat? If some one has a grouch against him, the grouch is received as proof that he has committed some regrettable offense, but seldom is the grouch investigated and silenced, if unfair. Grouches grow mightier with time. It is a pity that there is not in our churches some method whereby trouble-breeders could be quarantined; it would prevent many an epidemic, and might save the spirituality of some congregations. One prominent church recently let an efficient minister go to another pulpit largely because of the fact that for several years one man had continually complained because the pastor sometimes played tennis and owned an automobile! Imagine this in our day of enlightenment! Has a minister no privileges of recreation for his re-creation in his life of stress even as other men? If he works from nine to eleven hours per day, often until ten or eleven o'clock at night, for his people, should he be denied a little pleasure? If the finance committee gets lazy, or the people buy too many Liberty Bonds and auto-

mobiles, and the budget has to be cut, it usually is the minister who has to suffer first.

Ordinary necessities are from fifty to seventy-five per cent higher now than they were before the war, but I have yet to hear of even one minister whose salary has been raised a corresponding per cent. However, I know of several whose salaries have been lowered. He may long to buy some Bonds, to subscribe to the Red Cross and to the Y. M. C. A., and his heart always sensitive to suffering, may ache over the pitiful stories of the women and children in Europe, but his own must be fed and clothed, and he cannot do both. This is burden enough. But when it begins to be whispered about that the finance committee could not raise as much money as other years, and so the pastor must be losing his hold on people, and someone ought to suggest to him that he resign, it is hard sometimes for the minister to keep clear and unwavering his faith in humanity and in the ultimate success of the good.

Someone once cartooned a preacher as a horse trying to pull an overloaded wagon up a hill. In the years of my association with my brother who is a minister, when I have seen how completely his hands are tied by lack of co-operation and by those who say, "I don't want to," or "I will not," or "I cannot," or "it will not work," or "I haven't time," or "Yes, I will," but then sit down and do nothing, or "Get somebody else," and when I have seen the dirty politics which is sometimes used to oust a minister, I have decided many times that those whom God is striving to use to lead us to higher and nobler living seldom are given a square deal and that they are in something of the predicament of a poor struggling horse, with its feet hobbled, striving to pull a wagon full of people of various types up a hill. Some of the people constantly beat the poor creature because it does not get them out of the ruts. Some sit and scoff at its failures; some sit at the back and drag their feet. There are some, of course, who do not ride, but who stand at the wheels and manfully work to help with the load, and there are others who pretend to help, but who take advantage of every opportunity surreptitiously to place obstacles in the way. Needless to say, the wagon will never reach the top in this way. Will God bless our churches as long as we shift our responsibilities off on to the shoulders of the one who is His ambassador to us, and do not give even a respectful attention to His admonitions?

WHY DO MINISTERS STICK?

In the face of all these conditions, one is led to wonder that ministers stay with the job. Why do they do it? Frequently they could make more, often double, money in other professions. They would work fewer hours per day, and have all other time for their own use and for companionship with their much neglected families, without fear of being accused of loafing. They would be able to have one day of rest out of the seven. Not least in importance, they would escape the atmosphere of carping criticism with which they so often feel themselves surrounded. Again we wonder why. I asked my brother the question. His answer made the modest revelation that it was because of his consecration to Jesus Christ and a passion for the souls of men. In other professions they would escape much that is unpleasant, but they would also lose some of the mountain peaks of human experience. They would no longer

have the divine thrill in receiving the stammered confession of faith from childish lips. Never again would they share the baptismal waters with regenerated souls. The sacred privilege of guiding young lives through gradual development into glorious fruition would not be theirs as before. The inspiration of leading misspent maturity into a better way; the sense of being a tower of strength in times of need for burdened souls; the glimpses beneath what the world sees, into the secret places of the hearts of tried humanity; the knowledge that except in His word, God has in all the world no other way to manifest himself, all this, and more, makes the thorny path wonderful in opportunity. If the cup which they are forced sometimes to drink is full of bitterness, shall they not drink it, if by so doing the Saviour is glorified?

A Prayer

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

WALTER RAUSCHENBUSCH.

Young America Militant

By Thomas Curtis Clark

WHO are these lads, these knights in khaki clad?
On what crusade do they embark today?
Here, in a land of peace and liberty,
What call can lure them from their tasks and play?

Their hearts are light—for what have they to fear?
Their souls are innocent—mere children they;
Then why do they go forth with bayonets?
Is some Pied Piper leading them astray?

These eager lads have heard from o'er the sea
The cries of women wronged, babes left to die.
The piteous cries of old men crucified
Have wrenched their hearts—and lo! they heed the cry.

Their ears have heard of cities beautiful
Left black and bare by that Despoiler's rage
Who, war-possessed, has turned the day to night,
Who plays the Hun in this enlightened age.

Thus do they go, to save a world to Truth;
To rescue Virtue from a demon's den.
God guide their feet, and bring them back to us—
Our "Young America," fair Freedom's men.

The Church, the Chaplain and His Task

Pershing's New Auxiliary Force

GENERAL PERSHING'S request for one chaplain for each 1,200 men in the army brought quick action from Congress. The bill was passed by both houses but was sent back by the President because a strict construction of the phrases limiting the age to forty-five could operate to retire men already in the service when they arrived at that age. Congress will doubtless remedy the defect quickly and the Federal Council of Churches will face the big task of confirming recommendations for hundreds of new religious leaders for the army. The present army will require the tripling of its force of chaplains and the big new army now mobilizing for training will require nearly one thousand more. An army of 3,000,000 will demand no less than 3,000 chaplains, for General Pershing's plan is to organize the force just as medical and other auxiliary forces are organized, with captains, majors and higher officers, together with staff and headquarter's personnel; this will average one chaplain to approximately every thousand men. Bishop Brent has already been appointed executive and directing head of the whole force in France; a more appropriate appointment could not be imagined. Bishop Brent is a statesman, a cosmopolitan, a broad-minded thinker and is committed to the social task of Christianity; he is bigger than any position he ever held. Heretofore every other auxiliary force of the army has been outfitted better than the chaplain. When our men go to France now they are to be outfitted with a tent, chairs, books and projecting apparatus for stereopticon and motion pictures. Their work is to be organized, directed and provided for as never before. The chaplain is the one officer in a regiment who is not limited by official stratification, arbitrary rules or anything else except the necessities of his task; he can mingle with the men in any free way he chooses, manage his own time and undertakings to a greater degree than any other officer and be all things to all men if by any means he can help them. General Pershing believes profoundly in religious work for the army. He believes in it because it helps army morale, because religion is necessary to morals and morals are necessary to efficiency, and he believes in it because he himself is a profoundly religious man.

* * *

The Churches and the Chaplains

There are some 200,000 ministers of religion in these United States. An army of 3,000,000 will require some 3,000 chaplains; in other words, it will take one religious leader out of every sixty-six. These 3,000,000 young men will go from our home communities and ask that we send with them the religious leadership they had at home and nothing more, for the Y. M. C. A. will probably take fewer preachers than will the chaplaincies, and 6,000 ministers with the army would make one to every 500 men—the ratio for our total population at home. At home we have churches, all the uplifting institutions of civilization, the regular conventions and customs of a moral life and a normal atmosphere; in the army there are no homes, but crowds in barracks; no uplifting institutions, but the demoralizing necessity of destroying human life systematically, efficiently and in person; no regular conventions and customs of civilization, but an abnormal social life with a terrible business in hand that within itself makes it difficult for the average man to cling to the finer things of the soul. Yet there are those who plead that the efficient religious leaders stay with the home church; they look sadly at the "loss" (?) of religious leadership and talk piously of "upholding civilization at home." This is religious provincialism of the worst type to say nothing of the failure to warm one's soul to the brave lads who go to offer life and limb for all of us and for the things Christianity demands of civilization. At home we have thousands of communities with from three to five

churches for every one needed. If some of the pastors from these overchurched communities follow the boys to the front the community need not suffer, but may rather profit by his going, for the churches can be led to cooperate. Besides, most churches manned by pastors competent to go have latent within their membership sufficient leadership to make up for the loss, and the church will be the stronger by the emergency compelling them to lead.

The church should not only eagerly send its biggest, best men to the chaplaincy but it should quickly connect itself directly with the men who go to represent it by putting in their hands a fund to work with. The government and the Y. M. C. A. will supply tents, "huts" and other outward implementia, but every chaplain will say that his greatest need is a personal fund from which he can do a limitless number of things that cannot be put into schedules or requisitions. This fund furnishes the only tangible line of communication and service between the church and its representative in the army. Shall we allow the Y. M. C. A. and the government to care for all the army's religious needs or will the church itself accept the challenge and the appeal of its representatives to thus make itself felt in their work?

* * *

Recognizing Ministers as Men

The new bill for extending the draft to those who have become twenty-one since the first registration will not exempt ministers or ministerial students. The new "Man Power" law in Britain does more in that it remedies the defect of all previous provisions and takes in all clergymen of draft age in the United Kingdom. France has never exempted them and the 20,000 priests and pastors in the French service have been not only the glory of the church but the means of redeeming religion to skeptical France. How can a ministry preach the vicarious sacrifice of Christianity yet claim exemption from sharing it at the one time when humanity is called upon to give it as never before in history? The soldier and the average man call it hypocrisy. The men who advocate it ought to be compelled to try their arguments before an army corps in France. The minister is no more precious than the school teacher, the Y. M. C. A. or social worker or the physician; none of these get exemption. The minister should be the last man to claim a special privilege or to take advantage of an arbitrary opportunity to spare himself. If the question had been left to the whole ministry of America to discuss in open forum and to decide for themselves, they would have voted it down overwhelmingly and accepted their place with other men as men. The old saying that "there are men, women and clergymen" furnishes the historic excuse for granting exemption to preachers only. The honor and usefulness of the modern ministry demands that it be repudiated. God grant that our army may be filled with Donald Hankeys—young men who march by the side of the men in khaki and minister as they march.

The church must send its best men into this service. The man who wears the conventional ministerial garb, preaches and prays only, keeps aloof from the things of street and community, and identifies Christianity with his own little sect, will be a failure and misfit—and Pershing promises to weed out the misfit chaplains as severely as he does the misfit officers of the line. He must be a vigorous, robust, man's man, who does not blush at a "cuss-word" nor weakly apologize for it, who can wade trench mud, stay awake as long as his men, endure every hardship they endure, administer religion for weeks at a time without preaching once, then preach like inspired when and wherever opportunity offers, and in nothing be a man apart but always the soldier's bravest, heartiest friend, begetting his admiration by his own manhood and courage.

ALVA W. TAYLOR.

The Sunday School

Authority

"SAID Jesus: "All authority hath been give unto me in heaven and on earth."—Matt. 28:18. That is boundless, limitless authority. We would not like to have the Kaiser have such authority, but we are happy to have Jesus possess it.



Rev. John R. Ewers.

No form of government can approach monarchy when the monarch is noble, no form of government can be as bad as monarchy when the monarch is base. An idea which has never occurred to Americans is that there is any necessity for authority. Each man has been a law unto himself. His selfish desires have been supreme. If the war has done nothing else it has taught us respect for authority. The young soldier has learned, perhaps after punishment, to obey his superior. The business man has felt the stern hand of Washington. His books have been opened and he has paid his income taxes. The food dictator has spoken and he has stocked up with as much oat-meal and corn-meal as wheat-flour. The fuel dictator has spoken and he has paid a certain price for his coal. Food, drink, fuel, income, speech, the very disposition of his life, have been under authority. It is a wholesome lesson. Never again shall we return to the license in eating, drinking, burning, spending, hoarding, talking, which we knew a few months ago. We are under authority.

* * *

Authority does not ruin our thinking—it guides it. When we stop to reason the thing out we find that the command is just and right. If youth is drafted for war, money must be drafted. Life must be put into the struggle for democracy and righteousness. We can think as much as ever—we can think how wisely and well our leaders have guided us. We can meditate upon the justice and glory of giving and saving.

Most men and women have obeyed the laws gladly, with something of exaltation. In the Income Tax office I stood next to a man who was having his return inspected by the clerk. "You had a lawyer figure this out for you, did you?" said the clerk. "Yes, sir," replied the gentleman. "You have paid one hundred and twenty dollars more than you needed to," answered the clerk. "Let it go," was the reply. "I guess Uncle Sam can use it." If we love our country, if we love our church, if we love our friends we are glad to give. The law becomes love.

There is a great yearning for authority. Cardinal Newman went into the Catholic Church because he longed for authority. I find that many business men want the facts of Christianity put up to them with a kind of finality approaching dogmatism. I do not like dogmatism, but I do like conviction. Men want to state exactly what is what about God, Christ, the Bible, Heaven and Hell and Service. They do not want a lot of clever guesses and hypotheses. Clear-cut ringing statements of truth are demanded. Where shall we turn for this authority? To Jesus himself. He is our Lord. We are to confess Jesus as LORD. His word is final. His way, truth and life form the last appeal. He settles all questions. If not by formal word, then certainly he settles everything by his spirit. His authority is regal. He is pure, unselfish, all-wise, all-loving, and he is authority.

* * *

As we mature in Christian experience we grow to appreciate the authority of Jesus and have respect for it. His "Go" has a

This article is based on the International Uniform lesson for May 19, "Jesus Exercises Kingly Authority." Scripture, Mark 11:1-33.

kingly command to it. His "Love" rings with authority. His "Give" is not to be disregarded. He is our Lord. His word is final, His way of living essential.

I heard the president of the American Bar Association say last week: "If the Kaiser wins, all that Christianity has taught will be overthrown." But the Kaiser will not win!

The Galilean will conquer, and love and justice will be supreme and He shall be Lord of Lords and King of Kings.

JOHN R. EWERS.

The War

A Weekly Analysis

ICHEERFULLY confess to the failure of a prediction made by me last week. I wrote that either Mont Kemmel would be retaken by the allies or the Ypres salient would be abandoned. Neither thing has happened.

It seemed when I wrote that it would be wholly unwise, if not impossible, to retain the Ypres salient if Mont Kemmel remained in the hands of the enemy. General Foch, however, has proved that the thing could be done, and in proving it has administered to the enemy the heaviest defeat he has suffered since launching his offensive.

The success of the allied defense against the tremendous German drive against the positions north and west of Mont Kemmel was due in large degree to the tenacity with which the French held to their positions between Mont Kemmel and Mont Rouge.

It was here that the enemy made his supreme effort, attempting to force his way through the village of Locre and to reach the gentler slopes north of Mont Rouge from which it could be stormed and taken, as well as the level road stretching northwest to Poperinghe in the rear of Ypres and on the railroad by which it is supplied.

Had he succeeded in this he would have created a very serious situation. But the French held Locre and even pushed forward to the south of it. It must be understood, of course, that the British did equally well in repulsing the enemy assaults against their lines; but the critical situation was where I have indicated.

As a result of this repulse, in which the losses of the enemy were enormous, General von Arnim was forced to suspend operations for what—at this writing—numbers four days. This is the longest interval that has elapsed between attacks since the drive began. As I write news comes that a terrific enemy bombardment is in progress along the Lys. It probably presages a renewal of the attacks on the sector where the enemy has just suffered defeat. I will not try to anticipate the outcome further than to say that I am confident General Foch can hold at any point where he deems it vital to the security of his line, and that he can regain any temporary loss of position if he deems it necessary. His whole purpose, as I have intimated, is to save his line with the least possible expenditure of man power, thus conserving the reserves that are counted upon to win decision at the moment of opportunity.

The week has developed the fact that a German peace offensive is incubating. Announcement that the pope will address a peace proposal to the warring nations on Whitsunday is a manifest indication of the wish of the central powers to find some way out of their troubles that is easier than winning a military decision. The pope is the agent of Austria, and thus of Germany. He goes to the aid of these nations whenever they are hard pressed.

No peace can be made now that will be more than a truce. Certainly no proposal for peace can be considered that does not come directly and in specific terms from Berlin. By employing a third party, supposedly neutral, Berlin avoids re-

sponsibility and is able to maintain the attitude she can take, on the basis of the map, of being victor in the war.

But Austria is seething with the spirit of revolt. Germany is facing economic collapse. They are trying to save themselves and their dynasties, and that is the one thing we cannot allow them to do. With American strength increasing daily in France—there is to be no limit but that which need sets—the certainty of ultimate victory is ours, and we must keep on at all costs, turning deaf ears to popes and princes, until we have overthrown the armed forces of the enemy, and reduced kaiserdum to the place where it will take the terms we may dictate for the future peace and freedom of the world.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

Three Questions Answered

THREE questions have been asked of the editor of the *Christian Century* by a distinguished leader of Disciples' enterprises. He asks:

First, what is the most discouraging fact in present-day Discipledom?

Second, what is the most encouraging sign among us?

Third, what, in your judgment, is the type of leadership most imperatively called for in these days that fairly tremble with the stir of elemental passion?

The questions are searching ones, and their answers may be of interest to our entire body of readers. We give our replies in order:

MOST DISCOURAGING FACT

The most discouraging fact about our Disciples' enterprise today is the disillusionment that has settled down upon us with respect to our having any distinctive service to render to Christendom. From the beginning the sense of a mission has been strong within us. We were in the habit of stating this mission in doctrinal terms. But the present generation of our people has lost its distinctive doctrinal convictions, and with the passing of sharp doctrinal distinctiveness there has gone also the sense of any divine call or mission. As a result the tendency is strong among us to sink to a mere denominational level, with no consciousness of our leadership, no vision of a peculiar duty that has been committed to us to perform, no burning of heart with a testimony we cannot but utter.

MOST ENCOURAGING SIGN

The most encouraging sign visible among us is the fact that a steadily growing body within our fellowship is reviving this lost sense of mission by the recovery of the original task to which Thomas Campbell and his followers first set themselves. This is the task of practicing Christian unity, of illustrating in our whole church procedure, locally and connectionally, that the living church of Christ is already one. It was this task which gave to the Disciples' movement the passion and idealism which in its earlier days so conspicuously characterized it. The fathers were inspired at the beginning not by a doctrine or a system of doctrines, but by a task, a great, catholic, statesmanly task. But later the task was obscured by some doctrines that had grown up among us. Now that these doctrines are growing stale and unmeaning there is nothing that can save us from disillusionment and disintegration but the recovery of the task which for so long a time the doctrines have eclipsed. The task is just as urgent as it was in the days of the fathers and the chance of accomplishing it is incomparably more hopeful.

LEADERSHIP FOR THE NEW DAY

The leadership necessary in these fateful days is nothing less than a prophetic leadership. Administrators of church properties

and institutions—do they not often stand in the way of the realization of God's program for his church? Revivalists for gathering recruits—most of the churches now see the illusion in the results produced by popular evangelistic methods. Orthodox preachers of a commonly accepted body of doctrine—the world is weary of the parrotings of words. But prophets—our age needs prophets! Leaders who see the invisible; who can find in the present welter and confusion of old and new the truth that will free and satisfy men's souls and build a spiritual Kingdom for them; creative teachers and interpreters of the will of God; men who find their standards not in their institutions or in prevailing customs, but in the mind of Christ; men unafraid of man—these are the leaders needed in "these days that tremble with the stir of elemental passion."

Poem Does Not Apply

EDITOR THE CHRISTIAN CENTURY:

In the first installment of his sympathetic critique of the Campbell Institute's volume, "Progress," Dr. Morro closes with this misapplied quotation:

"He drew a circle and shut me out,
Heretic, rebel, a thing to flout:
But Love and I had wit to win,
We drew a circle and took him in."

When applied to the institution in question I believe that this is not apropos. Dr. Morro got his labels mixed, and tagged the wrong bunch. It is like writing two letters, enclosing them in the wrong envelopes, and sending them to the wrong addresses. What would fit beautifully in one instance is a decided misfit in the other.

The Campbell Institute has shown no disposition, that I am aware of, to raise the hue and cry, "Heretic! Rebel!!" That is not their college "yell." That yell belongs to a bunch of quite another color. And as for drawing circles and shutting people out—not guilty again! But there are some among us who are guilty on this count, who, when it comes to drawing narrowing circles, are there with the goods. They are veritable artists. They can do it through long practice without the aid of a piece of string. The charge that they conscientiously bring against some members of the Campbell Institute is that they don't draw circles small enough, but too wide, taking too many in. "De gustibus non disputandum est." Consequently, as we all sit around the family hearthstone, the Campbell Institute is repeatedly by some of us invited on the outside, to go "out from among us because it is not of us," etc.

Of course, as an organization, the Campbell Institute is relatively a "closed" circle. But is not this expedient? Is it not possible for an esoteric bunch to have exoteric ideas and ideals? Such seems to be the case in this instance, and in another. When the Savior looked over the multitude of followers and picked out twelve, as he later looked over the twelve and picked out three, he wasn't drawing circles, and shutting the multitude out. He was wisely going about taking the multitude in.

As one without the circle, I do not believe that the Campbell Institute has outgrown its period of usefulness.

Chickasha, Okla.

BYRON HESTER.

Commends Washington Pastor's Article

EDITOR THE CHRISTIAN CENTURY:

George A. Miller's so outstanding article, "Restoration Problems," in the April 20th issue of the *Christian Standard*—I wish, if you have not, you may give as close reading as has your petitioner, and having done so, my suggestion and request is that you take occasion to review the same in THE CHRISTIAN CENTURY.

At a time in Disciple annals when not a few in our ranks are pondering the Progressive Propaganda—furthered by some, better saved than lost to the brotherhood—and freely opining that fast-approaching cleavage portends, might it not help avert such deplorable "break" in lines remaining practically intact through the years,

if the CENTURY can show agreement, in the main, with Mr. Miller's unambiguous declarations?

He has lucidly spoken in terms that Disciples as a whole—in the long accepted concept of what they stand for—can heartily endorse. His article appeals to me as an exceptionally luminous embodiment of our fundamental principles; while his recent action in calling on President Crossfield to lead his great Washington (D. C.) church in a follow-up meeting (at close of Evangelist Sunday's recent campaign in that city) stamps him as fearless and free from narrowness.

This deliverance of Mr. Miller—so far removed from the super-scholastic, we could well desire the CENTURY editor, in the proposed review, might "match," in plain English that "the way-faring man," though unlettered, may readily understand.

Chicago.

W. P. KEELER.

Some Postscripts

I am enclosing herewith the amount required for the renewal of my subscription to THE CHRISTIAN CENTURY for another year, and in doing so I want to say that there is no renewal which I

make with so keen a sense of satisfaction. Of all the journals coming to my desk, the CENTURY is the most welcome, and indeed the only one which I read through and preserve. I do not always agree with you, but you always stimulate me to more careful thought and more conscientious service as a minister of Jesus Christ. May the hand of God be upon you to give you increasing keenness of spiritual insight and the courage to maintain your high level of progressivism. Would to God we had more such fearless and sane writing in our religious journals.

Logansport, Ind.

E. LE ROY DAKIN.

"I read the Christian Century with more pleasure than any publication of similar nature which comes to me. I do not know a more friendly act I could perform for my acquaintances than by introducing them to this super-excellent paper."

Lexington, Ky.

EDWIN MARX.

The CENTURY is giving us some exceedingly fine articles these days.

ARTHUR STOUT.

Nevada, Mo.

The Larger Christian World

A Department of Interdenominational Acquaintance

Reconstruction of Theological Curriculums

The recent gathering of Baptist theological professors in Boston led them to invite the Harvard Theological school to call a meeting of all the theological professors of America, at which gathering the matter of a curriculum for ministers should be discussed in the light of the new demands which will be made upon the church following the war. It is believed by these divines that there is need of a new definition of the function of the minister and that a curriculum must be worked out which will be adequate for the training of the ministers of the new day.

Local Federation Helps Churches to Succeed

La Crosse, Wisconsin, is not a large city, but its church federation organization has been headed by a live layman, and through the influence of the local federation churches are meeting with much success. They have held union outdoor meetings, Bible study conferences for Bible school workers, go-to-church campaigns, and union advertising enterprises. It was found at the meeting which followed the Easter season that 350 people had united with the churches during these weeks of special effort.

Bigamist is Army Chaplain

The new rule concerning army chaplains gives every denomination its quota; this includes the Mormons, who have had the bad taste to choose as one of their representatives Brigham H. Roberts, who was expelled from the United States Senate for the practice of polygamy. He has as many wives as ever and his relation to the government as an army chaplain is less pleasing than in the position of senator. This appointment will doubtless result in more agitation of the Mormon question throughout the nation, in spite of the diversions created by war.

Methodist Missionary to Russia Safe

Methodists have been concerned about the welfare of Dr. George A. Simons, their missionary to Petrograd. Dr. Simons has been able to communicate with this country, and he states

that the property and work of the Methodist church in Petrograd remain intact. Dr. Simons is contemplating a visit to America at an early date.

Methodists Concerned Over State University Students

The Methodist Board of Education has made a study of the religious situation in the state universities and finds that there are twenty-five thousand Methodist young people in these institutions. In twenty of the schools the Methodists are carrying on some kind of work. This work, however, is not very extensive, in the judgment of Methodist leaders, compared with the work that should be done.

One-Fourth New York's Children in Bible School

New York can scarcely claim to be the leading religious city of the nation, according to the figures of the National Bible Institute. That organization shows that only one-fourth of the boys and girls of that city are going to any Bible school, Catholic, Protestant or Jewish. The church attendance represents one-third of the population. About three million people have no church affiliation whatever.

Churches Help Prepare Citizen Soldiers

The religious forces of America are co-operating through Dr. Frank Wade Smith in preparing young citizen soldiers for their life in the training camps. Literature is provided for the guidance of pastors. The government has a bulletin, "Home Reading Course for Citizen Soldiers," and a pamphlet has been prepared dealing with the spiritual hazards of the training camp; this is entitled "The Call to Arms."

International Sunday School Convention.

The fifteenth international Sunday school convention will be held in Buffalo, N. Y., June 19-25. The convention will have delegates from the western hemisphere and represents 21,000,000 members in 176,000 Sunday schools in the United States, Canada, Mexico, Cuba, Porto Rico, West Indies, and Central America. The call is issued by Edward K. Warren, president; Fred A. Wells, chairman; Marion Lawrance, general secretary; and E. O. Excell, treasurer.

ORVIS F. JORDAN.

News of the Churches

New President for Hamilton College, Lexington, Ky.

Prof. T. A. Hendricks, superintendent of the Paris, Ky., schools, has been elected to the presidency of Hamilton College, Lexington, Ky., by the Executive Committee of Transylvania. Professor Hendricks for a number of years has been one of the outstanding public school men in Kentucky. After taking his A. B. and M. A. degrees from Center College he entered public school work and soon distinguished himself in this line. For a number of years he was in charge of the schools at Cynthiana, Ky., and for the last five years has been superintendent at Paris, in both of which fields he has done exceptional work. Professor Hendricks has done graduate work in the University of Kentucky and Columbia and brings to his new task a fine equipment. He is president of the Kentucky Bible School Association and the teacher of a large men's class at Paris. He will enter upon his new duties June 1.

Ohio's Convention, Warren, May 20-23

Ohio Disciples will meet in their annual gathering at Warren, May 20-23. Monday and Tuesday afternoons will be devoted to C. W. B. M. interests; Professor F. E. Lumley of the College of Missions, and S. G. Inman, general secretary of the Commission on Latin America, will be among the speakers. The state sessions of the churches will extend from Tuesday evening to Thursday afternoon; ex-Governor Willis will deliver an address on Tuesday afternoon. J. A. White will represent the Anti-Saloon League. Other prominent speakers will be: H. F. Cope, Chicago; Harry F. Ward, Boston; Secretaries Burnham, Muckley and Warren; President A. McLean and Dean Vernon Stauffer, of Hiram, who will conduct the devotional exercises during the convention.

Texas Convention This Year at Sherman, May 12-16

Sherman, Tex., will be the center of interest in Texas Disciplesdom next week, as the annual convention will be in session there from May 12 to 16. George F. Cuthrell is the local minister, and H. K. Pendleton is president of the convention. Benevolence and ministerial relief will hold the attention at the Monday sessions. C. W. B. M. on Tuesday morning, the Bible School Tuesday afternoon and Texas missions in the evening. Wednesday morning, Texas missions; afternoon, general business and in the evening education. Thursday morning, missions; afternoon, education, publishing interests and ministerial relief; evening the national convention. Persons intending to be present should send their names to Pastor Cuthrell.

Indiana's 1918 Convention Features at Newcastle

May 13-16 is the date of the convention of the Indiana Disciples to be held at Newcastle. Monday afternoon will be given to the regular convention program, with a banquet at 6 o'clock, and an address by B. A. Abbott in the evening. Tuesday morning will be devoted to Bible school and C. W. B. M. interests, the afternoon to Christian Endeavor and the Societies of the brotherhood, and in the evening war topics will be considered in a Round Table and an

address by Secretary Burnham; President Clay Trusty will deliver the convention sermon at 11:15 a. m. Wednesday morning, Bible school and Endeavor themes will be discussed, and reports will be given by the state evangelists; in the evening the colleges will be given place. Thursday morning a number of phases of church life will be considered by seven speakers and addresses will be given by S. G. Inman and Miss Hazel A. Lewis; in the afternoon county reports of Men and Millions achievements will be given, all attendants sitting by counties; Secretary S. J. Corey will deliver the last address of the convention on Thursday afternoon. Those planning to attend the convention should write Mrs. P. L. Hoover, 529 S. 14th street, New Castle, for entertainment arrangements. W. H. Baker is the New Castle pastor.

Professor Snoddy Is Popular Speaker

Prof. E. E. Snoddy of Transylvania, was the guest of honor at the Lexington, Ky., Rotary Club Luncheon two weeks ago, and delivered a patriotic address to that group as a part of its Liberty Day celebration. The address was received with enthusiasm. On the following Saturday he went to Lancaster, Ky., and made the opening address in the Liberty Loan campaign. On Sunday night following he delivered one of his war lectures in the pulpit of Central church, Lexington.

Indiana Ministerial Association Program, May 13

The Indiana Ministerial Association will meet in conjunction with the state convention at New Castle, May 13. The first session will begin at 2 o'clock. B. A. Abbott, of the Christian Evangelist, will be the chief lecturer. Among others on the program are F. E. Smith, O. E. Tomes, L. C. Howe, L. E. Brown, H. A. Denton and E. B. Higan. All sessions will be held at First Methodist church. David H. Shields, of Kokomo, is president of the association; W. E. Carroll, vice-president, and F. E. Davison, secretary. The general theme of the sessions will be, "The Church and the War."

* * *

—Caldwell, Ida., church added 85 members to its forces through the recent meeting led by the Organ-Mell company of evangelists. F. L. Cook ministers at Caldwell. April was spent by the evangelists at Meridian. It is hoped by the Idaho state board that they can be kept working in the needy southern Idaho field for another full year.

—O. F. Jordan, of Evanston, Ill., has just finished a week on the road in lecture work. He spoke in his old home town at Gibson City, Ill., in the pavilion of the city park, on April 26. Other places reached were Lake Geneva, Wis., Highland Park, Ill., and Ottawa, Ill. Mr. Jordan has spoken in the Men and Millions drive in Chicago recently at Hyde Park, North Shore and other churches, and he made the principal address at the farewell reception of W. G. Winn at Irving Park church.

—H. W. Schwann has resigned from the work at Central church, Richmond, Ind.

—The Christian Men Builders class of Third church, Indianapolis, recently held

a service for the war mothers of Indianapolis. Mrs. C. B. Buchanan gave an address in which she gave some advice as to how these mothers of warring sons should prepare to meet them upon their return home. The Men Builders class has 111 members in war service.

—The church at North English, Ia., recently closed a fruitful two months of union Sunday services with the Methodist church of the town. Mr. Hyten is speaking to the largest audiences in the history of North English churches, according to a report from the local Methodist minister.

—Buell McCash, son of I. N. McCash, well-known Disciple leader, is now a private in the United States Army, and has been delivering addresses in southern Iowa in behalf of the Third Liberty Loan.

—Arthur Wake, pastor at Pulaski, Va., and now serving as Religious Work Secretary of "Y" 81, at Camp Lee, Va., preached at a special communion service at the camp on Easter day. Four men made a public declaration of their faith at the close of the service.

—C. W. Cauble, Indiana's state man, had charge of the dedication of the church at Walton, Ky., May 5.

—The church at East Liverpool, O., with a debt of \$29,000, subscribed \$2,020 on the emergency fund.

—L. E. Murray, of First church, Richmond, Ind., celebrated on April 28 the thirtieth anniversary of his ordination to the ministry. The sermon was reminiscent in character. His theme was "My presence shall go with thee."

—G. D. Smith, recently of Murfreesboro, Tenn., is the new leader at Cleburne, Tex.

—Pueblo, Colo., Central church, was apportioned for the emergency drive, \$950, and raised \$1,183.30.

—La Junta, Colo., church now has a brotherhood of over forty members.

—First church, Oakland, Cal., has 57 stars on its soldiers' honor roll.

—W. H. Baker, leader at New Castle, Ind., has tendered his resignation from this field, to take effect the last Sunday in May. He will assume the pastorate at Seymour, Ind. Since Mr. Baker's coming to New Castle, the membership of the congregation has been increased from 430 to 900, the Bible School from an attendance of 250 to about 500.

—E. C. Nicholson, who left the pastorate at Summitville, Ind., for war work, reports that he is now in France.

—G. L. Snively will dedicate the new building at Paris, Tex., on May 12.

—J. H. Monk is the new leader at Alameda, Cal., where Peter Clark Macfarlane ministered from 1902 to 1909. His book, "Held to Answer," had its background in this church. Mr. Monk will attend the University of California, at Berkeley, in connection with his pastoral service.

—J. H. Bristol, of McGregor, Tex., has been called to the work at Kingsville, Tex., and has accepted.

—W. Paul Marsh, of the Decatur, Ind., church, gave the leading address at a banquet of the Indiana Masons, at the Scottish Rite Cathedral, Fort Wayne, Ind. About 1,000 Masons heard Mr. Marsh's address on "Loyal Americanism."

—President R. H. Crossfield delivered a patriotic address to a large audience at Central church, Lexington, Ky., recently.

—C. S. Kleckner, recently of Stanhope, Ia., now ministers at Onawa, Ia.

NEW YORK **CENTRAL CHURCH**
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—John H. LeGrand wrote from Morris, Okla., on April 30 that he was leaving on that day for France to take up Y. M. C. A. work with the soldiers. Mr. LeGrand organized a church at Morris sixteen months ago and there is now a membership of 227, with a \$10,500 church home.

—The new executive secretary of the Chicago Christian Missionary Society, P. J. Rice, will have his headquarters at Room 1007 of the Central Y. M. C. A. Building, which will be the permanent headquarters for the local churches of Disciples. The Y. M. C. A. Building is at 19 S. LaSalle street.

—Fred S. Nichols, of the Table Grove, Ill., church, writes that he has been very busy with Liberty Bond, war-saving and general patriotic addresses.

—When Mart Gary Smith came to the work at Ada, Ohio, a year ago there was an average Bible school attendance of 55; the average for last month was 146. On Easter morning there were 180 persons present. At the close of the session on that day thirteen persons united with the church, eight by confession of their faith. Forty-one have been added during the year of Mr. Smith's ministry. There is also a strong Endeavor organization at Ada; on Easter evening the program was in their charge, and eight living pictures of the life of Christ were given, also another picture, "The Cross Beside the Flag." The evening's program was pronounced the best ever given at the church. An offering of \$41 was reported for Bible school service, and \$20 at the evening meeting. The week previous to Easter, Mr. Smith exchanged fields with Leon Couch, pastor at Kenton, O., and Mr. Smith assisted in putting the churches of Hardin county in line for the emergency drive. The apportionment of that county was \$21,000, and Mr. Smith predicts full success.

—George L. Snively recently dedicated the finest church building in Butler county, Kan., that at Potwin. There was an indebtedness of \$11,500 to be raised, and there was received in cash and good notes, a total of \$16,000, Mr. Snively has had charge of a dedicatory service nearly every Sunday since the first of the year.

—The famous Upper Room class of Professor T. M. Iden, at the University of Michigan has over 400 young men enrolled this year, in spite of the decrease in number of students at the university as a result of the war. This remarkable class, which has been in existence for about twenty-five years, has thousands of members scattered over the world. Professor Iden is in charge of the Bible chair work conducted by the C. W. B. M. at the University of Michigan.

MEMORIAL CHURCH OF CHRIST
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—Charles H. Forster, of the church at Vacaville, Cal., has received word from Washington that he has been appointed to foreign service under the American Red Cross, and he is booked to sail for France the latter part of June. He is ranked as a commissioned officer of social service, and his work is to be as

"district delegate" under one of the departments that deal with civilians. Mr. Forster has been given a leave of absence by his church, and will work without salary. The Vacaville church will probably federate with the other churches of the town for six months.

—Since the last report of the Foreign Society, five gifts have been received on the Annuity plan: one from California, one from Florida, one from Illinois, one from Kansas and one from Ohio. One of these gifts was the 32d from the same person.

—Dr. L. B. Kline, who has served as a medical missionary in the Philippines for the past five years, and who returned for his furlough last December, is now in the base hospital at Camp Dodge, Ia.

—H. W. Hunter, recently of Wellington, Kan., began his new work at Highland Park, Des Moines, on April 28. W. J. Gratton, who is now a camp pastor, formerly served at Highland Park.

—Lloyd Ellis, of the Corydon, Ia., church, is now in pastoral service at Camp Dodge, Des Moines.

—Earle V. Eastwood, of the Bonner Springs, Kan., work, delivered the baccalaureate sermon this year to the graduating class in the high school of that town, his theme being "The Pull of the Ideal."

—W. J. Minges, with his helpers, is in a meeting at Washington, N. C.

—Stanton E. Hoover, of Croton, O., writes that Licking County, Ohio, was apportioned by the emergency leaders \$5,000, but raised a total of \$8,000. Mr. Hoover and State Senator J. H. Miller spoke before seven of the county's congregations. The work at Croton is well led by T. T. Bass. On April 28 a special afternoon service was held, at which H. G. Kellogg, of West End, Newark, O., gave an address on "Every Man to His Work." There were fifty-seven visitors present from the Centerburg congregation. In the morning there was a Bible school attendance of 223, and the pastor preached that morning a stirring sermon on "Love and Service." A delightful feature of the day was a dinner served in the basement for all present.

—Jasper county, Mo., apportioned by the Men and Millions leaders \$5,000 for the emergency drive, reapportioned herself \$10,000. Ten days ago there had already been raised nearly \$11,000, and there were yet six churches to be heard from. The county committee, headed by C. C. Garrigues, have been visiting all the churches of the county, with the purpose of "making it unanimous." It is hoped to bring the total up to \$12,500—half the amount asked of the entire Third district.

—C. J. Robertson has resigned at Gibson City, Ill., and will soon leave for France, where he will be engaged in Y. M. C. A. work.

—Graham Frank of Central church, Dallas, Tex., recently held a week of religious services at Texas Christian University.

—G. M. Walker is leaving the work at East Broadway church, Sedalia, Mo., to do service with the Y. M. C. A. in France.

—It is reported that there are now 140,000 Christian Endeavor boys in the war. The Disciples are well represented in this great army.

—C. H. Frick is now in chaplaincy service at Camp Meade, Md.

—Calvary church is the latest addition to the established churches of the Disciples in Baltimore. C. S. Ehlers is the leader. The work is located in a substantial section of the city. This is one of the eight branch churches which have been fostered by the Christian Temple, which Peter Ainslie ably leads.

—C. E. Pickett, who has served as a state Bible school superintendent in the Southland for several months, will probably take the pastorate at Cadillac, Mich.

—On Sunday, April 28, a new \$20,000 building was dedicated by the congregation at Denver, Hancock county, Ill. State Secretary H. H. Peters, who had charge of raising the \$12,000 needed—and some over—reports that the new church home is one of the most beautiful and well-equipped of any recently constructed in Illinois. The town has about 200 population, but there are a good number of substantial members in the congregation, many of them living on fine farms of the community. J. W. Porter, who resides at Carthage, has served the church as pastor for five years.

—H. H. Peters, Illinois' State Secretary, is reported again seriously ill at a sanitarium. He was taken ill during the recent school of methods held at Peoria, Ill.

—John R. Ewers is featuring "Live Sunday evenings" at East End church, Pittsburgh, Pa., his topics for the four Sunday evenings of May being "Selling Religion," "What the Boy Scouts Do," "Our Cross Women" and "The Men Who Stay at Home." Special prayer meeting features during the month are "Patriotic Music," "How the Church Creates Morale," "Red Cross Rally," "Letters to Our Boys" and "The East End Church and the World War." President Miner Lee Bates, of Hiram, spoke at this church on April 28.

—Twenty-one persons have been added to the membership at Main Street church, Kokomo, Ind., since January 1. D. H. Shields, pastor there, reports that at the time of his writing all the county's churches but two, had reached their April emergency apportionments.

—Dr. W. E. Macklin, missionary at Nanking, China, for many years, intends to sail for America about June 22. His eldest son, Theodore, is now in Berkeley, Cal., as land expert on the Mexican question.

—O. G. Hertzog, of Hiram College, writes of the late W. S. Fortune, father of Professor A. W. Fortune, in these appreciative words: "He was a good and useful man and reared and educated his six children, three boys and three girls. We shall all miss him." Mr. Fortune's death occurred at Hiram, the burial being at Kilbuck, O., his old home.

—The church at Sac City, Ia., is now a living link church. Of the pastor, J.

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CINCINNATI, O.

Irving Brown, one of his congregation writes: "He is the most loved man in the county, without respect to church or social standing."

—Among Disciples taking part on the All-South Christian Endeavor convention program at Memphis, July 11-13, are Secretary Abe Cory, of the Men and Millions Movement, and DeForest Murch, of Cincinnati.

—A. R. Liverett writes from Walla Walla, Wash.: "We are very happily located in this field and if our first six weeks is any indication we shall have a pleasant and helpful pastorate here." Mr. Liverett went west from a long ministry at First church, Jefferson City, Mo. The Walla Walla church was apportioned but \$2,500, but pledges totaled more than \$4,000.

—Central church, Des Moines, Ia., has 106 stars in its service flag, and should have four more for young women of the congregation who have gone out to serve their country. Two of Central's stars are of gold.

—Wilson Donaldson, the first Transylvania man to die in service during the present war, was killed in a flying accident at Kelly Field, San Antonio, Tex., late in April.

—Professor W. C. Bower, of Transylvania, delivered the chief address at the Higher Education session of the recent convention of the Kentucky Education Association, held at Louisville.

—Norman H. Robertson, minister at Shelbyville, Ill., has recently closed a three weeks' home force meeting with his congregation; there were 41 accessions to the membership, 27 heads of families. This makes 140 additions since Mr. Robertson took the work a year and a half ago.

—V. T. Wood is now located at Camp Zachary Taylor, Louisville, Ky., under the Y. M. C. A. Before going to the camp he aided in putting four of the Clark county, Mo., churches "over the top" for the emergency drive. He states that the Peakeville church, where he has ministered since his student days at Canton, Mo., is rapidly becoming one of the best rural churches in the state.

—H. H. Griffis, of First church, Portland, Ore., is preaching a series of Sunday evening sermons on "The World's Debt to Our Religious Neighbors." Mr. Griffis recently spoke at patriotic rallies at Estacada, Montaville and Gladstone, Ore.

—The Loyal Men's class at Duquoin, Ill., which has been increased in membership from twenty to over eighty since the coming to the work there of Earl H. Fife, is leading in a community fight for the commission form of government for the town. Every member of the class has joined the personal workers' league, which is headed by the pastor. Several Gospel teams have been organized by Mr. Fife and these go out to the assistance of weak churches of the county.

—Cotner University is reported to have sent out more ministers, missionaries and professional men than any other college of like size among the Disciples. Cotner has sent thirty-seven missionaries into the foreign field and trained nearly 250 ministers.

—Santa Barbara, Cal., church, having persuaded its leader, Shirley R. Shaw, to continue his services there, has launched a campaign to raise \$15,000 for the purchase of Channel City Hall, which will serve as temporary quarters for the next



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two years. At the end of that period a fine new building will be erected on that site. Mr. Shaw has just refused a call to Wilshire Boulevard church, Los Angeles, Cal.

—Walter M. White, of Linden Avenue church, Memphis, Tenn., delivered the addresses at the closing sessions of the Jarvis Institute, Texas.

—Walter B. Zimmerman, who is now with the 82d Field Artillery at El Paso, Tex., writes that his men are of all religions, Roman Catholics predominating. There are two Roman Catholic, two M. E. Church South, and two Disciple chaplains at the camp.

Letter from Secretary Hopkins

Bible School offerings for work in the home land continue to reach the American Christian Missionary Society in goodly fashion. March was a very good month, with a total of \$1,586.57, as compared with \$889.53 a year ago. April also bids fair to run ahead of this month in 1917, though there is a week of the month remaining as these lines are written.

In total amounts received the offering situation is encouraging, but in the number of schools participating the facts are truly alarming. Those schools that have remembered their obligations to the home land have given heroically, but 687 schools whose offerings were in hand at this date last year have sent absolutely nothing for home missions this year.

By April of 1917 we had received offerings from 2,110 Bible schools, while thus far this year only 1,851 have contributed, and these 1,851 include 428 schools that did not give last year.

Where are the 687, and why have they forgotten Harry C. Munro in Alaska, and Homer F. Cooke in Florida, and Dean in the Rocky Mountains and Hutton on the Texas Plains, and Moss among the Negroes, and Roadruck and Smith and Staub and Rains and all the other men and women on the firing line? Is your school among them? Better look up your record, for these are heroes and heroines, and you would no more want to be responsible for their defeat than you would want to be blamed for any defeat which our brave boys might incur in France. But soldiers for the cross can no more continue the battle successfully without supplies from the home base than can soldiers for the nation. Get your school in line—some

person in every single one of those 687 schools will receive this paper, and you may be the very one upon whom we are depending to line up one of those 687.

May is a month devoted to Home Missions. Get your offering to us this month, and help us go "over the top" for Christ in the home land.

ROBT. M. HOPKINS,
Bible School Secretary.

Minnesota—Twin City Items

First church, St. Paul, where S. T. Willis ministers, is in good condition; there are additions to the church continually in the regular ministry of the days. The church has a goal of \$1,100 in the April campaign. More than \$400 was raised among the canvassers before they went out to work.

Minneapolis accepted a goal of \$3,000 in the drive; over \$5,000 had been pledged ten days ago.

Portland Avenue's aim was for \$1,500; almost the \$2,000 mark was reached very early, with more pledges to be made. Miss Ada L. Forster is temporary pastor of this church, since S. G. Fisher left for Y. M. C. A. work at Kelly Field. Six members were added by primary obedience at Easter time.

Minnehaha, whose minister is L. A. Brumbaugh, has now the largest Bible school in the Twin Cities. It was thought that \$480 should be the aim of this people in the campaign; they raised \$731.

Grand Avenue, after a pastorless period, is rejoicing in the good ministry of A. D. Brokaw. The church hoped to reach \$1,000 in the drive; they reported over \$1,700.

Even the two new missions, Lake Harriet and Audubon Park, under the leadership of M. M. Moss, city missionary, will give \$175 of the Minneapolis sum. Audubon Park, the latest housed mission, had more than 100 in Bible school on Easter day.

University Place, John Christoferson, minister, reported \$1,000 pledged on the drive.

Under the leadership of the state secretaries, M. M. Moss and Ada L. Forster, with C. B. Osgood, Superintendent of Missions, and the help of pastors and missionary women, every church in Minnesota will be visited in behalf of the Men and Millions campaign.

M. M. Moss,
State Secretary.

Attractive Collections of Verse

POETRY is coming into its own, as is evidenced by the great number of books of verse that are coming from the publishers, and by the quality of the verse contained in these volumes. To be well-informed today, one must know the significant poets and must be acquainted with their chief works. We list here the very best collections of verse now available:

A Treasury of War Poetry

Edited by George H. Clark, of the University of Tennessee. Contains the striking poems that have won fame during the Great War, and many other exquisite verses by writers not so well known as Rupert Brooke and Alan Seeger.

\$1.25 plus 5 to 10 cts. postage

A Manual of Mystic Verse

Edited by Louise Collier Willcox. The volume contains the very best of the poetry of mysticism from the thirteenth century down. Religious leaders should by all means have this book in their library for constant use. It is the most satisfactory collection of this kind recently published.

\$1.25 plus 5 to 10 cts. postage

The Melody of Earth

An anthology of poems of nature and especially of gardens, all the poems being the work of recent and present writers. Masfield, Lindsay, Robert Frost, Sara Teasdale, Yeats, Tagore and a hundred others are here represented. Mrs. Waldo Richards has made the selection of poems for the volume, and has done a remarkably fine piece of work.

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Another volume prepared by Mrs. Richards, and including the best poems of "joy

and inspiration" from modern poets. A glance at this book brings ample evidence that poetry is not dead, even in the present world of concrete and steel.

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The New Poetry

Edited by Harriet Monroe, founder and editor of the magazine "Poetry." Those who are interested in the modern movement toward realism in poetry, and, in fact, all lovers of verse, should possess this volume, which contains the cream of the product of the movement.

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May 16, 1918

Number 20

Human Nature and Denominationalism

By Ellis B. Barnes

Progressive Churches

Editorial

CHICAGO

Help Perpetuate the Ministry by Helping the Aged Minister



GOD'S great army of ministers, missionaries, etc., must be continually replenished with new material. To the young man with ministerial aspirations, whose life is yet before him, the vision of aged ministers who have passed their days of usefulness, is a discouraging one. The suggestion of that "ill matched pair—age and penury" paralyzes his ambition and too often he does not heed God's call but turns to gainful occupations.

The church cannot stand by and permit this impression to gather momentum. The young man must be assured of a brighter prospect for the future.

Provide for Aged Ministers

and this obstacle will be removed. The future will hold promise. The barrier will be raised. Recruits will not refuse the ministry before they see the larger meaning of the Divine Call.

The war has doubled both the number and the privation of these, to whom, by God's grace, we owe the best of the things for which we are fighting.

Your Help Is Needed

Your Christian duty calls. These aged apostles of God, whose lives were devoted to untiring service to mankind, need your help. Age has bereft them of their youthful vigor. Their salary, during their active years, was not sufficient that they might provide for the future. Physically unable longer to carry on God's work, they are helpless.

This is one of the thirty-two War Emergencies that are being met by the Emergency Drive which must be pressed to complete success, for these necessities are immediate, vital and absolute.

Men and Millions Movement

222 W. Fourth Street, Cincinnati, Ohio

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published *for* Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Progressive Churches

THE progressive spirit among Disciples of Christ has reached a point in its development where its next move should be consciously and deliberately to enlist the churches as churches in the practice and promotion of progressive ideals. It is time for the progressive leadership of the churches, lay and clerical, to abandon the policy of retirement and, frankly declaring the faith that is in them, give the churches an opportunity to share, in their congregational capacity, in the purposes and program of progress. In a word, the call of the hour is for the churches to become progressive churches.

Such was the theme of an editorial in The Christian Century of April 11. It was pointed out that the progressive movement has thus far been an affair of individuals rather than of congregations. Men and women who have caught the spirit of the new age into which the world is moving and who have grieved over the provincialism and ineffectiveness in which the forces of reaction have too long kept the Disciples of Christ, have sought their affinities across congregational lines and nourished their faith and loyalty through semi-esoteric fellowship with elect souls scattered through our entire communion. Certain circumstances have, perhaps, made this the natural mode of procedure up to this time. But no sufficient reason exists now for its continuance. For nearly a generation the churches of our brotherhood have been steadily permeated with progressive ideas. These ideas have sprung from various sources—from increasingly intimate contacts with other Christian communions, from the spirit of the age, and from the recent revival in our own schools and literature of an emphasis upon the historic and essential purposes of the Disciples of Christ.

Thus far, however, there has been but little congregational

awareness of the implications of these progressive ideas, and but slight sense of the urgent obligations which their acceptance imposes upon our churches. Manifestly, it is not right that the educational and missionary leadership of our communion should be progressive, that large numbers of our ministers and laymen should share the inspiration and fellowship of the progressive cause, while the fifteen hundred or two thousand churches among us whose predilections and spirit at this time mark them as essentially progressive in character are allowed no conscious share in realizing the great new ideals. These churches will welcome a leadership that undertakes to interpret to them a distinctive task for the Disciples of Christ in this new day. They will not only welcome it, but it will prove to be their salvation from the static denominationalism into which our better congregations are steadily drifting.

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A church of Disciples has by no means measured up to its full stature when it participates ever so conspicuously in such tasks as missions, benevolences, social service and so forth. There remains yet the distinctively *Disciple* thing to do. The cause of progress has its own claims upon the loyalty of the churches, claims that can only be satisfied by churches that have become consciously liberalized and consecrated to the ideals which the progressive movement embodies. It is not putting the matter too strongly to say that at this time the Disciples of Christ face no duty so urgent, so imperative, as the creation of a conscious and deliberate purpose on the part of their churches to embody and propagate progressive ideals.

In saying this we are saying no partisan thing. For progressive ideals are essentially the Disciples' ideals, and

the church that embodies them is only doing its part to make the Disciples of Christ the kind of people God called us to be and to do the particular work God called us to do. The reader must carry along in his thought our definition of the progressive movement among the Disciples as set forth in a previous article. To avoid misunderstandings we summarize that definition at this point.

The progressive movement among Disciples, we said, is characterized by sympathy with the work of modern scholarship and a willingness to accept the readjustments made necessary by the assured results of scholarly inquiry.

The progressive movement clings to the ideal of an educated ministry as an essential condition of giving effective interpretation to the Disciples' mission in the world.

The progressive movement welcomes the leadership of scholars and prophets, and sees no hope for a religious enterprise that despises or crucifies them.

The progressive movement yearns for a deepening of the spiritual life of the Disciples of Christ, without which it sees clearly the whole mission of our communion will prove to be barren.

The progressive movement accepts the obligation to make of religion a thing of social service and social salvation, as well as of personal salvation.

The progressive movement pleads for the adoption of an attitude and practice in the relation of our Disciples' churches to other Christian people which shall be consistent with our historic ideal and our acknowledged duty to practice Christian unity.

These are the features of the progressive movement in which we are declaring the churches as such have the right and duty to share. There is no note of partisanship in such a program. Each feature is of the very essence of the Disciples' principle and spirit. Not until the churches do come to have their conscious share in this movement will the Disciples' enterprise itself attain a fruitage of the kind that will justify its history. To save the churches from sheer inert denominationalism and to give substance and character to the progressive movement the local churches as such must become progressive congregations. What practical measures can be suggested to achieve this liberalization of local congregations?

I.

First of all, the obligation of constructive leadership must be brought home to the conscience of progressive-minded pastors. Of the possible two thousand progressive ministers in our fellowship the number who concern themselves with the duty of directing the minds of their people in a consciously progressive direction is very small. The average progressive minister finds delight in his fellowship with other progressive ministers, but feels no positive obligation to bring to his congregation a consciousness of its participation in the forward movement of the Disciples of Christ. He is content to discuss the practicalities and the spiritualities of church life, to develop the missionary conscience, the social conscience, the benevolent conscience, but he has not yet conceived it to be his duty to develop the *progressive conscience*. It is significant how unaware the average congregation is of the problems and issues that are today and that have been for twenty years straining the leadership of our people to the point of serious rupture. That there are such issues is hardly known to the church whose minister personally holds to the progressive point of

view. This is not true of the church whose minister is conservative or reactionary. He informs them, seeks to define their ideas and directs their passions against what he calls "false doctrine."

The passivity and neutrality of the great body of liberalized ministers in their relation to their congregations, including some of the most positive minds in the progressive movement, is notorious among the informed. The average progressive pastor steers his ministry clear away from those issues with which his church as a church of *Disciples* would naturally be concerned. He talks missions and social service and the devotional side of the Christian life; he consols himself that these, after all, are the big things of the Christian life, as, indeed, they are; but he fails to see that the same progressive ideals he cherishes in his heart and shares with his brother ministers of like mind just as rightfully belong to his congregation as to himself, and would bring to his congregation the same enlargement of outlook, the same deepening of faith, the same catholicity of fellowship that they have brought to his own soul. It is his duty, therefore, plainly and without partisanship to interpret the ideals of progress to his people and define in their hearts a conception of themselves as a progressive church of Disciples. No modern-minded minister on leaving a pastorate where he has taught for a period of years may legitimately carry with him an unalloyed sense of success if he has failed to define in the minds of his people the modern point of view by which they will be able purposefully and intelligently to carry on their church work in the direction of progressive goals. They have a right to be conscious of their participation in the progressive movement just as much as he has, and he should not withhold from them the blessings and inspirations of such an awareness. It is only as pastors take these Disciple issues to their congregations and define for them a positive point of view that there is any hope at all for the Disciples' movement ever to be more in the world than a respectable denomination, of a kind with the other denominations. And if that is to be the fate of the Disciples' enterprise there are thousands of us who would have no more interest in the Disciples' denomination than in any other.

II.

The development of the progressive spirit and character in a church calls for a much wider and more systematic use of literature. This is one of the most effective and one of the most neglected means at the disposal of such a propaganda as Disciples of Christ are set to carry on. A little reflection should convince any one that books and tracts and periodical literature setting forth the more catholic interpretation of Disciples' ideals would incalculably greater the fruitfulness of the enterprise. This, we would emphasize, is particularly true of the catholic or progressive interpretation of the Disciples' aim. It is, of course, true of any propaganda—of legalistic Disciples, Seventh Day Adventists, Christian Scientists and what not. But such movements are essentially provincial in their clientele, their literature appealing only to certain restricted types of intelligence. The non-denominational propaganda of the Disciples of Christ (which phrase is just a synonym

for the progressive movement) has in it the elements of universal appeal, and particularly at this time of sectarian disintegration. The natural and logical vehicle of progressive ideals is literature. These ideals cannot get themselves firmly established in consciousness by occasional pulpit references; they must be interpreted in writings that may be studied and discussed. Yet the progressive leadership of the Disciples has been virtually inert and unaware in respect to the pertinent and effective uses to which appropriate literature might be put.

A book table in the vestibule of the church, systematically cared for, with books for sale, would be a tonic to any congregation. Our more thought-provoking ministers would treble their reach and range of influence by the use of books in this fashion. On such a table there should be, first of all and always, the constructive books dealing with Disciples' ideals and setting forth to communicant and outsider alike that conception of the Disciples' plea which the minister believes should be propagated. In addition the timely works of devotion and missions and social interpretation and church efficiency should find a place. The average pastor fails to give due consideration to the mental appetite of his people. If he would supply books for them to read, books which he would interpret by an occasional allusion or, when the volume merited it, by a sermon, he would be amazed at the responsiveness of his people and their gratitude for his guidance and inspiration.

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Progressive churches of Disciples could use tracts to great advantage. The tract is handy and succinct. It is usually read at a "psychological moment." Passing out of the church, if a stranger is handed a tract he reads it on the way home or soon afterward; or he may receive it at the hand of a friend in a conversation, or afterward by mail, with a letter calling attention to the conversation. We Disciples stand greatly in need of a series of tracts setting forth the catholic and constructive interpretation of our aims as a people. But there are none in existence. A near approach to it is made in the reprinting of the chapter on the Disciples of Christ contained in the Campbell Institute volume, "Progress." This chapter in tract form is being used by a number of pastors and with good effect. For its purpose it is valuable. But something much more constructive, more daring, more gripping is needed. This tract is purely descriptive of Disciple things as they are and have been. Too much of our apologetic has been of this sort—an attempt to write of static things in as agreeable a way as possible. But the tract for the times should be one that writes of things that are and are to come, that orients the Disciples' moment vitally in the modern world and interprets its catholicity and simplicity as the solution of some of those oppressive problems which weigh upon the soul of the present day church.

Such a tract, such a series of tracts, would not only wonderfully vitalize the progressive movement, but would save the Disciples themselves from the present process of denominational crystalization into which the forces of reaction have drawn them.

It is needless to add more than a word at this point as to the important service that can be rendered by a cur-

rent periodical journal of progressive religion going into the homes of the congregation. Upon this feature of the use of literature The Christian Century can speak with even more direct knowledge than upon the features just described, and with more encouragement too. Speaking for itself as a representative organ of the progressive movement, The Christian Century knows the stimulating and illuminating service its presence renders in the thousands of homes into which it goes. And we must testify also to the many evidences showing that progressive ministers and laymen are waking up to the importance of sowing the entire field of their congregation with the good seed brought in regularly with the coming of such an undenominational interpreter of the Disciples' plea. It is probable that The Christian Century is the only religious journal in America that has made any gains in the past four years. Denominational organs have lost heavily since the war began, and while this newspaper can boast of no boom, its growth has been steady and substantial. Pastors are coming to perceive the reinforcement a paper like this gives them in the progressive leadership of their people, and are taking pains to secure subscriptions in the homes of church officers, women leaders, Sunday School workers, and in general in the more thoughtful homes of the congregation.

Knowing full well the degree in which the progressive cause among the Disciples hangs upon The Christian Century, we make no apology for the frank application of our present point to this newspaper. It is obvious to all that intelligently progressive churches cannot be developed among us without the quickening aid of a journal of religion in whose pages the ideals of catholicity and progress are constructively and persistently interpreted. Quite aside from the business interests of The Christian Century (though its business interests, happily, coincide with its ideal interests, for its ownership is in the hands of its subscribers and supporters, not in the hands of private indi-

The Pursuit

By Thomas Curtis Clark

I DREAMED that I could flee from Him,
And through the morn and noon I sped—
So swift, I thought, He could not see;
But, when the day began to dim,
Lo! there was He!

I fled from Him through countless years;
I sought the shadows of the night;
But I could not His love forget;
A penitent, I turned in tears—
He followed yet!

And still He follows, on and on;
And I still stumble—but in trust;
For I have learned with growing night
That, if there is for me a dawn,
He is its light.

—The Christian Endeavor World.

viduals) there is no more gratifying and hopeful fact just now in progressive circles than the systematic activity by progressive ministers and laymen to enlist the thoughtful members of their churches in the regular reading of a journal that represents and fosters the wider outlook and the larger fellowship.

In a further article we will discuss other practical aspects of the great task of liberalizing the Disciples' movement by freeing it from the grip of reactionism.

Gratuitous Questions Answered

RECENT discussion between Mr. F. D. Kershner and The Christian Century affords an interesting commentary on the strange state of mind in which Mr. Kershner finds himself since he became a member of the staff of the Christian Standard. The little discussion began, as our readers will recall, by our pointing out a significant identity of view between himself and Prof. E. S. Ames on the confessional meaning of the divinity of Christ. Mr. Kershner seemed to be somewhat embarrassed by this close association with Dr. Ames, and "replied" by pointing out how widely he and Dr. Ames differed in the philosophy of the supernatural! Following is the parallel in which we set out the identity of view between Dr. Ames and Mr. Kershner:

PROFESSOR AMES

More directly stated, Christ presents a *problem not for the intellect alone, but primarily for the will*. The question is not what think ye of Christ? But what will you do about *Christ's example and ideal of life*? "The Divinity of Christ," p. 36.

I am in favor of changing the wording of the Christian confession in order to restore the simple New Testament meaning of it. *Instead of asking a candidate, Do you believe that Jesus Christ is the Son of God? I would ask him, Are you willing to follow Jesus and do the utmost within your power to establish His Kingdom of Love in the world?* Ibid, p. 37.

MR. KERSHNER

When one studies this early confession (Peter's at Cæsarea) more and more he is irresistibly driven to the conclusion that the first creed of Christendom *was not a statement of dogma at all*, but rather an affirmation in regard to the *Christ ideal of life*.

In other words, the early convert was asked to accept Jesus as his Ultimate Ideal, as his supreme Lord and King, as the one whom he pledges himself to obey in all things pertaining to life and destiny. *This, of course, was to accept his divinity, and it is the only practical meaning which the divinity of Christ can have for anyone*. "The Religion of Christ," p. 120.

Very obviously then, an affirmation of acquiescence in *His ideal of life* ought to constitute the confession of faith demanded from His Disciples. Ibid, p. 121.

Upon this great historic creed, not a pronouncement of philosophy, not as a tenet of theology, but as a practical expression of desire to live the Christian life, the mighty hosts of Christendom will sometime be one. Ibid, p. 123.

Following is the parallel which Mr. Kershner constructed to show how unfair we were in drawing *our* parallel and on account of our not publishing which he now complains:

PROFESSOR AMES

Miracles and wonders were familiar to the Hebrew mind, as to all primitive minds, and, consequently, this teacher and leader [Jesus] was accredited with miracles and wonders. It was commonly believed that the gods took the women of the human race for wives, and it was inevitable that as Jesus came to be regarded as a great personage, this half-divine, half-human parentage should be ascribed to him also. That these miracles and this birth should still be regarded by informed men of the present day as actual literal facts is striking evidence of how much of the primitive age of child wonder and savage credulity still survive in the world.—"The Divinity of Christ" (p. 25.)

MR. KERSHNER

The differentiating quality of all religion is indeed its belief in a supernatural. A purely naturalistic religion is in all essential respects a contradiction in terms. * * * The Christian religion is essentially based upon a belief in the supernatural, not only because it is Christian, but also because it is a religion. * * * Miracles are rational evidences of God's power; they have been needed, and they have taken place. To deny their possibility is to say that the Creator of the world is subjugated by his own creation; to deny their necessity is to assert that the whole fabric of Christianity is absurd; while to dispute their having occurred is to give the lie to the most unimpeachable historic testimony.—"The Religion of Christ" (pp. 84, 86, 92).

Of course, any one would know that the reason we did not publish Mr. Kershner's parallel showing the contrast between himself and Professor Ames was because it was irrelevant to our original observations. Such a contrast in the views of the two men was explicitly conceded by us in our original article. We said:

We are not concerned to question the wide divergence of view which results from the differing temperament, training and general philosophic positions of these two thinkers, but would call attention to the relative unimportance of these [according to Mr. Kershner's own statement], so far as Christian fellowship is concerned, if, indeed, the Disciples have been in earnest about their doctrine of the centrality of Christ in his religion. The logic of the respective books of Dr. Ames and Mr. Kershner is nothing to the point. May we not indulge the hope that from the center which they hold in common it will be possible for them and others who think with them to construct in process of time larger syntheses of thought which will further the ends of brotherhood and service?

In a later article we showed how negligible was the difference between Mr. Kershner's view of baptism and the position C. C. Morrison takes in his book, "The Meaning of Baptism." This close association with Mr. Morrison seemed also to embarrass Mr. Kershner in his new relations to the Christian Standard, so he hastened to asseverate that he had nothing in common with Mr. Morrison *on the subject of receiving other Christians into the fellowship of Disciples churches!*

Neither in the case of the Ames parallel nor in that of the Morrison parallel did Mr. Kershner take exception to the accuracy of our observation. He was intent on showing "Standard" readers how unlike both Ames and Morrison he was in certain other matters not germane to the subject of the original discussion.

But The Christian Century felt that it would be interesting to "Standard" readers to see in their favorite paper an exact reproduction of the parallels we drew between these two awful heretics and Mr. Kershner. So we asked Mr. Kershner to reproduce them, especially the graphic parallel between himself and Dr. Ames, and we intimated that his failure to do so would seem to us

to indicate a lack of candor. To this intimation he now replies that we can hardly expect him to publish the Ames parallel on the meaning of the divinity of Christ when The Christian Century has not published the parallel columns *he* drew up showing the *contrast* of the two men on the supernatural and miracles. He goes further and refuses to have anything more to do in discussion with us unless we answer two questions which he asked us in an earlier article and to which we paid no attention. These questions he gravely reproduces in italics so that the expected declination on our part to answer them will be made the more impressive! Here are Mr. Kershner's questions:

We should like to ask the "Century" whether it holds that Christian ethics alone constitutes the "cardinal and decisive point of Christian faith." Will it assert that the Christian religion, divested of all supernatural and miraculous features, still retains everything that is cardinal and decisive?

Long time readers of The Christian Century who know so well the thorough and radical evangelicalism of our views will share with us the humbling of spirit which we feel in having to make, under challenge, an answer to the questions which Mr. Kershner has so gratuitously thrust at us. But for the sake of getting the original Ames-Kershner parallel on the divinity of Christ reprinted in the Christian Standard we will do so.

Our reply to the first question is that we do not hold that Christian ethics alone constitutes the "cardinal and decisive point of Christian faith." The cardinal and decisive and essential point in Christian faith is the allegiance of the soul to Jesus Christ, such an allegiance as gives him the mastership of one's whole life, including the lordship of one's conscience. We believe that the confession of Peter is the expression of the essential and permanent reality of Christian faith and experience. The Christian Century would say that if there is nothing more to Christianity than "Christian ethics" we should have to be something else than Christian, for we must have religion.

Our answer to the second question is, of course, emphatically, No. If the Christian religion were divested of all its supernatural and miraculous facts it would not be the Christian religion.

If this answer should be considered too brief or in any fashion unsatisfactory, we will be pleased to adopt as our own every word of Mr. Kershner's statement in the second set of parallels above. We consider his statement a very satisfactory form for the expression of our own personal and editorial views.

After printing the two questions which we have just answered, Mr. Kershner adds:

If the Century should continue to refuse to answer these questions, we shall not say that it is "uncandid," but we shall be inclined to say that it is discreet.

We pass without comment this unbrotherly irony, except to say that it would have been impossible to F. D. Kershner a year ago. Not until he became associated with an organ whose chief stock in trade is the most wanton misrepresentation of the teaching of certain public men could Mr. Kershner have brought himself to im-

pute to The Christian Century either unevangelical convictions or a cowardly spirit.

But, passing this by, our chief concern, in closing, is to make sure that we have fulfilled all the conditions necessary to get the original Ames-Kershner parallel published in Mr. Kershner's department of the "Standard." If there is anything we have omitted to do and Mr. Kershner will point it out, we will be pleased to perform it. For we do want the "Standard" readers to have the benefit of Mr. Kershner's clear thought on the subject of the meaning of the good confession and the divinity of Christ.

While he is publishing the parallel would he also publish our reply to his questions?

Jewish Author's Dream for Palestine

ISRAEL ZANGWILL, famed Jewish author and publicist, this year sees his dream of a Jewish republic coming true. Such a separate, independent state in Palestine, is the great Jewish leader's hope for the future, as he expressed it recently to the United Press, while exulting in the reclamation from infidel hands of the holy city of Jerusalem.

"I would call it the republic of Judah or of Israel," he said. "It would be an autonomous, separate nation. But I would have it temporarily under protection of some great world power—England, the United States, or perhaps all the allies combined.

"This protectorate would continue only long enough to make certain that the new Jewish nation was solidly established.

"None of us who hope for such a nation expect or believe that all Jews, wherever now located, will go to Palestine and live under the new country. It is my belief, however, that Jewish farmers who are finding it hard to make a living in many places of the world would do so. Moreover, these are the sort of men who would form the most solid basis for the republic. They should be given some aid to permit their return 'home.'

"Jerusalem, now once again restored to us from Turkey's ruthless grasp of centuries, is an ideal spot for a capital. It could be the site for a great commercial or trading city.

"But my plan would not be to take to Jerusalem the Jews who have prospered throughout the world. Rather, I would have drawn to the new capital and the new nation the oppressed of other nations.

"Most important of all with a Jewish nation established, Jews throughout the world would feel they had a home once more—and this even if their condition and circumstances did not enable them to emigrate to Palestine.

"My suggestion for a temporary protectorate is based on a desire that the Jewish nation and the interests of its people should be permitted to grow under the fostering care of some great power which has no self-interest in Palestine.

"Thirteen million Jews throughout the world look today to Jerusalem—the holy city restored. What could be more fitting than a Jewish nation reborn after centuries of Jewish travail!"

Religious Superstition in War-Time

IN Canada the authorities have been arresting agents of the International Bible Students' Association (Millennial Dawn) for circulating a seditious book, "The Finished Mystery." This book purports to be the last book of Pastor Russell, but is being circulated by C. J. Woodworth and George H. Fisher. Lately the federal authorities seized five thousand copies of the books in Oklahoma City. Three members of the society were arrested for having the books in their possession.

An examination of "The Finished Mystery" shows it to be full of the same arrant pre-millenarian nonsense as the preceding six books. The modesty of the little sect is indicated by the claim that the seven thunders of Revelation are the seven volumes of "The Studies in the Scriptures" by Pastor Russell. Pastor Russell was the seventh angel mentioned in Revelation 3:14.

While Pastor Russell is given at his death this exalted position in the divine economy, the common clergy of the denominations are held up as examples of spiritual degeneracy. One of the reasons for their benighted condition is interesting: "Many of the clergy today are followers of Darwin and Socrates instead of Moses and Christ. And both Darwin and Socrates were mentally unsound." Following this remarkable statement is an argument from the shape of the skulls of these great men!

Presumably, the reason the government has become interested in this cult is that it is conscious of the fact that by focussing attention on the revelation of a supernatural kingdom, the attention of devotees will be withdrawn from their very necessary everyday work of this war period. Such disloyalty to the government is of a very subtle sort and does not proceed from any German root, so far as one can see.

Can a book be so misleading, so fallacious, that its sale is "getting money under false pretences?" If so, perhaps there is justification for suppressing its sale and arresting those who profit by the odious propaganda.

Why Die a Thousand Times?

SOLDIERS excite our admiration by their marvelous victory over fear. The young men who are marching away to war are not unaware of the dangers they go to meet. When they go "over the top" they understand that most of them will never come back. Yet they often go into the face of this great danger cheering. They have gained the victory over the fear of death, a victory that many a soft-living civilian has never gained.

The man who fears death dies a thousand times. He sees the grim reaper approaching in every cold he catches. He watches all his physical symptoms with a haunting sense of the nearness of death and endures tortures from his fears. Birthdays are sad days, grim reminders of that which he would gladly forget.

The soldier has found his victory in his identification with a group whose passion is to scorn death. Never has the social principle in life been more wonderfully illustrated than in the army, where individual hopes and fears

are lost and the soldier becomes spiritually a part of the great organism that moves forward under the command of a single will.

Yet what the army is to the soldier, the church has been to the Christian in the days of the church's glory. Young girls found the courage to die in the arena in the days of persecution rather than abjure the faith. The spirit in that church was compelling and all-powerful.

The fears and weaknesses of our modern life have arisen from our excessive individualism. Business competition has strengthened this individualism as has also a certain type of education. We have hermits living in great cities, surrounded everywhere by men, but without a real friend in the world. These are the people who become morbid and peculiar. The man who knows how to live and how to die is the man who is maintained day by day by his organic relationship with a great social organism like the church. The church of Christ beyond any other human society keeps alive the faith and hope and courage which are so essential to the joy and the victory of life.

Damaged Disciples

PROBABLY every religion numbers some persons in its ranks who are only nominally loyal. In Spain, where the country is so loyally Catholic that only ten thousand Protestants are to be found in the entire country, not one family in ten has anything to do with the church except at birth, marriage and death, and then more for social reasons than for the sake of religious conviction.

Among us Disciples in America, a relatively young religious movement, the percentage of such indifference is much lower, but we cannot hope to deny that with us, too, there is much driftwood. In our communities it is also good form socially to belong to the church. Thousands of members could never give a reason for their membership.

Some of these weak members have been caught by the allurements of sin. Once in good spirit about religion, they have fallen away in their inner loyalty from the pure standards of life given us by Jesus Christ and are guilty in their own eyes. The church is an uncomfortable place for them, but church membership seems to them a necessary camouflage.

There are Disciples also who have intellectual difficulties about religion. With no patience to continue with fundamental thinking, they arrive at some superficial conclusions that are not favorable to faith. Lacking entire confidence in the validity of these arguments, they continue in the church for the fancied security it may give them hereafter.

All of these are a tax upon our churches. They are quick to resent neglect on the part of the faithful. Certain attentions they must have or feel themselves aggrieved. An Episcopal Bishop in Florida waxes indignant at his nominal members. He says: "All these hyphenates are worse than 'dead wood'; they are rotting wood which spreads contagion. It is my deliberate conviction that the church in southern Florida, probably in the whole of the United States, would be much better off if a considerable percentage of her nominal members would openly with-

draw, and so release her clergy from the vain task of trying to minister to them."

Our indignation does not carry us this far, but there can be no doubt that our spiritual cripples are a great burden to us.

The Woodpecker

A Parable of Safed the Sage

NOW, on a morning I entered my Study, and I sat me down to read a book by a Learned Man on The Uniformity of Nature. And I thought much about the Reasons Why the Heat that Burneth a man on one day doth not Freeze him on the next, and why the Sun which Riseth in the East a part of the Time doth not Rise in the West the Remainder of the Time, and why the Law of Gravitation which sometimes pull-eth the Apple Down doth not sometimes Hurl it Up.

And These Studies proved a Weariness to the Flesh, so that I opened my window for Fresh Air. And immediately there flew in a Woodpecker. And no sooner was he in that he wished to be out. And he circled Twice or Thrice about my Ceiling, and then flew swiftly toward another Window which was not open,

The Call of America

BRING me men to match my mountains;
Bring me men to match my plains—
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thought shall pave a highway
Up to ampler destinies;
Pioneers to clear Thought's marshlands,
And to cleanse old Error's fen;
Bring me men to match my mountains—
Bring me men!

Bring me men to match my forests,
Strong to fight the storm and blast,
Branching toward the skyey future,
Rooted in the fertile past.
Bring me men to match my valleys,
Tolerant of sun and snow,
Men within whose fruitful purpose
Time's consummate blooms shall grow.
Men to tame the tigerish instincts
Of the lair and cave and den,
Cleanse the dragon slime of Nature—
Bring me men!

Bring me men to match my rivers,
Continent cleavers, flowing free,
Drawn by the eternal madness
To be mingled with the sea;
Men of oceanic impulse,
Men whose moral currents sweep
Toward the wide-enfolding ocean
Of an undiscovered deep;
Men who feel the strong pulsation
Of the Central Sea—and then
Time their currents to its earth throb—
Bring me men!

—SAM WALTER FOSS.

and Struck it with all his Force, so that he Fell to the floor and lay there as if he were Dead. And I Rose, and Stood, and looked down at him. And I touched him not, but it was revealed to me that in his Aching Red Head he was thinking thoughts like these:

Behold, hitherto have I flown wherever there was Transparent Space, and have Struck Nothing. But I have been Knocked Down and well-nigh Killed while flying through Space in which I could see plainly. Yea, and beyond were Trees, and the Free Air of Spring. Never again shall I trust in the Uniformity of Nature; and the ways of the Lord are not equal.

Then I left him, and I opened my windows from the top downward and he rose and flew straight at one of them, and was gone.

And I, who am but very little wiser than he, meditated concerning the men I had known who suddenly come Up Against a new experience which they are unable to Catalogue among their Theories of life, where something which they see not riseth up before them and layeth them low, so that they cry out in their anguish that the Lord hath forgotten to be Gracious, and that His Mercy is clean gone forever. For I have heard them think aloud even as I heard the woodpecker with the Aching Red Head.

Now the Uniformity of Nature is the Veracity of God. Yet hath God ways that are not as the ways of men. So I besought my God that he would give me Grace to Trust Him when I fly through what seemeth Clear Space and come Up against Something.

A New World

There is One fighting for us who is brooding over the waste and the void of our present civilization, One whose Hands were pierced and whose Brow was lacerated by human experience. He knows it all, because He, the great God, voluntarily subjected Himself to all the austerities and disciplines and penalties which He had ordained for the world of sinful man. He is moving to and fro among us. He is gathering together in His Hand all the tangled threads and weaving them into a new and wonderful tapestry; or, to change the simile, He is presiding over the birth of a new world; He is saying: "Behold, I make all things new."

And we who are suffering in these birth-pangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march onwards and forward until God has finished the one incomplete thing in His workshop—human life—and has brought it up to the perfection of His ideal. O God of Nations, who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfilment of this Thy most sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom; through Jesus Christ, the Prince of Peace, our Saviour. Amen.

BISHOP BRENT.

Christ and the Second Coming

A Study of the Utterances of Our Lord Regarding His Return

Tenth Article in Series on Second Coming of Christ

THE most casual survey of the documents of the New Testament makes clear the fact of a great expectation cherished by the early church. That confident hope was the speedy coming of Jesus in the glory of his heavenly life. Once he had manifested himself in the humble fashion of a man. Now he was to come as the Lord of the world. The entire Christian community of the first century seems to have shared to greater or less degree the exaltation produced by the contemplation of this imminent event. Paul was unhesitating in his affirmation of it. The other writers of materials that circulated among the believers were of the same mind. The unique apocalyptic book called the Revelation makes that sublime and assured event the center of its message. All these facts have been noted in the foregoing discussions of the theme.

What was the basis for this wide-spread expectation? It is not enough to point out the palpitant faith of Old Testament prophets that the Day of the Lord was at hand. It is insufficient that the glowing visions of Jewish apocalypse be cited. All these were of great significance in shaping the mood of the primitive church, but they were inadequate to the creation of such a spell of anticipation as that which enwrapped the early friends of the Lord. Something more is needed for an explanation.

The word of Jesus must have been the basis of this elaborate eschatology. No other personality was sufficiently commanding to give it sanction. In all the documents that have been examined in this inquiry it is either stated expressly or assumed without hesitance that he had furnished in his reported words the substance of the sublime anticipation. No doubt a very modest body of utterances from his lips would have been sufficient. It was not necessary that he should define his meaning in any extensive manner. Current beliefs both within and outside of the Christian community would have their way in the elaboration of the theme. It has ever been after this order with ideas that appealed strongly to the imagination. But unless the primitive community of believers had felt confident that Jesus spoke with some definiteness of his own return, it is hardly credible that the view could have secured such a commanding position in the regard of the early church.

THE GOSPEL SOURCES

It is of first importance then to examine the classic records of our Lord's life and teachings. The men who were at pains to set down the facts as they were known in the first groups of Jesus' interpreters should be competent witnesses. Yet it must be confessed that at just this point the scholar confronts one of the most difficult problems to be found in the Gospels. None of the many students of the life of our Lord has ever been able to

determine with satisfaction the question as to what Jesus actually taught regarding his return. The reasons for this disquieting fact lie in the character of the sources, and their relation to each other.

As all New Testament scholars are aware, there are four important bodies of material presented in the three Synoptic Gospels. These are the Gospel of Mark, which evidently furnished the outline and much of the narrative material of the other two Gospels; the body of teachings which forms so large a portion of the words of Jesus as recorded in these two Gospels; the Gospel of Matthew in its present form; and the Gospel of Luke. It is not certain whether or not the Gospel of Mark is older than the body of teachings which goes variously under the names of The Sayings of Jesus, The Logia, The Aramaic Gospel, Matthew's Sayings of Jesus, and The Source. It is not improbable, however, that this record of the teachings of the Lord, from whatever hand it came, is the oldest portion of our Gospel.

JESUS NOT A WRITER

Since it is apparent that there are marked variations of content and point of view between these four documents, it must be borne in mind that there are no records of any written materials from the hands of our Lord. He was a teacher, not a writer. All the reports that have come into our possession regarding the things he said have been preserved by early members of the group of his followers. Many years passed after the ministry of Jesus was finished before the earliest of the memoirs regarding him were put into writing. On any other theory than that of a supernatural control of the men who prepared the reports of the Savior's life it is impossible to exclude the element of human reflection, and the variations of opinion which mark the writings of even the most devoted and sincere witnesses. But the supposition of any such supernatural control is contradicted by all the phenomena of the New Testament records. Their inspiration is in no way dependent upon such a mechanical conception of the activity that produced them.

If then the narratives that deal with the life of Jesus are marked by those elements of freedom and deep enthusiasm which the church has recognized through the centuries, it would be not only natural but unavoidable that there should be varying reports of what he said, and the disclosure of different opinions on so important a theme as the second coming. This is precisely what the careful student of the Synoptic Gospels discovers. And when the inquiry is widened to include the Fourth Gospel, the growth of contrasted attitudes of mind in the early church and among the first interpreters of Jesus becomes fully evident. It is of interest that the facts presented by the four documents successively be considered.

THE FIRST SOURCE

The first of these is the Sayings of Jesus, by which ever of the several names given to it by scholars it be called. It is not extant today as a separate work, but repeated attempts have been made to reconstruct it from the First and Third Gospels. The different forms in which scholarship has organized it vary rather in details than in essential features. Even a casual study of these two Gospels is sufficient to warrant the belief that there was a written source other than the Gospel of Mark on which both are dependent, and that this source dealt with the teachings of our Lord. The measure of agreement among workers in this field as to character and extent of this document is significant.

When this body of material is examined to discover the light that it may throw upon the utterances of Jesus on the theme of his second coming the result is almost entirely negative. There is very little of the apocalyptic and eschatological element in it. In fact, the only sayings of Jesus which bear any direct relation to the theme of preparation for the future are those quoted from this common source in Matt. 24:42-51 and Luke 12:35-46. These warn against the danger of carelessness, and reach their climax in the nearest approach to the theme of the parousia made in the entire collection of these sayings: "Therefore be ye also ready, for in an hour when ye think not the Son of Man cometh." There is ample room here for a doctrine of the coming of Jesus, but none for confident affirmation as to the time and manner of that event.

THE SECOND SOURCE

The second of these documents is the Gospel of Mark. It is impossible to fix the date of this writing with precision, but it seems probable that it took form at a period not much earlier than the fall of Jerusalem in 70 A. D. How much time had elapsed since the writing of The Sayings of Jesus is uncertain. But even a short interval, and a wholly different environment, may account for the much greater prominence of the second coming in this book. As this reports the words of Jesus, he referred often to the last things. He spoke of his coming in the glory of the Father with the holy angels (8:38); of the fact that some of those standing near should not taste of death till they saw the kingdom of God come with power (9:1); of the calamities certain to befall Jerusalem, including the destruction of the temple, and the distress that would overtake his disciples, closing with the striking reference to the coming of the Son of Man in clouds with great power and glory, all of which would take place in that same generation (chapt. 13) and the reiteration of this prediction before the high priest at his examination, when he declared that they should see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven (14:62).

It is clear that considerable space either of time or of opinion separates these two reports of Jesus' utterances on this theme. It is hardly possible that the interval of time is sufficient to account for this. May it be

that the influence of apocalypticism in the atmosphere of the early church was sufficient to build upon the comparatively simple statement reported in The Sayings the much more elaborate expectations represented in Mark? It is merely a question of fact, not of theory. Jesus is reported in what seems to be the earlier source as referring in the most casual manner to his coming. In that connection he does not speak of either a visible or an imminent event. Mark interprets him as affirming both these features of his return. The issue of events proves that the expectations voiced by Mark were overstated. Did Jesus actually say what this witness shows to have been the growing expectation of his circle of believers?

THE THIRD SOURCE

Still more striking is the record of Jesus' words as reported in the third of these four documents, the Gospel of Matthew. As there interpreted, he referred to *that day*, the time of judgment (7:22); to the fact that his messengers whom he was sending forth would not have time to complete the circuit of Palestine before his return (10:23); to the day of judgment, on several different occasions (11:23-24; 13:41-43; 19:28; 25:31ff.); and other items in the program of final things. But by all odds the most elaborate statement reported is that of Chapter 24. This is the classic reference to eschatology in the teachings of Jesus. The downfall of the holy city is spoken of in terms that seem to draw vividness from the writer's remembrance of the terrible event. The statement of Mark is given with such amplification as to show that in the author's thought few things were comparable in importance with this impending disclosure of the power of the Lord in his return. And even more compelling is the assurance that the generation then living was not to pass away till all these lurid anticipations were fulfilled.

If the documents which report to us the utterances of our Lord are to be taken at their verbal and literal value, they leave us strangely perplexed in the face of a vital problem. For nothing can be more evident than the insistence which some of them place upon the Savior's promise that he would come again in unmistakable glory. The seeming failure of that promise was the baffling puzzle of the early communities of Jesus' friends. But do the two Gospels into which we have thus far looked afford an exact clew to what Jesus declared upon this theme? He who insists that they do, has then the same problem which confronted the primitive church: Why did not the Lord fulfill his word? But was that really his word? May not the still earlier source, The Sayings, present a much nearer approach to his actual utterance? The question is not easily answered. The testimony of the last of the four documents presented in the Synoptic Gospels, the Gospel of Luke, will throw additional light upon the theme. And there then remains for examination the wholly different testimony of the Fourth Gospel. When all this material has been examined, it is believed that there will be found a reasonable and constructive answer to the problem.

HERBERT L. WILLETT.

Human Nature and Denominationalism

By Ellis B. Barnes

MY DEAR JOHN:

The problems of which you write are very serious ones. You say you find it increasingly difficult to become enthusiastic over denominational enterprises in the hands of certain men, that they savor too much of temporalities, and that minor interests are being served to the neglect of much greater. You tell me that the "open mind" is not the virtue that in other days you were led to believe it was, but, on the contrary, that the dogmatic and the official mind are rather to be cultivated. You seem to believe that the circle is fact being closed and that a ring of steel is being drawn around a great denomination. All of which I am sorry to learn.

I can understand your position well. You are face to face with some of the age-long problems which have vexed the Church, and at root are nothing more nor less than human ambition and base selfishness. In politics the problem is ever the problem of the boss; in religion it is ever the problem of the organization.

Recognizing commercial interests as we do in all great religious bodies, it is almost impossible to keep them in the background. They intrude themselves upon our most sacred hours, and in the hands of ecclesiastical politicians become a constant menace to the peace and the spiritual life of the church. The greediness of the organization swallows up the initial impulse of mighty reforms which began under the purest and loftiest inspirations. Business in the church must have its pound of flesh, wince who will. As of old there were money-changers in the Temple, so in many generations since the money-makers have been close under its shadow. Under their astute management the loaves and fishes clamor for a place on the Communion Table. The flesh takes precedence over the spirit. Where such conditions prevail—and in what religious organization do they not prevail?—the love of truth is likely to be destroyed, compelling new departures, and new reforms. The booster, not the seer, is the man of the hour. It's all right to put religion in business and business in religion, but there are forms of commercialism which are certain to put religion out of business.

The malady may be felt almost everywhere in denominational life, no matter how positive the assertions of those financially interested that the denomination was never in better health.

GROWTH OF SELF-SUFFICIENCY

As denominations grow in power they become possessed with a sense of self-sufficiency; they feel their ability to work out their own destiny without the aid of others, and they begin to burn incense to their own vanity, retiring by degrees into the aloofness of the respectable and the well-to-do. Aristocratic ideals take the place of democratic. The forced isolation and the bitterness of earlier-day ostracism are forgotten, while

present material prosperity completely obliterates the scars that were left when grim necessity forced the organization into a conflict with adversity and poverty. Some apology now is felt for the days when the leaders had to say to the world, "Silver and gold have we none." The time comes to the denomination when the humble spirit of the pioneer, the reformer, and the martyr gives way to that of the ecclesiastical lordling whose creed and whose prayers alike breathe the satisfactions of the pharisee.

It is at such a moment, if certain elements can have their way, that all progress is arrested. It is then that grave and reverend voices counsel safety and caution when new measures are proposed, even when they are transparently reasonable; it is then that the testimony of the fathers is invoked as infallible authority to hold the body solidly to outworn shibboleths; then that any criticism of the fathers is resented as sacrilege; then that dissent from the established order is accounted treason; then that the shadow of property interests begins to becloud the single-eye; then that free and independent thinking becomes the unpardonable sin; then that the scholar becomes distrusted; then that dissent is coined into a commodity which the designing know how to use to their own advantage; then that heresy becomes a formidable word with which to damn the bold and aggressive; then that frantic efforts are made by those who control the denominational machinery to set intellectual and theological bounds beyond which no man may pass without peril; then that the official mind is developed which glorifies tradition, precedent, mediocrity and routine, and becomes adept in slamming the door in the face of every idea which does not appear in the full regalia of officialism; then that the struggle between Truth and the Institution, between the unreal and the ideal begins.

THE REAL INNOVATORS

These leaders cannot or will not see that they themselves are the last to accept principles which made the former days glorious; that they have introduced a new order of things to fit into their schemes; that they are really the schismatics and innovators; that they have become more concerned with material than with spiritual affairs. They want omelets while they fear to break the eggs, guarding these as their peculiar treasure while scolding all others like a fishwife because they do not make omelets without eggs. So important are temporalities to this influential group that even the preacher is expected to boost for their benefit, the evangelist is expected to become a vendor of books and papers. The roar of traffic drowns the prophet's voice. There must be a bond of union between the market and the sanctuary if the prophet would maintain his standing in the denomination.

The priest must be where he can get his chunk of

beef from the flesh-pots, while the prophet is driven to the wilderness to take his chances with the ravens.

In the early days of these great denominations when principles are at stake and their importance so keenly felt that the martyr spirit is invoked, the leaders join the hare that runs for its life; later they join the hounds that run for a dinner. No wonder that in other days noble and holy prophets left off prophesying to become sellers of horses and chariots and oil stocks in the far-famed fields of Mesopotamia in order to provide bread for their families, accepting the inevitable that if they had to go into business for the profit of others they might as well have a share of the spoils themselves.

The leaders know full well, for they are as wise as any other class of politicians, that their schemes will be advanced if they can compel uniformity of belief, thereby establishing an endless chain of interest between the thoughts of the prophet and the profits of the traffic; even while they urge upon the saints with tongue and pen that God-given liberty which is the prerogative of all. But while they are urging liberty they are really forging the chains. Consequently, every man with any special ability, every independent thinker, every man who is lingering on the threshold of dissent, is bribed by a place of position or power to do the bidding of the men "higher up." If he declines to be bought he is forced out of the denomination as a heretic or as an infidel. A further lapse from original ideals is seen in the prominence given to men as representatives in later times who in the earlier and virtuous days would be looked upon as violent reactionaries or bigoted dotards. In the beginning institutions were built up

around principles; later the principles are built up around institutions. The organization must be built up at any cost. Every man must become a cog in the machinery. The greatest and best of men, the men who are not for sale, are left out in the cold to enjoy the consolations of solitude and the delights of starvation. Every sheep becomes a goat the moment he decides to live his own life, to stand on his own feet, to do his own thinking, to keep on good terms with his conscience, and is straightway turned out of the fold.

THE DENOMINATION'S "ABLEST MEN"

While this whole process of denominationalizing a body is being carried out, men are advanced whose chief merit is mediocrity. The ablest men in the eyes of the leaders are those who cultivate a neutral mind, and who are skilled in the use of the soft pedal. The ablest historians are those who have no history to write, who can make none themselves, but who have the power to keep others from making any. The man with a method is preferred to the man with a message, the profiteer to the prophet. The wisest is he who sits still in the boat and drifts with the tide. The seer is the man who is shrewd enough to keep his eyes shut. The prophet is the man who looks as wise as an owl and who is as dumb as an oyster.

The established order having the machinery of the denomination in its hands has also the machinery of intimidation. It directs what its journals shall print, if they expect a share of the loaves and fishes, and what they shall not; what measures of denominational interest shall be adopted, and what not; who shall speak on

Love and Law

True love is founded in robes of remembrance,
In stones of forbearance, and mortar of pain.
The workman lays wearily granite on granite,
And breeds for his castle, in sunshine and rain.

Love is not velvet, not all of it velvet,
Not all of it banners, not gold-leaf alone.
It is stern as the ages, and old as religion,
With patience its watchword, and law for its throne.

Washed Lindbay -

special occasions, and who shall not; what shall be accepted as science (although Protestantism has declared from the beginning that science is not the province of the church) and what as science "falsely so-called;" what books shall be read and what put on the list of the doubtful or dangerous, the *Index Expurgatorius*; where literature and Sunday school supplies must be bought in the interest of sound doctrine, and where they must not be bought; who among the preachers are sound, and who are not, and so forth. The stamp of officialism is put upon everything that concerns the organization. Without it the best achievements of men are only "splendid vices." Under such conditions men are forced to become cowards or hypocrites, the temporal rewards compelling these while repelling every lover of truth. It was probably from disgust with such conditions that Hudibras wrote:

What makes all doctrines plain and clear?

About two hundred pounds a year.

And that which was proved false before

Proved false again? Two hundred more.

This struggle between the higher and the lower elements in the Church moved Samuel Johnson to say that the Church was a pyramid, the top of which could be reached only by the eagles that soar and the reptiles that crawl; and moved one before his time to wish that he might strangle the last king with the entrails of the last priest.

The long, long, tragic story is known to every student of history and never varies. All reformations go through periods as well fixed as the law of gravity. The reforms need to be reformed in time; the slate wiped clean, and a new history written.

The one and only hope for religion is to subordinate every interest of its institutions to the one supreme interest of Truth.

If that had always been done we would have been burning institutions throughout the centuries and not men.

Paducah, Ky.

Evangelistic Miracles in China

By Kirby Page

[Mr. Page is a member of the Sherwood Eddy party, which is conducting a campaign of evangelism in the Orient under the auspices of the Young Men's Christian Association.]

THIS week I have had an opportunity to see some of the results of a century of seed-sowing by Christian missionaries in China. The present campaign being conducted by Mr. Eddy is somewhat different from his former meetings in this country. On previous visits the object of the campaign was to break down prejudice and get a hearing for Christianity from the leaders of the nation. This time the purpose is to bring these leaders to actual decision for Christ and to relate them to the Christian Church in China. During

this week no attempt has been made to get large crowds; in fact, no man has been admitted without a ticket, and these tickets were given only to men who had had some preparation and who were in a position to make an intelligent decision.

For six days the team has been in action with marked results. Many of the leading citizens of the city have been regular in attendance, including such men as Dr. Sun Yat Sen, Admiral Ching, Wu Ting Fang, editors, college presidents, bankers, merchants and students, with scores of these influential men making a public confession of faith in Jesus Christ and openly accepting Christianity. At Canton Christian College more than a hundred non-Christian students have taken their stand for Christ before the whole college and there is a new spirit on the campus.

WINNING THE LITERATI

It will help us to appreciate the tremendous significance of this turning to Christianity on the part of China's leaders if we only turn back a few years and notice the attitude of the officials and students at that time. It is a well-known fact that the first of the modern Christian missionaries in China, Robert Morrison, labored for seven years before he won his first convert, and that in thirty-five years he won only seven converts. Concerning the situation only a score of years ago, Dr. John R. Mott had this to say:

When the question was raised as to whether I might not gain access to the literati, missionaries told me that we would never live to see the day when they would be accessible to Christian effort. In reporting on the student field of China at that time, therefore, I characterized the Chinese literati as the Gibraltar of the student world, by which was meant an impregnable position. Five years later, upon revisiting China, after a conference with missionaries we came to the reluctant conclusion that all that could be done would be to cultivate here and there personal relations with these scholars in their homes, and also once a year to stand at the gates where the scholars stream out at the end of their examinations and hand to them Christian literature. As for assembling the literati and thus having opportunity to influence them collectively or to draw them into any organization, that was deemed to be quite impossible.

Miracles have been wrought in China during the last decade and a new day is dawning for the Orient. No one can measure the significance of the new attitude of China's scholars and officials toward Christianity and their new eagerness for the truth. This new spirit makes one optimistic with regard to her future, even in the midst of revolution, corruption, graft and indifference of many of the people. At present the Christian community in China represents but a small fraction of the population, but these Christian leaders hold the hope of the coming years.

Of great significance, indeed, is the type of men who are entering Christian work in China. Mr. C. T. Wang, who until very recently was General Secretary of the National Y. M. C. A., resigned to take up his duties as Vice-President of the Chinese Senate. He is a most powerful evangelistic speaker and is making a signal contribution in this work. His successor, Mr.

David Yui, is a M. A. with honors from Harvard, an altogether brilliant Christian statesman. Mr. John Y. Lee, Doctor of Philosophy from the University of Chicago, Phi Beta Kappa, Sigma Chi and member of the American Academy of Science, the best educated pure scientist in China, is head of the Science Department of the Y. M. C. A. A large number of officials and leading citizens of the various cities are active Christian laymen, and the influence of the Christian community in China is enormously greater than the mere figures would seem to indicate.

TWELVE CHINESE CITIES VISITED

The present evangelistic campaign is to cover the twelve principal cities of China. There are about fifteen members of the team, including Chinese and American workers. Among these men are Dr. Cheng Ching Yi, the leading pastor of China, a scholar with great literary gifts, who has been three times to Europe; Dr. Chen Wei Ping, a Doctor of Philosophy from Boston University and a most eloquent evangelist; Ding Li Mei, the great Chinese evangelist and the Moody of China; Dr. Fong Sec, M. A. from Columbia and D. Litt. from the Imperial University; the brilliant David Yui.

Among the Americans, in addition to Dr. Eddy, is Frank Buchman, the specialist on personal work who was in charge of the personal work in Billy Sunday's New York campaign; Sherwood Day of Yale; Dr. A. L. Warnshuis, the evangelistic secretary of the China Continuation Committee of all the churches; Arthur Rugh, student secretary for China. There are also four ladies in the party who look after the meetings for women in each city; Miss Paxson, of the Y. W. C. A., Miss Davis, and Miss Tsai, a most gifted young Chinese lady of wealth. This team is working under the direction of a committee appointed by the various churches in each city and the work will be followed up and extended by this committee and the local churches. The whole movement is thoroughly indigenous and is centered in the Chinese church.

Hong Kong, March 8.

What Is An American?

A LIST of "casualties in France," recently published by the War Department, opens with the names of O'Connor, Redmond, and Loehr, dead on the field of honor, and of Spiegel, severely wounded. Other names, taken down at random, with no thought whatever of proving a preconceived thesis, are Douglass, Hahn, Murphy, Brown, and Thill, "died in hospital," and Wilson, Kunz, Bedernicek, Cavazza, Ferde, and Rutledge, slightly wounded. A study of this roll of honor, suggests "America," may give some answer to the question, "What is an American?"

Of these fifteen names, three, O'Connor, Redmond, and Murphy, are unmistakably of Irish origin. Brown and Wilson may furnish some grounds for controversy,

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Last autumn our Bethany Graded Lesson business was increased about 40%. The new schools added to our list are enthusiastic in their praise of the literature. An Ohio leader—formerly a state Sunday school superintendent—writes: "We are delighted with the Bethany Lessons." The pastor of a great Eastern school reports: "We feel that we have at last found *the right literature*." The religious education director of another large school writes: "Our people are entirely satisfied with the Bethany Graded Lessons." Have you and your leaders given consideration to this question, "Are we using the literature *best adapted to the spiritual development* of our children and young people?" If you have been careless in this respect, you should at once begin examination of all study literature available. Do not forget to include the Bethany Graded Lessons in your investigation. Send for returnable samples today.

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Note: See list of feature "Bethany" courses on page 24.

since they might be either English, Irish, Welsh, or Scotch. Here they are classified, along with Rutledge, as probably English, thus bringing the Anglo-Saxon total to a precarious three. Douglass is as Scotch as heather, Cavazza is plainly Italian, and Bedernicek is a representative of the Slavic races. The calculation thus accounts for three Irish and three English names, and three names traceable to Scotland, Italy, and Eastern Europe. But the palm of honor, it would seem, must go to the men whose ancestors sought these shores from Germany, for six names—Loehr, Spiegel, Hahn, Thill, Kunz, and Ferde—can be assigned to none but a Teutonic root.

What, then, is an American? Is he one who was born within the boundaries of the United States? Is he a man who prates of patriotism and spends the rest of his time in planning schemes to evade the income tax? Must he be a member of the Mayflower Society, or a Son of the Revolution? It is not easy to state with precision what qualities are necessary to the making of an American, but a man who is willing to lay down his life for this country would seem to merit the name. One thing, however, is certain. He need not be an Anglo-Saxon. He may even be a naturalized German.

In these days of hysteria, which have already brought us the disgrace and humiliation of mob-violence, that is a truth which should not be forgotten.

The War for Democracy and Education

THE commencement season is producing a flood of oratory on the relation of education to the war for democracy. Conventional education may be held up somewhat while the war is being won, but that does not in the least mean that there is any conflict of interest between this war for democracy and education for the same end. The boys and their teachers are leaving in great numbers for army work and they are not asking for exemption—that is left to weaklings and clergymen!—but the war itself is a tremendous stimulus to the learning of just what democracy is and the army is one of the greatest educational institutions we are now supporting; every cantonment is a training school in various technical arts, many of which will be useful for peace; the Y. M. C. A. is conducting classes for thousands in subjects of general culture; the Canadians have a veritable popular university at the front; every American officer, even up to the Brigadier Generals, are having their schools.

* * *

Educating for Autocracy

Germany is devoted to education. Wurtemberg founded a system of public schools more than three hundred years ago. The illiteracy rate in Germany is one of the lowest in the world. But being taught does not insure democracy; China has had education for thirty centuries; Russian autocracy supported educational institutions; the Roman church demands the privilege of conducting education for the purpose of training in scholastic methods of reasoning—the very antipode of education in democracy. Royalty is educated thoroughly and even yet trained thereby to believe in its divine right (the Japanese Crown Prince is not allowed to see a common newspaper or to touch, taste or see of democracy until he is well nigh of age) and a priesthood can be most highly educated in the lore and arts of its craft and spend all its power and authority to protest against and overthrow science, modernity and democracy. It all depends upon what the educational system is designed to do.

Germany is a living witness to the fact that a people does not have to be kept in ignorance to keep it loyal to ancient systems of government, and German education is a living denial that mere knowledge and ability to think is either freedom or salvation. The educational system of the Germans is one of the most complete in existence and even Russian ignorance can overthrow autocracy, while German education fights to saddle it upon the world. The German system is a great training school for service of the state and the autocratic state manages and manipulates it to the end of training a nation to serve the ends of autocracy. Every teacher is an officer of the state, every school director or board member is appointed from above, the curriculum is fixed and the administration is completely dominated from the central authority. Moreover, there are two complete school systems, so to speak, in Germany; one is for the common people—the Volksschulen—which leads up to working age for the children of the masses and trains severely in trades and the practical arts. This common school system does not lead toward any type of higher education, does not prepare for college at all, nor is there any way to enter college from the courses there taken. The only further education is a chance for children of high school age to train themselves for two or three years in some trade in a continuation school that is held outside work hours. In Volksschule a child's trade is selected for him in the fourth year and his education is a strict and narrow preparation for that trade. The leaders are educated in an entirely different series of schools—the gymnasien. Here entrance is made difficult enough to confine it largely to the "classes" and the pupils are taught all that the demands of modern culture require, from classics to practical technical training. It is from these schools only that entrance into the universities can be obtained and it is from their graduates that all officials of state and army must be chosen. Thus the whole system is an efficient scheme for training a people in the efficient service of a paternalistic society and of training their leaders to count them-

selves as a part of the autocracy in all things. Religion is taught in every German school; autocracy knows its binding power.

* * *

Education for Democracy

France seeks to make education proficient by so nationalizing it as to insure every neighborhood a school and every child a chance for good schooling. But France is weak in secondary or high school education; only about one-third as many per one thousand attend high schools as in America. England is only of late years awakened to the necessity of efficiently educating a democracy, yet her democracy has been partly the cause of her educational inefficiency. English individualism, with the clashing force of an established church and an aristocracy that still ruled socially, left education to be too largely provided by the churches and its extent to be too largely determined by the choice of the individual. For this reason Britain is far behind Germany in efficient technical training and America in the cultural education of a democracy. Her high school system is negligible by the side of ours and the children of the masses have quit school at working age and been apprenticed to a trade. The war and the projection of industrial democracy into political life is effecting a revolution and already laws have been passed extending the time of compulsory school attendance and providing for an adequate high school system for the nation. This new program is quite contrary to that

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of Germany in that it gives a solid cultural foundation to all and prohibits any trade or other specialization before the age of eighteen; it means to educate in democracy first and in personal efficiency for work afterwards.

The American high school is democracy's most representative educational institution. It is within reach of everyone and it not only adds four years to the provisions of other nations for the education of the masses, but it covers that particular period when youth begins to do its own thinking. Up to the age of thirteen or fourteen the educational process is largely one of training; the child has small power for logical or abstract thinking and is trained in habits and habitual ways, and society is insured that he will conform to her demands in major matters of law and order and all the social codes. Thus the masses in Germany are trained, fixed in habitual attitudes of mind and their lives motivated to the program of paternalism. Thus the English masses have been left all too provincial and their world bounded by the trades which they entered at high school age; here is a secret of English conservatism. America educates free minds through teaching them at that time when they are learning to think for themselves and by educating them to think for themselves; thus we are educating for democracy.

ALVA W. TAYLOR.

The War

A Weekly Analysis

SUCH changes as have taken place in the battle line on the west front since the comment of last week was written have all been favorable to the allies. Another enemy effort to cut across the neck of the Ypres salient by advancing beyond Kemmel was quickly checked. Out of five divisions that attempted to attack, only two got past the artillery barrage of the French and British. They suffered heavily, and, after penetrating the line at its center, were thrown back.

Canadians, Australians and French troops all bettered their positions on the important sectors from Arras south to Montdidier.

This is written with the menace of another great German drive still impending. The lapse of two weeks since the last big infantry movement means that great preparations have been in progress, and that the smash, when it comes, will be given with all the hopes of speedy decision revived. It is still the main purpose of the enemy to break through on the Amiens sector, employing the widening valley of the Somme as a barrier between the northern and southern halves of the allied army. The northern half is selected for destruction, and an effort will be made to hammer it to pieces by heavy blows at either end while determined pressure is exerted against its center.

It is still more probable than otherwise that the Ypres salient will be abandoned when the German assault is renewed. I have not altered my opinion that General Foch is holding it merely in order to exact an enormous price before withdrawing. Of course, a decided improvement in the allied positions, or a big reverse for the enemy might make its retention possible without too great a sacrifice of men.

The critical nature of the situation is increased by the fact that all allies cannot afford to yield ground as they did in the earlier stages of the battle. Further employment of the tactics of retreat is now greatly limited, and Foch will be compelled to use his reserves to defend vital points in the line—more particularly the sector east of Amiens and the positions hinging on Arras and Vimy ridge.

The victory of Lloyd George over the political and military snipers in Great Britain is an occasion for genuine satisfaction by those who are whole-heartedly for a victorious war. Americans are interested in the success of Lloyd George because he has consistently sustained policies approved by our government—such as the coordination of allied effort and strategy and the unification of command. It was his determined support of these measures

that brought him the enmity of certain men among the military leaders in Great Britain, and made them serviceable to his political foes.

In his speech replying to the apparently unfounded charges of General Maurice the British premier developed a point that is vital to an understanding of the west front situation. He related the circumstances under which the British line had been extended from St. Quentin to the region of La Fere. The extension was made reluctantly at the urgent insistence of the French, who needed relief in order to withdraw men for agricultural work behind the lines. British reluctance was based upon the fact that the great bulk of the enemy forces was concentrated opposite the British front, and hence any thinning of the line by extension involved danger.

The citizen critic is apt to measure the importance of a line by its length, overlooking the fact that battle lines have depth, and that depth is the controlling factor. The German depth opposite the British was vastly greater than anywhere else, hence the British depth had to be greater than the French depth—and depth can be obtained only by the sacrifice of length. Moreover, half the French front consists of positions naturally defensible, and requiring fewer men than any part of the British front. These are matters to bear in mind when endeavoring to understand the significance of movements.

S. J. DUNCAN-CLARK.

Books

THE UNWILLING VESTAL. By Edward Lucas White. There is a certain teasing mystery about the six women who were devoted to the worship of Vesta in ancient Rome, and were supposed to exercise unusual influence upon the fortunes of the city. The author of this book has provided his readers with an interesting method of finding out about as much as can be known of these Vestal virgins, without the labor of elaborate research. He has constructed a story, not dealing with any particular member of the order ever known, but compounded of various episodes in the lives of several. The story is not significant in itself, but it serves to hold attention to the subject. In its process a very wayward and impetuous girl of ten, the age at which the Vestals were chosen, passes through an astonishing series of experiences, but turns out to be a very good and loyal representative of her goddess. The interest of the story gathers about the fact, not often thought of, that the Vestals could marry after they had served in the temple for thirty years. (Dutton, \$1.50.)

MATTHEW'S SAYINGS OF JESUS. By Prof. George D. Castor. The ever-recurring problem of the Synoptic Gospels is that of their sources and relationship. That Mark furnishes the structural basis is not to be doubted. But there is another element, a body of the teachings of Jesus, on which it is manifest both the first and the third Gospels rely. This document, whether it is to be called the Gospel of the Hebrews, the Sayings of Jesus, the primitive Gospel of Matthew, or some other of the names suggested, has been the subject of numberless inquiries. The material of the book here reviewed was developed from a thesis by the late Professor of New Testament Literature in the Pacific School of Religion at Berkeley. By careful comparison of the material of the three Gospels a decision is reached regarding the form and content of the second, that is the non-Markan source. Professor Castor believes that this document was written in Aramaic, shortly before Mark. It contained almost none of the apocalyptic materials found in the Gospels. The author believes that it is best described as "Matthew's Sayings of Jesus." The final chapter of the book is the presentation of what is believed by the author to have been this original source. This is an exceedingly interesting and valuable study. (University of Chicago Press. \$1.25.)

UTOPIA OF USURERS. By G. K. Chesterton. In this book the hard-hitting English essayist and poet describes the sort of Utopia the capitalists of England are seen to be planning for themselves. A champion of orthodox religion, Chesterton comes forward here as a doughty backer of the laboring man against his hard masters. For pungent style, as well as for machine-gun argument, Chesterton is one of the most interesting of modern writers. The publishers of this book are to be congratulated and thanked for putting the Chesterton wisdom into such attractive form as is found in the recent volume. (Boni & Liveright, New York. \$1.50.)

THE MARTIAL ADVENTURES OF HENRY AND ME. By William Allen White. The Kansas editor and author, with ex-Governor Henry J. Allen, went across to the war lands under commission of the Red Cross organization, and here report some of their findings. The bubbling good nature of Mr. White affords relief from the unpleasant sights of the war countries revealed by him. The illustrations by Tony Sarg are amusing. (Macmillan. \$1.50.)

ON CONTEMPORARY LITERATURE. By Stuart P. Sherman. Professor Sherman, of the University of Illinois, has done some yeoman service in the cause of better morals and better sense in literature. In this volume he takes delight in picking at the clay feet of some of our modern immortals—George Moore, Arnold Bennett, H. G. Wells, Synge, Theodore Dreiser, etc., and has indeed found much clay in other portions of their personalities than their feet. He gives naturalism some hard licks. He believes strongly in Mark Twain among the later giants, and in Shakespeare, among the earlier ones—whom Professor Sherman considers also a modern. (Holt. \$1.50.)

Poets and Poetry

GIANT HOURS WITH POET PREACHERS. By William L. Stidger. Brief studies of four modern American poets—Markham, Lindsay, Joaquin Miller and Alan Seeger; and of five English poets—Oxenham, Noyes, Masfield, Rupert Brooke and Robert W. Service. The ethical and spiritual messages of these writers are sympathetically discussed. An especially fine series of studies for ministers. (Abingdon Press. \$1.)

MID-AMERICAN CHANTS. By Sherwood Anderson. This author has already done elemental work in realistic fiction, his latest production being "Marching Men." He holds that the time of song is not yet in Mid-America, but puts forth this collection of rhymeless musings as representing the awkward strivings for expression of our immature nation. There is much poetic material in the book. (John Lane Company. \$1.25.)

THE SILVER TRUMPET. By Amelia J. Burr. "Poems of inspiration and challenge to those who remain at home." Many heroic utterances have come from the heart of this writer since the beginning of the Great War. The best of them are here included. She has sung not only musically, but also with true insight into the philosophy of the war. (Doran. \$1.)

A BOOK OF BRITISH BALLADS. Selected and arranged by R. B. Johnson. This is one of the Everyman's Library volumes, and contains the best of the ballads of old England and new—from the Robin Hood legends to poems of William Butler Yeats. (Dutton. 40 cts.)

THE NEW GOLDEN TREASURY. An anthology of songs and lyrics broader in scope than the classic volume of Palgrave. Contains the works of writers as late as Francis Thompson, Lionel Johnson and Robert Louis Stevenson. Edited by Ernest Rhys. Everyman's Library. (Dutton. 40 cts.)

EVENING HOURS. By Emile Verhaeren. There is magic in these vivid imaginings of the Belgian poet, author of "The Sunlit Hours" and "Afternoon." The poems of Verhaeren are the more interesting since Belgium has become the martyr nation. (John Lane Company. \$1.)

SONGS AND BALLADS FROM OVER THE SEA. Compiled by E. A. Helps. A collection of verse written by the poets of the English-speaking lands under British rule—that is, outside the British

Isles. The purposes of the volume are several, one of them being "to promote a better understanding" between the various portions of Greater Britain. Canada bulks largest in the number of poems and Australia and New Zealand come next. (Dutton.)

REINCARNATION. By James Stephens. A new book by the author of "The Crock of Gold," who has done much to advance the Celtic revival. He has the characteristic inspiration and humor of the Irish genius. His imagination creates new things out of the common materials of winds and woods, sky and streams. (Macmillan. \$1.)

SONNETS OF SORROW AND TRIUMPH. By Ella Wheeler Wilcox. Mrs. Wilcox has suffered perhaps from the necessity of grinding out daily verses for newspaper use, but in this volume is true poetry—many of the poems having been written since the death of the writer's husband about a year ago. The sadness of that event and the agony of the world war are reflected throughout the volume. (Doran. \$1.)

CORRESPONDENCE

Author of War Poem Found

EDITOR THE CHRISTIAN CENTURY:

Noticing that the poem, "To the Blue and the Gray," in the CENTURY issue of April 18, is signed "Author Unknown," it occurred to me that you and your readers would appreciate this bit of information.

The following quotation from the Congressional Record, which appeared in a local paper and from which it is clipped, gives the author's name, and also states some interesting facts concerning the author. The fact that the little poem is incorporated in so prosaic a publication as the Congressional Record is in itself somewhat noteworthy. The quotation follows:

"Senate Proceedings Congressional Record

"Mr. WILLIAMS. Mr. President, I think it is well enough now and then, while we are discussing matters of world-wide import, like the hours of labor of employees in the city of Washington, to say something that relates itself to the present awful war situation of the world.

"Mr. George Morrow Mayo, formerly a clerk in the office of the freight claim agent of the Southern Railway system, of Washington, who is now a gunner's mate in the United States Navy, is the author of the following toast to the Kaiser, which I want to read to the Senate:

"A TOAST

"Here's to the Blue of the wind-swept North,
When we meet on the fields of France;
May the spirit of Grant be with you all
As the sons of the North advance.

And here's to the Gray of the sun-kissed South,
When we meet on the fields of France;
May the spirit of Lee be with you all
As the sons of the South advance.

And here's to the Blue and Gray as one,
When we meet on the fields of France;
May the spirit of God be with us all
As the sons of the Flag advance."

"Mr. President, it is very seldom that poetry is written. A great deal of verse is every day added to the literature of the world. I think these three stanzas constitute poetry, and I wanted to put them in the Record."

Fremont, Mich.

R. A. THIBOS.

Additional Books on the War

EDITOR THE CHRISTIAN CENTURY:

The list of war books selected by yourself and Dr. Willett and appearing in last week's CENTURY was a good piece of work. There are two other books you might profitably add to your list. One is a little book written by Abram Ribhany. He is the author of "The Syrian Christ." A little book just off the press entitled, "Militant America and Jesus Christ," is, I believe the best and fairest interpretation of Jesus' teaching and its bearing upon the use of force that I have anywhere seen. I think I should also add to your list "The Cross at the Front," by Thomas Tiplady. You probably have seen this book. I thought his chapter on "The Kitten in the Cradle" was exquisite.

Bloomington, Ill.

EDGAR DEWITT JONES.

The Sunday School

God and Neighbors*

WHAT would happen if any one of us loved God with all his heart, with all his soul, with all his mind and with all his strength? What would happen if in addition to all this any one of us loved his neighbor as himself? One stands amazed at the unselfishness of this picture. If we loved God with all our hearts think how the Sunday school, church and missionary causes would prosper. We have known some people who approached this standard—but very few—very few. If we loved God with all our souls, think what spirit would characterize all our church activities. Mr. Philip Gibbs, writing from the Allied lines in Flanders and France, tells how the sheer spirit of our men holds the German beasts at bay. It is the triumph of spirit over body. If there is dullness in our sermons, in our schools, in our social affairs, in the church anywhere, it is because there is so little soul there.



Rev. John R. Ewers.

I am coming to believe that about all that is worth while about a man is his spirit. To be able to inspire, to thrill, to enthuse, to fire, to stir up your fellows to nobler activities—that is the supreme gift, the maximum achievement. If we loved God with all our minds, what marvelous schemes we would devise for the promotion of His kingdom! Instead of that, men come to church and still brood over their financial affairs, women come to church and give but little of their minds to the work of the kingdom. It is this half-hearted, half-thinking, half-spirited service that kills the church. If we loved God with all our strength what mighty loads we would carry, what calls we would make, what toil we would give! All, ALL, ALL, and we answer with one-half, one-fourth, one-eighth, one-sixteenth!! And for these reasons the church languishes and dies.

* * *

What would happen in the Sunday school if only a few people contributed generously of heart, soul, mind and strength? I know a man who teaches one of the largest men's classes in the world. Last Sunday he spoke to six hundred and forty-five men. I am told that he religiously gives one-fifth of his time and money to the Lord. There you are—one-fifth—and prodigious results.

One of the most stirring things I ever read I picked up in Dr. W. F. Richardson's study in the Old First Church in Kansas City. One day as I was waiting to go out calling with him, I

*This article is based on the International Uniform Association for May 26, "Jesus Silences His Adversaries." Scripture, Mark 12:1-44.

casually picked up a pamphlet and read these words: "Moody once heard somebody say that God had never yet had one single man who gave Him the entire right-of-way in his life. Thereupon Moody said: 'Lord, I am not much, but you can have all there is of me.' And you know what God accomplished through his life." We talk about "Entire Consecration," but the average person is very selfish and will not allow God to have much of a right-of-way. Dare you say, "I love God with all my heart, soul, mind and strength?" That question will give you pause. The average church member does not give God one per cent of his heart, soul, mind or strength! No, not one per cent. Can we win battles with that spirit?

* * *

"And your neighbor as yourself!" What a standard! My neighbor as myself. All the good things which I want for myself I want for my neighbor. Home, salary, health, recreation, church, hope, happiness, leisure, air, light, pure food, kindly consideration from all, justice from all, mercy from all—all the good things I want I also want for him or her. Do you feel that way toward the newsboy? toward your servant? toward the street-car conductor? toward the clerk behind the counter? toward the delivery boy?

Suppose you start out tomorrow morning resolved to live the whole day, filling it with abundant good-will toward everyone, come to the end of tomorrow saying, "All day I have loved God and folks." If you do that you will close your tired eyes upon the happiest day in all your life. It must be a whole-hearted proposition. There can be no reservations. All my heart to God and folks. Then—all of heaven for me.

JOHN R. EWERS.

That perseverance of the saints which in sinners we call obstinacy.—Dean Hodges.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Clergy No Longer Exempt in England

The Prime Minister has submitted to parliament a new bill which will take away from the clergy their exemption from service in the army and navy, though restricting their efforts to the humanitarian work that is connected with the war. Mr. Lloyd George argues that no Christian minister would want to be exempt from such service. Provision will be made to draft men from the different religious organizations equitably so that no denomination shall be left with utterly inadequate leadership. The solution which Mr. Lloyd George has found for the vexed question of ministerial exemptions is sure to have its influence throughout the world. Not many persons in this country would care to see ministers drafted to carry a musket, but a draft for humanitarian service would be supported by public sentiment in America.

Chicago Ministers Protest "Wet" Dances

Secretary of Navy Daniels visited Chicago recently and while here he was interviewed by fifty of the leading churchmen of the city, Catholic and Protestant. Dr. H. L. Willett, president of the Church Federation, introduced Bishop Fallows who presented a memorial to the Secretary of the Navy on the subject of special bar permits in Chicago and the "wet" dances held in various sections of the city. Mr. Daniels expressed great surprise at the special bar permit ordinance and promised the ministers he would do his best to improve conditions. A few days later a delegation from the United Societies (wet interests) went to Washington to save their pet measure, the special bar permit, but the Secretary of the Navy gave them such a fright about his attitude toward the Chicago saloons that they were glad to come home and accept the program originally laid out by Mr. Daniels. The united front on the part of the church and Mr. Daniels' well-known attitude in favor of a sober navy have brought the desired result.

Churches Memorialize President Wilson

A delegation of the leading churchmen of the United States presented to the President on May 14 a memorial asking him to discontinue during the period of the war the manufacture and sale of intoxicating liquors. The document was signed by the officers of the Federal Council and by the leaders of the great evangelical communions of America and was presented to President Wilson by Bishop Wm. F. McDowell.

Presbytery Would Abolish Ministerial Exemptions

The question of ministerial exemptions from army and navy service to the country in time of war is being faced by church leaders in various sections of the country. A typical attitude toward this question is that taken by the Freeport Presbytery in Illinois urging that the churches memorialize Congress to abolish exemptions. The ministers feel that the preferred treatment given them tends to weaken their influence as religious leaders.

Rev. Charles L. Goodell Enters Federal Council Service

Among the leading figures of Methodism in this country is Rev. Charles L. Goodell of New York. He resigned his New York pastorate the other day to devote his full time to the work of secretary of the Committee on Evangelism of the Federal Council of Churches. In a twenty-one years' ministry in New York Dr. Goodell received 2,900 persons into the church on probation and more than 4,700 by letter. A million and thirty-eight thousand dollars was raised for church work, of which nearly half has been expended for benevolences. Dr. Goodell has been pastor of several churches in New York, but in recent years was pastor of St. Paul's Methodist church,

Congregationalists Worship With Unitarians

Theological feeling is not as intense in the East as it once was. The Channing Memorial church (Unitarian) and the United Congregational church of Newport, R. I., during the months of February and March, held union services. It was in Newport that William Ellery Channing left the ranks of orthodoxy when he could no longer endure the doctrines of Dr. Samuel Hopkins.

Church Membership Increase During Ten Years

THE religious census figures just released by the Bureau of the Census show some interesting and significant things regarding what has taken place in the religious life of the country during the past ten years. The outstanding facts are as follows:

	1906	1916	increase
Church Organizations.....	212,230	228,067	7.
Church Members.....	*35,068,058	42,044,374	19.9
Ministers	164,830	191,722	16.
Sunday Schools.....	178,214	195,276	15.
Officers and Teachers.....	1,648,675	1,959,918	19.
Scholars	14,685,997	19,951,675	36.

The comparatively small increase in the number of denominations is encouraging as indicating the general tendency toward consolidation rather than expansion. Sixteen of those denominations reported in 1906 have either consolidated or dropped out, and twenty-nine small groups are recorded which were in existence in 1906, but had not then been brought to light.

In the matter of membership, the Catholics report the largest number—37.4 per cent of the total. But it should be remembered that their method of counting members is different from that practised in most Protestant churches, the term "member" being applied to all baptized persons, including infants. On this basis, the increase in the number of church members for all denominations, during the ten-year period, is 19.9 per cent. Counting only Protestants the rate is 26 per cent.

It is a fact worth noting in this connection that, in comparison with the above figures, the Federal Council of the Churches of Christ in America, which is made up principally of the old established churches which do not ordinarily grow as rapidly as young denominations, shows among its thirty constituent bodies, an increase in church members of 30 per cent as against 19.9 per cent for all denominations.

Besides the Catholics, there are eight other denominations for each of which more than 1,000,000 members were reported in 1916. They were—

Baptists (Northern Convention).....	1,227,448
Baptists (Southern Convention).....	2,711,591
Baptists (National Convention—Colored).....	3,018,341
Disciples of Christ.....	1,231,404
Methodist Episcopal	3,718,396
Methodist Episcopal South.....	2,108,061
Presbyterians in the U. S. A.....	1,613,056
Protestant Episcopal.....	1,098,173

These eight denominations, together with the Catholics, form 77.2 per cent of the entire membership reported for all religious bodies in 1916.

The disturbing feature of these membership statistics is that the total increase of 19.9 per cent just about keeps pace with the increase in population. The Protestant increase of 26 per cent has bettered this record slightly. But there is no indication that the percentage of church members to the total population has very materially increased.

*This figure has been changed to conform to the 1916 method of determining membership in the Catholic church.

ORVIS F. JORDAN.

News of the Churches

National Convention Will Probably Be Held at St. Louis

At the recent three days' conference of the Executive Committee of the International Convention of the Disciples of Christ, held at St. Louis, the place of the 1918 convention was changed from Ft. Worth, Tex., to St. Louis—probably. Final report on this matter will be made in a few days. Dr. Edgar DeWitt Jones, president of the convention, reports that there had been some question in the minds of members of the committee whether or not the national convention could not be postponed entirely on account of war conditions. He said, however, that as president of the convention, he had addressed a communication to President Wilson and that the secretary of the convention had addressed a similar communication to Secretary McAdoo of the treasury department, and that the replies indicated that it was not the President's wish that religious gatherings should be postponed unless there should be some particular reason not now apparent. Dr. Jones said that the character of the convention this year would be in keeping with war conditions; that all college banquets would be omitted and that instead of a week the convention would begin on Wednesday evening and close Sunday evening. There will be two great sessions on the war and religion and the war and Christian unity. Several men will speak who are soon to go to France and study certain conditions firsthand. The Men and Millions movement will announce at one of the sessions, its nation-wide program that will be of special interest to all the churches, colleges, benevolent and missionary institutions. Graham Frank, of Dallas, Tex., general secretary of the convention, notified the administrative committee of his intention to retire at the coming meeting. The St. Louis conference was attended by about fifty missionary secretaries, college presidents and other leaders of the Disciples.

Completes Twenty Years as Indianapolis Pastor

On Sunday, May 5, Central church, Indianapolis, Ind., celebrated the beginning of Allan B. Philputt's twenty-first year as pastor of the church. Dr. Philputt preached his first sermon in that capacity a few hours after the Spaniards in Manila Bay had found out what a "Dewey morning" was like. A capacity audience was present at the morning service of the recent day of celebration, and when Dr. Philputt appeared on the rostrum the entire congregation rose and greeted him with flags and handkerchiefs. In a brief speech Samuel Ashby, chairman of the board of officers, voiced the appreciation of the pastor, sketching also the progress of the work since the coming of its last leader. During these twenty years Central church has more than doubled its membership, having now more than 2,200 names on its roll. The Bible school is the largest and most efficient in the city. During the period of Dr. Philputt's service the church has raised for all purposes over \$250,000, of this \$100,000 having been expended for missions or other work outside the church parish. Central church was apportioned \$9,000 by the Emergency drive leaders and has \$11,000 to its credit. More than 130 of its young men have

gone or are going into war service. At the close of the service of anniversary, the members of the board of officers presented their honored leader with an elegant silk scholastic cap and gown, the insignia of a doctor of divinity. F. M. Wiley, of Central church, speaks in terms of the highest praise of the character and ability of Dr. Philputt, who, he says, "not only holds the interest and affection of his own congregation, but is also highly esteemed and widely popular throughout the city and state."

Some Speakers at New York Convention

Some of the speakers at the coming New York convention, to be held at Gloversville, May 21-23, are: Mrs. Laura G. Craig, Mrs. Laura D. Garst, Mrs. Anna Atwater, O. L. Hull, Mayor Rand, of North Tonawanda, Finis Idleman, C. M. Kreidler, A. G. A. Buxton, John P. Sala, Walter S. Athearn, E. M. Bowman and F. W. Burnham. Any wishing accommodations during the convention should write C. W. Morgan, Gloversville.

Death of C. E. Marty in Camp Accident

Charles Reign Scoville telegraphs that C. E. Marty, for five years the musical director of the Scoville evangelistic party, and for the last few months in complete charge of the music at Camp Taylor, Louisville, was hurt in a motorcycle accident at the camp on May 12 and died within a few hours. The funeral was held yesterday. Mr. Marty was at first called into service by the Y. M. C. A. to take charge of the music at Camp Taylor, then the Government put him over all directors in the camp. He had been furnished with a motorcycle by the Government that he might make his appointments more quickly. Mrs. Scoville attended the funeral. Friends of Mr. Marty can write Mrs. Marty at Streator, Ill. Mr. Scoville reports that the union meeting at Trinidad, Colo., in which he is now engaged, will close next Sunday. There had been 1,604 accessions to the churches at the date of the telegram.

Tenth Anniversary of Memorial Church, Chicago

The week of May 19-26 will be observed as the tenth anniversary of the Memorial Church of Christ, Chicago. This is a union church, which was organized by the merger of the Memorial Baptist and the First Christian churches. The occasion is therefore in a sense the fiftieth anniversary of the Memorial Baptist church, and the eighteenth anniversary of the First Christian church. During the entire period of its history, with the exception of one year spent in the orient, Dr. Herbert L. Willett has been the minister of this church. And for three years previous to the union of the two churches he was the minister of the First Christian church. So that with the exception of the year mentioned, he has been for thirteen years connected with the pulpit of this church. Memorial Baptist church was organized as the University Place church in 1868. The church building which it first occupied was dedicated in 1871. The removal to the present site was accomplished in 1881, and the name changed to Memorial Baptist church. The pres-

ent structure was erected during the pastorate of Rev. L. A. Crandall, D. D., in 1901. The First Christian church was organized in 1900. For a time it occupied a church edifice at the corner of 31st street and Indiana avenue. Later it was located for several years at the corner of Grand boulevard and 47th street. The union with the Memorial Baptist church took place in 1908. The ministers who have served the First Christian church have been Frank G. Tyrrell, J. W. Allen, G. I. Hoover and H. L. Willett. The program of anniversary week is as follows: On Sunday, May 19, at 11 a. m., Dr. Willett will preach the anniversary sermon. On Tuesday, at 7:45 p. m., there will be services commemorative of the First Christian church, with a historical statement by Mr. J. C. Wayman, and an address by Rev. G. I. Hoover of Indianapolis. Brief talks will be given by visiting ministers and there will be held a reception. On Wednesday at 6:15 p. m. will be the regular church dinner, followed by the anniversary exercises. Historical statements by Dr. H. N. MacKechnie and Mr. E. J. Potts will be followed by the reading of letters from former members, and brief talks by visiting ministers. Thursday, at 7:45 p. m., will be held services commemorative of Memorial Baptist church, with a historical statement by Mr. Willard A. Smith, and an address by Dr. Lathan A. Crandall, of Minneapolis, Minn. A reception will follow. On Sunday, May 26, 11 a. m., President Warren P. Behan of the Baptist Missionary Training School, Chicago, will preach.

Edgar D. Jones Praises Work of War Emergency Commission

Edgar DeWitt Jones, minister at Bloomington, Ill., and who recently spent a month at Camp Travis, San Antonio, Tex., under the direction of the War Emergency Commission of the Disciples of Christ, writes to the officers of that commission in praise of the work they are doing: "The action of the War Emergency Commission of the Disciples in sending relays of ministers of experience and peculiar fitness to work under direction of the 'Y,' either a month at one cantonment or an itinerary among several, is altogether praiseworthy. In the opinion of some 'Y' secretaries with whom I conferred—men, by the way, of excellent parts—this plan of sending men into the cantonments for brief periods of service is superior to the method of the settled camp pastor. As a matter of fact, in some instances, the settled camp pastor is doing a denominational and sectarian work; while the visiting minister makes his contribution of an undenominational character and thereby makes a really great and good contribution to the cause of Christian unity. My judgment is, therefore, that the Commission should continue to send the ablest ministers available for preaching service to the soldiers in every cantonment in America. Such a ministry is thrice blessed; it blesses the men in the cantonment and it blesses the man who does the preaching; and, still more, it blesses the congregations and communities from which these men go out to serve the great cause."

F. M. Rains Spends Six Months in Southland

From November 1, 1917, to May 1, 1918, Secretary F. M. Rains, of the Foreign Society, has been spending in a rather strenuous campaign in the South. He spoke at seven state conventions

and at one or more churches every Sunday during this period. He also participated in many conferences and other meetings during the week. Evangelistic meetings were held at Valdosta, Ga., Montgomery, Ala., and Meridian, Miss. Some living-links were "forged," and prospects for others developed. Secretary Rains speaks most enthusiastically of the outlook among the southern churches.

Kirby Page Will Re-enter University of Chicago

Kirby Page, secretary to Sherwood Eddy in the campaign of evangelism being conducted by Mr. Eddy through the Orient, under Y. M. C. A. auspices, writes Dr. Willett that he has definitely decided to return to the University of Chicago at the opening of the autumn quarter. Mr. Page is now in China and expects to remain there until the end of this month, at which time the Eddy party will proceed to the war zone, by way of Russia or America, depending upon conditions at that time. Mr. Page writes that he recently had pleasant visits with Dr. Frank Garrett, Dr. Osgood, Miss Alice Ware, Margaret Darst and other friends in Shanghai.

An Unusual Service at Eureka, Ill.

The church at Eureka, Ill., had a most unusual worship hour Sunday morning, April 28th. The occasion was the dedication of its two Service Flags. The one for the soldier boys hung to the left of the pulpit, and to the right was another corresponding in size but blue bordered instead of red, upon which red stars for those who have been members of this church and have gone into various departments of missionary service. At the time of the usual processional, which was composed of patriotic airs, the relatives and friends of the enlisted men, escorted by Boy Scouts, marched down one aisle, and those who were to pin stars for the missionaries marched down the aisle on the opposite side of the church, to seats reserved for them. After the communion service, after a few appropriate remarks by the pastor, the mothers, fathers and friends in informal groups stepped to the pulpit and procuring stars and pins from the Boy Scouts beside the flag of red and white, pinned into place each soldier's star, while the pastor announced the name, rank and address to the congregation. Fifty-nine soldiers' stars, one of which was gold, were pinned in place, and already there are other names to be added. Concluding this, the audience sang, "God Save Our Noble Men." During the singing, B. J. Radford, one of the church's few remaining veterans of the Civil War, stepped over beside the Service Flag, and with a prayer, dedicated it to the memory of the boys who have given themselves to the cause of humanity in the world war. The pastor, Verle W. Blair, then spoke of those, no less valiant and courageous, who have gone to face dangers no less serious, while they carry the blood-red banner of Jesus Christ to victory. The Boy Scouts took their places beside the flag of blue and white, and exchanged stars of blue for stars of red, which relatives and friends filed forward to pin in place on the Missionary Service Flag. As each star was pinned in place the name was announced to the congregation. There were sixty-nine of these, eight of which were gold. The audience sang "The Son of God Goes Forth to

War." Standing beside the Missionary Service Flag, H. A. Pearson, father of Dr. Ernest Pearson and Myrta Pearson Ross, who recently went to Africa, in a prayer of consecration, dedicated it to the memory of those who have given themselves to the cause of humanity under the banner of the cross. Capt. W. A. Davidson, the only commissioned officer of the Union Army left in the local membership, stepped to the soldiers' flag and Mrs. Myrtle Hagin, home from her work in Japan, stepped to the Missionary Flag, and taking the ropes attached, while the audience sang, "In the Beauty of the Lilies, Christ was Born Across the Sea," thus raised these flags up into place on each side of a large "Stars and Stripes" above the pulpit. It was a matter of regret, writes Mr. Blair, that stars for those who have gone from the membership into the ministry could not also be included on the service flag, but when the list was completed it was found that there were nearly three hundred of these alone, and there was not room for so many.

* * *

—Harry C. Munro, the Alaska missionary of the Disciples, writes from Petersburg, Alaska, that the prospects there are for the greatest year in the history of the territory, and that the new church organization there is "steadily enlisting new support and interest." A strong, partially self-supporting organization is hoped for, if the town continues to grow.

—Milo Atkinson, for five years pastor at McLemore Avenue church, Memphis, Tenn., has accepted a call to First church, El Paso, Tex., where P. J. Rice recently ministered. He will begin his new work June 1.

NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—C. H. Morris of Central church, Denver, Colo., recently received a call to Cleveland, O., but has decided to remain in his present field.

—George W. Hemry is now in charge of Sterling Place church, Brooklyn, N. Y. M. M., Amunson having gone into war service in France.

—Cephas Shelburne, of the Lancaster, Tex., church, is a church builder. The big East Dallas, Tex., building was erected under his ministry, also that at Sulphur Springs, Tex. Before he went to Texas, he built churches at Fredericksburg, Va., at Roanoke, Va., and at Huntington, Ind. Now he is soon to lead in the construction of a new home for the church at Lancaster. Mr. Shelburne recently delivered an address at Hutchins, Tex., on the subject, "Why Are the Nations Engaged in a World War, and What Will Be Its End?"

—The church at Denton, Tex., led by pastor T. H. Mathieson, burned a mortgage on the building on May 12, which was observed as a home-coming. That day marked the close of the fiftieth year of the church's history.

—B. A. Abbott, of St. Louis, gave an address before a mass-meeting of all the Disciple churches of Dallas, Tex., on May 7. He preached also at Oak Cliff and Central churches.

—B. S. Ferrall, of Central church, Buffalo, N. Y., is spending the month of May in work among the sailors at Norfolk, Va.

—The Christian Endeavor Society of the church at Nevada, Mo., has purchased a moving picture outfit for educational purposes.

—The Endeavor societies of the Traverse City, Mich., church, are planning to raise \$500 for the local work by June 26.

—The church at Moscow, Ida., has thirty stars in its service flag.

—Davis Errett, of Athena, Ore., has resigned there to take the work at Pacific Avenue church, Spokane, Wash.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—May 5 was observed at Central church, Sharon, Pa., as "Home-coming Sunday," that day marking the ninetytieth anniversary of the organization of the church. R. J. Bennett leads at Sharon.

—Some of the speakers at the annual convention of District Number 1 of Western Pennsylvania, which was held May 6-7, were: W. D. Ryan, Youngstown, O.; Charles Darsie, Pittsburg; W. W. Winbigler, Sandy Lake, Pa.; S. W. Traum, Meadville, Pa.; D. Park Chapman, Pittsburg; W. H. McLain, Niles, O.; L. F. Carter, Erie, Pa., and Mrs. S. W. Traum, Meadville, Pa.

—George W. Brown, of Transylvania Bible College, has an article in the last issue of the Christian Union Quarterly on "The Present Duty of Disciples in Regard to Christian Unity." Dr. Ainslie has an editorial on "Pentecost and Unity."

—Ohio Disciples should remember the date of their State convention to be held at Warren—May 20-23. Walter Mansell is the pastor at Warren.

—Homer W. Carpenter, recently Chancellor of Transylvania University, began his new service as pastor at First church, Richmond, Ky., on last Sunday. The student body of Transylvania passed some strong resolutions of appreciation of Chancellor Carpenter's work for the school during the past two years.

—W. C. Foster has accepted the pastorate at Central City, Ky.

—President R. H. Crossfield recently preached at Millersburg, Ky., church.

—Roud Shaw, evangelist, will leave soon for Y. M. C. A. service in France.

—At a farewell meeting for the sixty-one soldier lads of Wayne county, O., who were leaving last week for Camp Sherman, at Chillicothe, W. W. Johnson, of the church of Orrville, delivered an address that the local newspaper pronounced "powerful, inspiring and impressive."

—Frank G. Tyrrell, of First church Pasadena, Cal., has been invited to deliver the high school commencement address at Phoenix, Ariz., May 23.

—Half of the eighty-four Disciples churches of Southern California have already changed pastors this year.

—Among the speakers at the West Central district of Illinois convention

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held May 9-10, were J. F. Bickel, Lura V. Porter, W. D. Endres, Mrs. Olive Lindsay Wakefield, O. L. Bolman, J. B. Rowleson, H. H. Peters, W. F. Rothenburger, Stephen E. Fisher, J. A. Barnett, Miss Cynthia P. Maus, C. C. Wisher and E. P. Gates.

—The church at Eureka, Ill., pledged the full quota for the entire county during the emergency drive. Since the Men and Millions Movement campaign was inaugurated the church has averaged \$100 per member for educational and missionary work.

—A. L. Ward, the new leader at Tabernacle church, Franklin, Ind., reports that he had a very pleasant surprise on May 5. His son, Paul, who has been in the Military School of Aeronautics, Princeton, N. J., came home unexpectedly for a brief visit. He completed his work in the school May 5, and had a leave of absence for seven days. Paul is a graduate of Butler, of Union Theological Seminary and Columbia University. Although exempted from military service, he felt that he ought to enlist and did so last February. At first he was appointed chaplain and was ordered to France, but after a conference with the war officials, he was permitted to remain in the signal corps, aviation department.

—J. A. Alexander, of Mackinaw, Ill., who has accepted the work at Chandler-ville, Ill., will assume his new task the latter part of May. B. O. Aylesworth, of Springfield, is occupying the pulpit until that time.

—Robert L. Finch, of Kansas City, Mo., has returned from the war front to his home. Mr. Finch represented the American Red Cross. He brings back the interesting news that the Toul sector was quiet until the American soldiers arrived. They were so enthusiastic that they overhauled some idle French cannon and opened up on the boche. "Naturally," says Mr. Finch, "the Huns resented the indignity and the quiet sector became a lively place."

—S. B. Braden, recently called to the pastorate at McPherson, Kan., is an Englishman by birth, a Pennsylvanian by adoption, and was educated in the University of Southern Minnesota and Auburn Theological Seminary.

—F. F. Walters writes that his congregation at Okmulgee, Okla., has left the old hall over a noisy garage in which it has been worshipping for several months to hold opening services in the fine new building just completed. A community service was arranged for May 5. Mr. Walters came to Okmulgee last July and has spent much time in pushing the construction on the building and raising funds. About \$39,000 has already been spent on the plant. The basement is yet to be finished. All bills will be paid before dedication day, Mr. Walters writes.

—Burris A. Jenkins, of Kansas City, Mo., spoke at Mexico, Mo., on May 11, in the interest of the \$100,000,000 Red Cross War Fund.

—C. J. Henry, recently of Duquesne, Pa., is now leading the East Eleventh Street Church, Anniston, Ala.

—Verle W. Blair, of Eureka, Ill., is Camp Grant pastor during May, and would like the names and departments of boys in camp at Rockford. Relatives or friends of soldiers should write Mr. Blair at 1229 N. Court Street, Rockford, Illinois.

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—R. L. Thorp, president of Missouri Christian College, located at Camden Point, Mo., writes that the college recently enjoyed a visit from the State University Committee on Junior Colleges, and received from the committee a favorable report on all work done there. The school was complimented as being above the average. The college is the only girls' junior college in Northwest Missouri.

—The date of commencement week at Seminary House, Christian Temple, Baltimore, was May 5-9. Peter Ainslie, Dean of Seminary House, delivered the baccalaureate sermon on the evening of May 5. There were twenty-five graduates this year.

—C. S. Linkletter, now leading at the Austin church, Chicago, reports the death of Mrs. Margaret L. Major, widow of the late Dr. L. S. Major, who was president of Bennett Medical College of Chicago's West Side and who also had the honor of being a charter member of the Christian church in Chicago. Mrs. Major had been a resident of Chicago for fifty years and was a faithful worker in the Austin church for many years. Her death occurred at West Suburban Hospital. The funeral services were conducted by Mr. Linkletter.

—Eighteen additions—confessions of faith—are reported at Tonawanda, N. Y., by pastor F. A. Higgins.

—Englewood church, Buffalo, will have a new building in the near future.

—Iowa's State convention will be held this year at Marshalltown, June 17.

—Paul B. Rains, Northern District Bible School leader, reports that Iowa has nineteen churches without Bible schools.

—Albert V. Hart, leader at Kellogg, Ia., reports a missionary offering in the church there amounting to \$76.70, with \$22 for Armenian relief and \$21 for church benevolences.

—J. C. Todd, of the Indiana School of Religion, Bloomington, Ind., spent several days in and around Vincennes, Ind., in behalf of the Emergency drive. It is reported by a local paper that Mr. Todd received a pledge of \$10,000 from a Vincennes citizen on condition that a total of \$25,000 be raised for the Men and Millions Movement in the county.

—W. B. Harter, who served the

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church at Anna, Ill., about twenty years ago, has again been called to this field. He began work there May 5.

—Three Louisiana churches have already exceeded the apportionment made the entire state in the emergency drive. The state will go over \$10,000. Baton Rouge raised \$3,000 on first call.

—President Charles T. Paul of the College of Missions, Indianapolis, will deliver the annual course of lectures at the Disciples Divinity House in October. The lectures were to have been delivered last month, but illness prevented President Paul from fulfilling the engagement at that time. The general theme of the lectures will be "Elements of Missionary Statesmanship."

—Dr. Willett delivered the address to the graduating class at Morningside College, Sioux City, Iowa, last Sunday morning, and on Monday delivered the commencement address at the University of South Dakota at Vermillion. On Tuesday evening he lectured at Mt. Vernon, Iowa, on the war situation, and on Wednesday delivered two addresses at the Northern Illinois Christian Missionary Convention at Princeton.

—George W. Wise, who has recently completed a building at Salem, Mo., costing over \$100,000, has accepted a call to one of the Pittsburg, Pa., churches, it is reported. Mr. Wise has been busy in war service for several weeks, having been appointed food administrator for his district, and having recently sold \$700,000 worth of bonds for the Third Liberty Loan.

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A. S. BURLERSON, Postmaster-general.

Vol. XXXV

May 23, 1918

Number 21

What Are We Fighting For?

By Robert E. Speer

The Irish Muddle

By Alva W. Taylor

CHICAGO

Both Victory and Defeat in Sight

The Emergency Drive has reached its most critical stage. A glorious victory will be won if the habit of success is carried through to the rest of the churches; a disastrous defeat will be suffered if either war-weariness or over-confidence makes us relax our efforts. Whatever excuse there might have been for any church's staying out of the Drive has been swept away by these three great and surprising demonstrations.

I. That Our People Have the Money.

For 109 years we have been stopping before all sorts of opportunities and allowing every kind of disaster to overwhelm God's work, because we were few and poor. This year of all years we thought we had been "bled white" by the numerous war appeals. Only dire necessity compelled us to undertake the Emergency Drive and only blind faith justified the effort. Up to May 16th \$1,650,000 has been reported and only in rare instances has any real sacrifice been involved.

II. That They Are Willing to Give.

People will not give just for the exercise of giving. But when facts are presented, which show a real necessity for money, they are more than ready to supply it. Better than the volume of the giving has been its cheerfulness.

III. That the Local Leaders Can Raise the Money

Very few subscriptions have been taken by either national or state workers. The local minister and other officers of the church have presented the case and got the pledges better than any "expert" could. Where they feared to try it, neighboring pastors have been called in and have repeated the success of their own congregations.

The Year Book for 1919 will show in a special column the amount given by each church in the Emergency Drive. Here are just a few typical instances:

Louisiana has reported \$12,000 on an apportionment of \$5,000, Shreveport giving \$4,000, Crowley \$2,025 and Baton Rouge \$3,532.

Ohio, \$214,085; Central, Lima, \$5,465; New Antioch (rural), \$1,805; Middletown (Mission tabernacle), \$1,300; West Boulevard, Cleveland (building half done), \$4,200.

Texas, \$124,000; East Dallas, \$4,062; Corsicana, \$4,000; Austin, \$4,000; Breckenridge (total last year, \$137.50), \$2,515.

Oklahoma—Ardmore (last year \$20.30), \$1,500; Enid First (\$581.16), \$6,000; Miami (\$185.25), \$2,880; Oklahoma City, First (\$1,367.65), \$5,500.

Southern California—Imperial (last year \$69.62), \$1,965; Pasadena, First, \$8,576; Long Beach, \$12,822; Pomona, \$6,043.

Kentucky, \$98,000; Bowling Green, \$4,325; Versailles, \$4,805.

Kansas, \$90,000; Princeton (\$48.32), \$1,135; Wichita, Central, \$3,710; Wellington, \$3,010; Hutchinson, \$5,062; Jewell County, asked for \$1,600, has pledged \$3,989.50.

Illinois—Champaign, \$6,000; St. Joseph (\$74.02), \$1,390.

Missouri determined to reach \$250,000; Carrollton, \$3,007.50; Joplin, First, \$3,330; Salem (last year \$57.66), \$2,000.

Indiana, \$215,000 and going on to \$300,000; North-Salem, \$2,050; Russellville, \$3,600; Refuge (Hamilton County), \$2,345; Muncie, \$6,000; Vincennes, \$13,250; Indianapolis, Downey Avenue, \$6,000; Third, \$7,500; Central, \$11,400.

The churches that have not yet acted are just like those that have done these marvelous things. All they need is to know the facts that made these give *and the additional fact that these, their brethren, have given*. For any to fail now is to desert those who have done their duty, in spite of the worst possible local situations, as well as to be disloyal to the supreme necessities that started the Drive. The Disciples of Christ are neither deserters nor slackers. Give all of them a chance to prove it.

Men and Millions Movement

222 West Fourth Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published *for* Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

What Are We Fighting For?

THERE ought to be no doubt among Christian men as to what we are fighting for in the war, as to the great moral and spiritual ends which justify it.

We are fighting to put an end, if we can, to war and to the burden and terror of armaments. It cannot be too often said that it is a war against war that we are waging. Both militants and pacifists often deride this idea, the former because they do not think that war can be or perhaps ought to be destroyed, the latter because they do not believe that war can ever be ended by war. But there are millions of men who hate war and believe it must be ended and who are able with conscience and determination to support this war because it seems to them unavoidable and necessary as a struggle directly aimed at war itself. They did not want war. The precipitation of the war by Germany outraged all their deepest convictions. And the principles and convictions and practices as to the nature and method of war on the part of Germany seem to these millions of men to be intolerable on our earth. To give them unhindered room would make the world an impossible home for free and friendly men. They must be destroyed. War against them is war against war. It is war for peace.

* * *

This purpose also nerves the men at the front on whom the burden falls heaviest. They see the irrationality and wickedness of war more clearly than anyone else. What sustains them is the thought that they are enduring it so that no one else may have to endure it. The thing is so dreadful that it is worth every sacrifice to slay it and to make sure that the world will not have to go through it again.

We are fighting against aggressive autocracy. Not yet against autocracy itself. We disbelieve in it and we fear it, but if any nation wants it for itself and can have it without letting it imperil all other nations thus far we have said that we have no right to interfere. It is not our business. Each people has the right of self-government. But we cannot sit quiet and let autocracy, unwilling to stay at home, go abroad to rule the world. It is the strong nation invading other nations, attacking the rights of humanity, perpetrating wrong and injustice, that must be resisted and bound to keep the peace, just as the strong man breaking the laws of society and perpetrating wrong and injustice in the state must be bound.

We are fighting against the claim of nations to be above the moral law. A state cannot endure if one class of its citizens is allowed to excuse itself from the moral obligations which bind all others. And the world cannot endure if any nation is allowed to set itself above the principles of truth and justice and righteousness which have their ground in the character of God and which are the foundation of individual life and must be the foundation of national life and of international relationship. It is moral anarchy for any nation to set itself and its interests above the laws of God, which are laws of universal right and justice.

We are fighting against the idea of power as its own law, against the ancient claim of might to be its own right. This idea, if yielded to, puts an end to civilization. If we merely match might with might and try to disprove the claims of might by superior might we support the very law we attack. But if we use might for right and hold it subject to right, and repudiate utterly the principle that it is or can be anything apart

from right, we may safely and we must unyieldingly oppose what strength we have or can get from God against the falsehood of power as its own warrant for aught that it can do. The very essence of evil is in this falsehood and must be destroyed.

✱ ✱ ✱

And we are not only fighting against great falsehoods and wrong, we are fighting for a new world order of concord and peace and justice.

Just as in each nation the elements which had to be combined were compelled to give up their separate claim to the end that a righteous and stable political order could be established, so now we realize that the world must in some simple and practicable way be re-organized to provide some instrumentality of international justice which will settle difficulties by peaceful, judicial processes, as men settle their difficulties among themselves without murder or any violence. To carry mankind forward by such a big advance is worth any sacrifice necessary to win it.

All of these things ought to have been won without war. They have not been. Against our wills the great war which involves these issues came out and laid hold upon us and, whether we would or no, we had to take up our part. And now that duty cannot be played with. Asking God for his forgiveness for all that has been wrong in ourselves, humbly trusting his grace and seeking his strength, we are to take up our task in the spirit of those who know only one fidelity, the fidelity that knows no yielding until its task is done. Without hate or pride or wrong-doing, without using against evil the evil we deplore, without malice toward anyone and with charity toward all men, including our foes, with patience and tenacity and deathless devotion, we are to

do the work that has come to us until it is done and done to last.

It is the business of the Church to keep clear and unconfused these moral ends which alone justify the war, to warn men against hate and evil will, to strengthen in men's hearts the sense of deathless devotion to duty, to encourage faith in the possibility of establishing on the earth a righteous order worth living and dying for, to show men that they must and can behave now as citizens in a manner worthy of the gospel of Christ, to maintain in the soul of the nation an unswerving loyalty to righteousness and a fearless love of all humanity, to make the nation humble and penitent before God, and to summon it to such obedience to God's holy law that it can confidently offer itself to him for the accomplishment of his purposes of justice and truth.

ROBERT E. SPEER.

Organizing Our Interests in Unity

IF the seventh annual report of the Association for the Promotion of Christian Unity were to be taken as the criterion for judging the interest of Disciples of Christ in Christian unity, the showing would be rather discouraging. There are two Chicago churches making financial contributions to the cause; three churches in Indianapolis sent an offering; four churches in St. Louis cooperated financially and Kansas City has eleven cooperating churches. All Illinois has just six cooperating individuals, while in Indiana there are four; Kentucky has three and Iowa three. Such figures might be multiplied to indicate the apathy of our people to the one organization which is working at our historic task.

There has recently come to the service of the Association for the Protection of Christian Unity, Rev. H. C. Armstrong, who is commended to the brotherhood by many years of successful service as a city pastor. He will in the future devote his full time to the service of the Association and relieve the over-burdened President, Rev. Peter Ainslie, of the body of detail which is necessary to carry on a national organization. The coming of Mr. Armstrong to the task should be a sign for renewed interest on the part of the rank and file.

While our churches have been indulging in sporadic talk, the forces making for unity continue their victorious march. The war is taking ministers out of over-churched towns and will close up many a church which is not needed. The ministers who come back from the war will not bring with them any great enthusiasm for our present denominational order. Religion and life will be the big themes and not tweedle-dum and tweedle-dee. In the days following the war, there will be large opportunity for prophetic leadership.

We should, through our Association for the Protection of Christian Unity, prepare the hearts of our own people for union. What we ought to be doing is to marshal our forces to the fore-front of the big world movement. Though we have a hundred years of interest in this matter, we are not now prepared for such leader-

Their Beauty Shall Not Die

By Mary P. Sears

WHERE thou hast trodden, O Death,
All the black pathway,
Lo, the bright poppies,
Scarlet poppies upspringing,
Rooted in fire and blood,
Lifted to beauty.
On thy dark track, O Death,
Lo, radiant poppies;
And high overhead,
Skylarks are singing.

In thy dark arms, O Death,
They sleep, the young, the great-hearted,
Earth is drenched with their blood,
It is flame in her bosom.
In thy dark arms, O Death,
They sleep and are silent.
From their deep sleep and pain,
From their valor and beauty,
Bloom the bright poppies,
Poppies
Into the sunlight springing;
And high overhead,
Skylarks are singing.

—The Christian Register.

ship. We can only be prepared by making this interest central in all of our churches.

The Association asks that Pentecost Day be used for the preaching of a sermon on union.

The Bankruptcy of Orthodoxy

THE war is changing everything which has not demonstrated its efficiency. Not the least of the changes will be in the realm of religion. Many people have expressed their discontent with the church in days gone by and we have talked of the alienated masses. Since religion is more conservative than any other of our life interests, change has not in this case followed so quickly in the wake of criticism as it would in economics or industry.

In these days of reconstruction the persistent defiance of modern educational achievement by any section of the church invites speedy ruin. Why should the world tarry to debate with belated ecclesiastics over evolution or laboratory methods? That debate is all over long ago, except in obscurantist circles. Let the obscurantist minister go to his own place.

The bankruptcy of orthodoxy is even more a spiritual matter than an intellectual one. The deadness and lethargy of churches which make the most of holding traditional opinions show that the candle has burned out and the game is up. The orthodox evangelism which continues to use discredited tricks to pile up numbers and telegraph reports to the press must give way to honest efforts to convert people to Jesus Christ.

What people demand of religion today is reality and sincerity. They are hungry for the gospel of Jesus Christ. The gospel must be stripped of the over-lying dogmas of baptismal regeneration, or episcopal grace, or revivalistic blessing and set forth as Jesus and Paul gave it to the world, in its simple dignity and beauty. This gospel need defend itself with no threats, for it is convincing without argument or penalties. Orthodox religion must live by giving up the method of orthodoxy, that of intimidation, and adopting the sweet reasonableness of Jesus Christ.

The War and Your Church

A YEAR of war should enable many congregations to begin to tabulate the specific results which have come to their work from war conditions. How many men have gone away? The service flag flying in your church may answer. Has their going meant a smaller attendance or has their place been taken by new worshippers attracted to the church by the new need of religion which has arisen? What new activities have come into the church as a result of the war? Just how has the war changed the preaching in your church?

A series of questions like these, properly formulated, would bring out the important matter of adjustment to new conditions. Under the stress of war-time some churches will come into larger efficiency, while others will lose entirely their place in the community.

The church that goes on in the same old way, unconscious of the new world in which we are living, will be the one to suffer.

Fortunately, the church is not left without guidance today with regard to its activities. The government bulletins which come in great numbers make specific and practical requests which are nearly always of a sort that the church may accede to. There is a growing literature for the churches, such as the little volume, "The Churches of Christ in Time of War," put out by the Federal Council; this literature serves the purpose of furnishing guidance to the churches concerning both the message they shall deliver and the practical activities in which they shall engage.

These times furnish an opportunity for propagating Christianity such as we have not had in many generations. The outstanding religious work in the military camps needs only to be supplemented with an equally well advised program in the home church to bring large numbers of new people into the churches. While we push war gardens in the church, let us not forget to cultivate our spiritual gardens, for we are sure of a rich harvest.

Home Mission Opportunities

INSTEAD of the war decreasing the home mission responsibilities, they are rather increased. One cannot doubt that the form of our ecclesiastical world is about to be greatly changed. In times of readjustment the organized agencies of the church find their true place.

We have Jewish chaplains that wear a cross on the collar and Christian Science chaplains that have submitted to vaccination, it is said. Who can doubt that every denomination will find many of its prejudices and methods and some of its supposedly fundamental teaching changing under these conditions?

The war will remove the men in some communities who have been the chief support of the church. With these in the army or in some war industry in a distant city, a congregation that was once strong financially may come at last to require aid. As this weakness will be of a rather transient character, it will be a good investment of home missionary money to provide the aid.

On the other hand, many a little church will be confronted with new opportunities. The people who left the strong church may come into the town where there is a weak church. All that is needed is a good minister and a little initial help to transform the little church into a strong aggressive organization which will eventually develop strength enough to weather whatever post-bellum slump may come to it.

The presence of war camps and various kinds of factories will create a need for new churches which did not exist before. The extension work of the various home mission societies will be of a very urgent character. The Disciples will hear more calls for new churches than they have heard in a decade.

It is just this war situation, then, that makes its demand for more home mission funds and an intelligent and modern administration of these. There is no possible

argument for leaving our home mission work in its present weak and footless condition. We lag behind all the great evangelical bodies. With more funds we can hope that the new emergencies of home missions may be met.

The New Red Cross Drive

THE fund of a hundred million dollars raised a few months ago in America for the Red Cross has been expended. During the week May 20-27 a new drive is being made for another fund of a hundred million. The theme is one which is native to the genius of the gospel, though the Red Cross has no peculiar religious affiliations. It is proper for the leaders of the Red Cross to ask and expect of our evangelical churches strong support for this great enterprise which is conducted in the spirit of the Good Samaritan.

There will be 800,000 troops in France by June 1 and a million by July 1. They will not wait long in France to face the realities of war. When they do, and our communities are called to mourn, we shall think of the one organization in Europe which is effectively organized to defeat some of the destruction of war.

We are not to think, however, that the work of the Red Cross is confined to the soldiers. A nurse in one of the base hospitals writes back telling of her experiences in caring for refugee children removed from the front. They come in with their mournful cry, "j'ai faim" ("I am hungry") but soon they are clean and are being fed as well as the limited supplies in France will permit. The horrors of German methods make it almost impossible for the nurses to maintain that neutrality of sentiment which is characteristic of the Red Cross nurse, for these children are the witnesses of Germany's supreme crime against the race.

Last year the Red Cross got \$1.02 to the front for every dollar contributed; this is rather a unique record.

The Red Cross is not a religious organization, but the Red Cross is a cross none the less and the work of the society represents the Christian attitude. Religious people, and more especially the good friends of Jesus Christ, should rejoice to cooperate in its work.

Fix Up the Church Grounds

IN some communities the most slovenly kept public property is that which is maintained by the churches. How hideous it is to see a fine old frame church which once had white paint on it, losing its coat of white and standing the very picture of desolation in the community. It makes one wish a friendly fire would spare the sanctuary this disgrace and indignity.

There are churches with lawns that grow up to tall grass all summer, while the neighboring lawns are nicely trimmed from time to time. It does not increase the popularity of a church if its abundant crop of dandelions is the plague spot in a community where the citizens are busy fighting the dandelions.

It takes but little money and labor to make the church lawn a sample of what all the city lawns should be like. Flower beds can transform the place and make it home-like

and attractive. Many a person is repelled from a forbidding exterior who would like to go to a church that is kept up with care and good taste.

A little talk in the Sunday school, rightly conceived, would turn scores of children into protectors and cultivators of the church lawn. They would like to plant and care for little flower plots. War time is no time to give up beautiful things which do not cost much. We need the flowers and the pleasant view now much more than ever before.

Children's Day in the Church

THE modern church has taken the child and set him in the midst. He is no longer relegated to the basement; in most communities the buildings that are now being erected are constructed chiefly for the work of religious education. The institution of Children's Day marks the beginning of this new attitude toward child life. Originally a spring festival, gradually the full meaning of the day has dawned upon the church.

Our Foreign Christian Missionary Society has used the day for the purpose of teaching missions and securing the cooperation of the children in the work of the world's redemption. The amount the children contribute each year is a significant feature of the income of the society, but were it much less we should still prize Children's Day for its educational opportunity.

We shall never overcome the inertia of the church in missions until we raise up a new generation which has been instructed in mission work from the beginning. Children's Day is therefore one of the guarantees that the future church will be missionary.

It is for this reason that it is peculiarly important that the exercises of the day should be kept true to the missionary idea. Certain publishing houses furnish programs which make the day a nature festival rather than a religious red letter day. Recitations and songs about birds and flowers only repeat the familiar material of the public school. The church rejoices in the beauty of nature but even more we rejoice in the oncoming of the kingdom of God.

The Sunday school leaders should not pitch the giving on too low a level or the results of the giving will fall short. Almost as bad as teaching children not to give to missions is to teach them to give pennies. We have found no community which has a family impoverished by religious giving. Let us not be afraid to ask for a great offering this year.

The Weeds in My Garden

A Parable of Safed the Sage

NOW, after I had planted my Garden, there were certain mornings when I rose early and took my Hoe, and went out, and Watched Things Grow. And my soul was Enlarged.

But as it grew later in the Spring there came nights

when I had been out, and the Morning Came Too Soon, and I went not into my Garden. And when I went after a Week or Two, behold the Weeds had grown Faster than my Plants.

And I toiled with my Hoe till I blistered my Hand, yet gained I but little. And Everything seemed to Happen to my Plants, and nothing to harm the Weeds.

And one day I returned from my Garden, and I was weary. And I ate my bread in the sweat of my face.

And I said, O Keturah, I am a Punk Gardener.

And Keturah answered, It would not be becoming in me to Dispute my lord.

And I said, Behold, my fathers before me were Punk Gardeners. My first Ancestor was a Gardener, and he could not Hold Down his Job.

And Keturah answered, Let not my lord be Discouraged overmuch. That Ancestor of thine Got some Good Things out of his Garden; surely thou canst do as well as he.

And I answered, Yea, he got some good things out of that Garden, the one of which was Experience; and that is a fruit that hath its bitter and its sweet, but is Profitable.

And Keturah answered, My lord hath spoken wisely. Likewise did Adam get a vision of the Eternal Mystery of Life, and beheld the wonder of Nature, that seed cast into the ground cometh forth in marvelous forms of beauty. Oh, my lord, is not that worth a blistered hand?

And I answered, O thou wise woman, daughter of the Sun and Moon, thou speakest wisely and well; for Adam learned how to be a worker together with God.

Then were we silent for a season, for we thought of many strange and wondrous things that we had seen in our Garden.

And I said, Keturah.

And she said, Speak on, my lord.

And I said, Adam got one other good thing out of his Garden.

And she said, What was that, my lord?

And I said, It was the most Enjoyable, yet the most Troublesome. He was hard put to it to live With it, and he found he could not live Without it.

And she said, Thou speakest in riddles, Surely my lord doth not mean the serpent?

And this she said, but she knew what I meant.

Two Poems "In Memory"

We Shall Remember Them

By James T. White

THEY sleep beneath no immemorial yews;
Their resting place no temple arches hem;
No blazoned shaft or graven tablet woos
Men's praise—and yet, we shall remember them.

The unforgetting clouds shall drop their tears;
The winds in ceaseless lamentation wail
For God's white Knights are lying on the biers,
Who pledged their service to restore the Grail.

They gave their lives to make the whole world free;
They recked not to what flag they were assigned,
The Starry Banner, Cross, or Fleur de lis—
Their sacrifice was made for all mankind.

For them the task is done, the strife is stilled;
No more shall care disturb, nor zeal condemn;
And when the larger good has been fulfilled,
In coming years we shall remember them.

How can the world their deeds forget? In France
White crosses everywhere lift pallid hands,
Like silent sentinels with sword and lance,
To keep their memory safe for other lands.

What need have they for holy sepulcher?
Within the hearts of men is hallowed ground—
A sanctuary where they rest secure,
And with Love's immortality are crowned.

And far-off voices of the future sing,
"They shall remain in memory's diadem";
And winds of promise still are whispering
Through storied years, "We shall remember them."
—The Boston Transcript.

Immanuel

By E. W. McDiarmid

IT shall be spoken of the dead,
Who met and kept a solemn tryst,
Of them for aye it shall be said,
"They died to save the cross of Christ";
For when the cross of Christ fell low,
They raised their own and perished so.

It shall be spoken of the cross,
The holy cross of Calvary,
That gain had almost turned to loss,
But for the miracle we see.
The cross on which the Saviour died
Has wondrously been multiplied.

It shall be spoken of the blood,
The precious blood from Jesus' side,
That healing stream became a flood,
When in our day the soldiers died.
The blood had lost its power to save,
But for the blood our martyrs gave.

It shall be spoken of the Lord,
Who came, but did not tarry then:
He comes, by all to be adored,
In coming in the hearts of men
When Christ in them our dead have died
To save the Saviour crucified.

It shall be spoken of our God—
He came from Heaven on earth to dwell,
And with His awful, chastening rod,
He swept away the last of Hell.
Immanuel God, at last we see,
That Thou art where Thy people be.

Jesus and the Second Coming

Later Testimonies of the Gospels Regarding His Words on the Subject

OF THE five sources of information in our possession which deal with the acts and words of our Lord, three have been considered in the previous study. They were The Sayings of Jesus, as they seem to have taken form as one of the basic elements of the Synoptic Gospels; the Gospel of Mark; and the Gospel of Matthew in its present form. There still remains the Gospel of Luke as the latest of the Synoptic records, and in comparison with these four documents the Fourth Gospel then claims attention.

In examining the Gospel of Luke one is reminded of two outstanding characteristics of this classic of New Testament literature. One is its non-Jewish origin, and the other is the close relationship it exhibits to the spirit of the Pauline writings. The writer, if the well-known and almost unanimous testimony of tradition and of the work itself may be trusted, was a Gentile of Antioch or Philippi. His approach to the themes which occupied the attention of the primitive Christian community would naturally be more cosmopolitan than that of the other New Testament authors. One would therefore expect him to be but slightly influenced by the apocalyptic spirit of current Judaism, which found such a responsive attitude in the early church. On the other hand it is evident in many ways that the writer of the Third Gospel and the Book of Acts was strongly attracted to Paul, both in personal relation and in the interpretation of the Christian message. And the impressive place which the idea of the imminent return of Jesus had in Paul's thought has been indicated in an earlier paper. Of the two forces thus drawing him in opposite directions, which was likely to prove the stronger? The most casual reading of the Gospel leaves little room for question. The great expectation is there, but it is given far less stress than in the Gospel of Matthew, and is even less vividly set forth than in the Gospel of Mark.

THE GOSPEL OF LUKE

The data presented by this document are illuminating. Jesus is reported as referring to the judgment, in which the men of that generation should suffer in comparison with those of Nineveh (11:31); he spoke also of his future place at the right hand of power (22:67), of the necessity that his followers preserve the heroic spirit in the day of persecution so that they might stand at the last before him in joy (21:36), and gave them assurance that they should share his judicial authority, sitting upon twelve thrones to judge the tribes of Israel (22:30). Injunctions to watchfulness and readiness are given (12:36, 40).

In this Gospel the destruction of Jerusalem and the distress that attended that tragedy appear very dramatically in the words of Jesus. Years had passed, of course, since those lurid events took place, at the

time when the Gospel was put into form. But the memory of the tragedy and its meaning for the church must have been fresh in the minds of the disciples, and could hardly fail to mold and color the reports of the Master's counsels to his friends. To the Jews he said that their house would soon be left desolate, and that their rejection of him, their only hope, would be more evident still at the one moment, his triumphal entry, when the nation, in spite of the official prejudice that was sending him to his death, would hail him as the Son of David and their king (13:34, 35).

FALL OF JERUSALEM

In the references to the siege (19:43, 44), and to the destruction of the temple (21:6) one finds echoes of terrible happenings too recent to have lost their horror. In the words concerning the treading down of Jerusalem until the times of the Gentiles be fulfilled we may have a reminiscence of the author's conversations with Paul on the Apostle's great hope of Gentile repentance and salvation (21:24, 25), although it is more probable that the reference is to the period during which the Romans would have their cruel way with the city. References to the revealing of the Son of Man (17:30), to the suddenness of his disclosure (17:24), and to his appearance in a cloud with great power and glory (21:27) are in full accord with the earlier Synoptic Gospels. So also is the decisive statement that all these events were to transpire within the limits of the living generation (21:32).

While, therefore, the apocalyptic hope has an important place in this Gospel, as one would expect from the prevalence of that opinion in the thought of Paul and in the early Christian circle, yet it is noticeable that it occupies no such commanding position as in the First Gospel, the one that preceded it in the growth of New Testament literature. Was the idea of the speedy return of the Lord receding somewhat into the background in the conviction of the growing body of believers? The date of the Gospel of Luke cannot be determined with assurance, but it is a safe conjecture that it took form not earlier than the eighth decade of the first century. The personal influence of Paul was some distance in the background. The destruction of Jerusalem and the persecution of the Christians in Rome under Nero were memories, albeit vivid memories to the church. The renewal of persecution under Domitian in Asia Minor had not occurred. That tragic affliction, out of which the Book of Revelation emerged, was a somewhat local event, and would hardly affect the general Christian tradition very powerfully. Does the testimony of the Gospel of Luke indicate that in the larger portion of the church, where it was unaffected by local occurrence, the hope in speedy coming of the Lord was

ary.
In order of events, in point of view, and in the picture given of the life of Jesus, they are in marked contrast with the earlier writings. These differences do not imply dissent from the earlier tradition so much as the need of a new and timely interpretation of the supreme facts which had done so much to transform the religious and social condition of the empire.

Long years stretched between the author's date and the ministries of Paul and Peter. The fierce persecutions which had threatened the church in the days of Nero and Domitian had given place to a growing conviction on the part of official Rome that Christianity was not to be crushed by any processes of espionage or oppression. It was increasingly a part of the order of human society. On their part the followers of Jesus had ceased to expect any catastrophic relief from their troubles. This was due both to the failure of those vivid hopes which an earlier generation had cherished, and to the lessening need of any such deliverance. The order of the world was changing. Christianity was becoming a licit, not an outlawed, religion. What is the attitude of a Christian writer of this period to the hopes of the parousia cherished by a former generation of disciples?

CHANGES OF VIEW

Almost at once it is apparent upon opening these impressive portions of the Christian Scriptures that the old catagories have ceased to have significance. The entire apocalyptic conception of the manner in which Christ will dominate human society has disappeared. The dramatic pictures of the future have been replaced by a confident faith in a progressive realization of redemptive ends through the preaching of the good news and the expansion of the Christian society. The conception of a coming judgment is here, but it is an undated and apparently a far-off event. The resurrection of the saints by the power of Christ is very often emphasized, as in the recurring words, "I will raise him up at the last day" (chapt. 6 *passim*). Even the idea of judgment is made less sinister than in the earlier sources, as when Jesus says, "I am not come to condemn the world, but to save it" (3:17).

But the most striking difference between this author's record of Jesus' words and those that preceded is his stress of the timeless and enduring character of

death over the soul of man. At one time the Master speaks of going away and coming back again (14:2, 3, 18, 28), but evermore he seeks to impress the disciples with the fact that he is not to leave them at all. It is necessary, he says, that he go from them. They would take no responsibility if he remained in the flesh. Yet he is not going to be parted from them. He will send them the Comforter, whose ministry is to be manifold. Yet it is evident that his language trembles under the stress of the effort to make them understand that the Comforter is himself in the timeless and spiritual power of a constant Presence.

And this is carried still further in his insistence that he and the Father, who are one in life and purpose, actually become residents of the believer, manifesting themselves in unmistakable ways. To those who have discernment to realize this great fact, it is no longer possible to conceive of Jesus as absent in some distant heaven, from which he shall come in apocalyptic glory. He is here with us in the struggle and has been ever since he said to the disciples, "Lo, I am with you always." The student of this living consciousness of the Master's presence, as it is disclosed in this masterful document, will not need to be reminded that no citation of texts is adequate to the proper presentation of the leading ideas of the book. It is only by frequent reading of the vital words of this early Christian teacher, whom the church of later ages loved to call "St. John the Divine," i. e., the theologian *par excellence*, that the full significance of this truth, the living presence of Christ in the church, can be comprehended.

THE EPISTLES OF JOHN

This is still further enforced by the First Epistle of John. In that writing, evidently from the same hand, the gradual emergence of the Christian community from former difficulties and limitations is made clear. The darkness is passing away; the true light already shines (2:8). Those who abide in the spirit of love have already passed from death to life. Eternal life is not a future estate but a present possession. The commandment given by the Master of old needs only a new enforcement, for it is a new age, and although it is the last hour for the aged saint himself, it is the dawn of the larger day of God's grace in the world.

In this manner the successive documents of the

The Only Road to Peace

By Theodore Gerald Soares

Professor in the University of Chicago

THERE can be no doubt that during the last twenty years the idea of pan-Germanism has been taking more and more definite shape. This madness began as a vast egotism, but it developed as a practical plan. If all peoples are inferior to the German, why should they not be subdued by the German? It is probable that the earlier dreams of the enthusiasts who would Germanize the world looked to its accomplishment by the sheer superiority of German ability, science, trade and culture. But these methods were too slow. Why not use the supreme German accomplishment—the military machine, and bring the world to the kaiser's feet by force?

The pan-Germanism scheme needed for its success not only an invincible army, but also a mighty fleet. Thus the Kiel Canal was built and the German navy developed. Bismarck's great combination of force and cunning were to be employed. It was to be "blood and iron," combined with lies and treachery. Not that Bismarck, who was really a statesman, would have countenanced this mad enterprise, which is destined to destroy much that the great chancellor so laboriously produced. But his methods, unscrupulous intrigue and the smashing blow, were to be employed. We are only just finding out the ramifications of the plot.

THE JAPANESE SUSPICION

A spy system, such as never has been dreamed of, was perfected. In every corner of the globe the spies were stationed, and they are at their posts today. Jealousies were to be carefully fomented between nations. No man can tell how far the mutual suspicion between ourselves and Japan has been produced by the German agents who have bought up politicians, bribed newspapers and sent forth lying reports. How much of the yellow press in many nations is controlled by the German treasury may never be known. No place in the

earth is too remote and no relations of honor too sacred to be invaded by the spy, who was to report to his masters every fact that could be significant, and who was to carry on every intrigue that might be advantageous.

It is not to be supposed that the German people understood all this. It was only the group of men whom Doctor Van Dyke has felicitously called "the Potsdam gang" who really knew the full extent of the plot. Of the leaders of the people, some knew more, some knew less. But the propaganda to win over all the people to the vast enterprise of Germanizing the world went merrily on.

THREE STAGES PLANNED

The great military scheme seems to have been planned for three great stages; perhaps for three great wars not many years apart. The first stage was set for 1914, and had a perfectly definite objective. It involved that peculiarly wicked treachery which our corrupt politicians describe as "the double cross." Austria and Bulgaria (and of course, originally, Italy) and if possible Rumania and Greece, and with them the Turks, were to be included in a grand alliance. But Prussia fully intended to do with them as she had already done with Saxony and Bavaria, her allies in 1870. Once the Berlin high command had the direction of the combined armies, and the Berlin treasury had financed the allies and taken their obligations, they would become mere vassals, as we see they are today.

Germany, therefore, at a single stroke, as soon as the alliance was in operation, would secure the supreme control over the vast territory stretching from the North Sea to the Persian Gulf, cemented by the Berlin-to-Bagdad Railroad, which was nearly built, and bringing under the control of the central authority 150 millions of people. Once they had gained that control, the shrewd politicians knew how to arrange tariff agreements and commercial arrangements, and particularly

the operation from Berlin of the vast combined armies so that the so-called allies would never be independent states again.

The Turkish empire was the great prize. Of course the sultan would be left on the throne as a puppet. But the great mineral resources of Asia Minor would be exploited by German scientists and Mesopotamia would become the granary of the central empire. It was in Mesopotamia 7,000 years ago that irrigation canals from the Tigris and Euphrates rivers turned the desert into a land of marvelous fertility and produced the civilization of ancient Babylonia. Millions of modern farmers might be sustained in that great country when it should be irrigated according to modern methods. Thus wealth and larger armies would be assured to the imperial power.

WHY THE WAR WITH SERBIA?

But in order to carry out this great ambition, with whom must the war be made? With Serbia, of course, because that little land stopped the way for the mighty sweep of German imperial control. It must be noted that the murder of the archduke and archduchess was only a convenient pretext for the war. The great aggression was determined upon in all its details long before that event, and if that opportunity had not occurred, some other would have been found. It was naturally expected that Russia, the protector of the Slavs, would not stand by and see Serbia conquered. Very well, Russia could easily be crushed, particularly as the principal generals and politicians at the Russian capital were already in the pay of "the Potsdam gang." They could be trusted to betray the Russian army, as they did.

But there was an alliance between Russia and France. So much the better for the Prussian plan. Another war with France was eagerly desired. The Prussians had wanted it for a quarter of a century. They had made France pay an indemnity of a billion dollars—an enormous sum in 1871. But France, anxious to get rid of the invaders, had paid the price so soon that they have always been sorry that they had not exacted more. To go back to Paris and steal what was left has been their longing. More than that, it seems that Bismarck's scientists made a mistake in estimating the valuable iron lands in Lorraine, and so, while it had been intended to steal all the iron, in the treaty of peace, Prussia in point of fact got less than half. That mistake needed rectification.

But more than that, in the scheme for the Germanization of the world, France was in the way. Her exquisite culture, her noble literature, her graceful language, her extraordinary scientific brilliancy were all the objects of deepest envy. France must be crushed. Robbed of her wealth, of her ore lands, of her finest harbors, of her fairest provinces, of all her colonies, and crippled with a staggering indemnity, she could be reduced to a third-rate power, never to rise again. Of course it was expected to take Belgium on the way to France, and thus give Germany additional valuable territory and the noble port of Antwerp. Some advo-

cated the invasion and annexation of Holland at the same time.

THE PLOT AGAINST BRITAIN

Great Britain was not included in the first stage of this stupendous scheme for Germanizing the world. To seize Belgium, to crush France, to hamstring Russia, to occupy the Balkans, to secure Austria, Bulgaria and Turkey in a bond from which they could never escape, was enough for the smashing three months' campaign which the leaders planned for the autumn of 1914.

The second chapter in the plot was Great Britain. It was expected that the British, having no army, occupied with their own difficulties in Ireland, in Egypt, in India, in South Africa, and having a great objection to undertaking a European war, especially for a cause so far away as it seemed from their own vital interests as Serbia—it was expected that the British would stay out of the first fight. Then in a few years the Potsdam gang would have been ready for the hated English. Perhaps the French fleet would have been captured and added to the new growing German navy. With the spoils of the first successful war that navy could be brought up to equal that of England and the great contest for the seas could be fought. The cry "freedom of the seas" is, of course, the whine of the balked robber. The seas are free enough except to pirates. But it was Germany's great ambition to overthrow the naval supremacy of England.

In any case, the development of the middle Europe empire down through Turkey to the Persian Gulf would give the opportunity of attacking Egypt and India by land, and thus the great eastern dominions of the British could be secured. It is highly probable that a Germany successful in the first war would have been able to overthrow the British empire in the second war, thus adding to her conquests the vast colonial dominions in Asia, in Africa, and in Australia.

THE INEVITABLE FATE OF AMERICA

Our turn was to come next. That we were included in the schemes of German world dominion is beyond doubt. What a vast army could have been developed by the third decade of the century, consisting of all that Germany had planned to build herself and the ships taken from France and England in the two wars that were to be fought before that time! How could America stand against such a combination? It was probably intended to flank us by taking South America first. The Germans have looked with envious eyes on the rich possibilities of Argentina and Brazil. They have gnashed their teeth that we have told them to stand off and leave these vigorous young republics to their own development. That such a rich continent should be exploited so slowly, that Spanish and Portuguese should be spoken there instead of German, has bitterly offended them. The German world state would have made short work of South America.

What would have happened to us is beyond human calculation to imagine. It was expected that we would

stand aside while all this world conquest was going on. There were many reasons for that opinion. It was thought that we were a hopelessly unmilitary people, without the ability to organize an army, that we were purely commercial and concerned only with money-making. It was expected that the German-American population aided by the tremendous force of spies could so clog our machinery that action would be impossible. When Germany struck us, our billions of dollars would flow into the treasury at Berlin to satisfy the gold-hunger of the Potsdam crew, and pay all the expenses of the mighty series of successful world wars. Germany would emerge without a cent of debt and with no nation on the earth that could dispute her sovereignty.

THE PLOTS MAY YET SUCCEED

Such was the stupendous plot actually planned in this modern day, when we were talking of the parliament of man, the federation of the world. None of us understood it; none of us would have believed it. Shrewdly the German leaders told just enough of it to interest their own people, and then denied it when it became the subject of remark by other nations. When the time came, the German people were swept into the war partly by the clumsy lie that Germany had been attacked and partly by the sordid expectation of a brief and profitable raid upon the rich French nation. To get the German people enthusiastically into the war was part of the great plot. Then its ramifications would gradually become plain, and the people would forgive the profitable lie as they had forgiven Bismarck for the treachery which produced the successful war of 1870.

The amazing thing is that the plot was really possible. It carried very good hopes of success. And let us not forget that it may yet succeed. What kind of a world this would be if it should succeed one trembles to think. The glorious democracies which have been so laboriously developed, crushed by a military despotism! Our President has spoken the sober truth when he has said that we are in this war to make the world safe for democracy. The pan-German plot would have little place in the world for democracy.

Today the stupendous plot is revealed. The plot has failed. It was a marvel of "efficiency." It looked as if it must succeed, and yet it failed. We do not expect for a moment that it will succeed. But after all there is the fact of most awful significance that it has already succeeded. All one needs to do is to take a map of Europe and western Asia and color black the territory which today accepts law from Berlin and it will be seen that the first and most important stage in the pan-German scheme has been attained. Save for that British force penetrating beyond Bagdad, and the other British force penetrating through Palestine, and the uncertain invasion of Armenia by the Russians, Germany has in her hands today practically everything that she expected to secure in this first war. Peace made upon almost any possible terms would leave her in possession of the vast region from northern Europe to the Persian Gulf, which she could develop with its population of 150

millions to be a menace to world freedom infinitely greater than the German power before the war.

WHY GERMANY DESIRES PEACE NOW

Of course she is anxious to make peace now, not because she is beaten, but because she is victorious. The burglar is willing to make peace when he has got away with the swag. The first war has been more costly in men and in money than had been expected. The vast cash indemnities have not been secured. But there is some advantage to the arch-plotters even in those facts, for the chains of the dependent allies have been riveted only the tighter. Austria, Bulgaria and Turkey cannot now escape. If Germany gives back everything but Serbia, and she may even pretend to restore Serbia, bereft of its murdered population, she is ready to begin the preparation for the second war. Of course she wants peace, because it is quite impossible for her to secure anything more at present. She, and especially her allies, are suffering fearfully in the struggle. She wants peace so that the league of nations formed against her will fall apart. She wants us all to go back to our quiet unpreparedness. She is quite ready for the pope's peace. The pope, who had nothing to say against the infamous outrages in Belgium and Poland and the hideous massacres in Armenia, is very sensitive to the needs of Austria and very anxious to promote the influence of the Vatican. He proposes a peace to which the best possible answer is the courteous and crushing reply of our own President. The proposed peace would be a truce till the next war.

We must face that next war. Germany will not make the same mistakes again. The next time she strikes, it will be a better calculated blow. It may be in ten years, it may be in twenty. The submarine, the aeroplane, the poison gas, the liquid fire and all the dark deviltries that can be devised by human skill will be so advanced that the terrors of that next war will make the calamities under which we now suffer seem almost little in comparison. We shall have to be ready for that next war. It means that our splendid energies must be directed to producing an army of ten million men with munitions and supplies and all deadly engineering. We must keep it up, year after year. We must breed more boys for battle. We must make this war game the ruling interest of our lives, not for a few months, or years, as we inevitably make it now, but continuously. Thus the curse of militarism will be upon us. God forbid!

THE WAY TO PEACE

The only possible safety is to fight the next war *now*. The pan-German scheme must be destroyed. The brutal Turk must be forever prevented from oppressing subject nationalities and from allowing the lands that he misrules to become the basis of a German world dominion. The Slavic populations of southeastern Europe must be set up into a nation or a confederation that will offset the dangerous ambition of the Teutonic powers. But the supremely important necessity is that the German people shall be disabused of their fearful

delusion. They think themselves the greatest people of the earth, and have thrown aside every consideration of honor, chivalry, friendship, humanity, and put their trust in military power. They proclaim that power is the last arbiter of right. Very well, upon that low ground we must meet them; upon that low ground we must beat them. If might makes right, then in bitter, crushing defeat they must learn that the Potsdam gang is wrong.

They have not learned it yet. They are still under the influence of the most awful temptation that can assail the human soul. It comes in a way to every man and to every nation; it comes intensely only to a few. The devil shows all the kingdoms of the world and the glory of them, and makes his terrible offer, "If thou wilt fall down and worship me, all shall be thine." The world is not worth having at the price of dishonor. Jesus met the temptation with his ringing rejection, "Get thee behind me, Satan." But the German leaders have made the bargain and sold their souls, and have sold their people. They have dragged the honor, the morality, the humanness, the ideals of Germany, into the dust. The people cannot see it yet. Only when their broken legions and their defeated generals reveal that the worship of brute force has failed, may we hope to see an end of this terror that has fallen upon humanity.

CONCERNING THE GERMAN PEOPLE

Then it may be that the German people, led away from the proper paths of their national advance, may fling aside their discredited leaders and come back into the family of nations. With a German people in that spirit we are ready to make peace and friendship. We are ready to join in the fair and generous competition of trade and science and learning. There is plenty of room in the sun for all of us. The world is the richer for every vigorous civilization, for every expressive language, for every vital literature, for every noble art that is contributed by any people.

When our great military task is ended and the Prussian machine is broken, then must the League of Peace make a recurrence of this horror forever impossible. We must have a world court. Every dispute must be justiciable. We must have a mighty international police and we must make war in the future only upon that criminal nation, wherever it may be, that wishes to provoke war.

The moment that the face is turned away from the dead past, and looks toward the living future, a new power comes. Hope is awake, and hope is infinite.—*Phillips Brooks.*

Preaching to Chinese Statesmen

With Some Sidelights on the Personality of Sun Yat Sen

By Kirby Page

[Mr. Page is a member of the Sherwood Eddy party, which is conducting a campaign of evangelism in the Orient under the auspices of the Young Men's Christian Association. Mr. Page contributed an interesting article to last week's issue of *The Christian Century* on "Evangelistic Miracles in China."]

ADMIRAL CHING was assassinated in Canton last Tuesday night within three minutes' walk of the place where Mr. Sherwood Eddy's evangelistic meeting was in session. On Friday night I sat near him at the banquet table, and was told that he was one of the outstanding men of the south in the present rebellion against the north. He was formerly Minister of the Navy, and at the time of his assassination was commander of the southern fleet.

On Saturday afternoon, with a friend, I had the great privilege of calling upon him at his headquarters on a little island in the Canton River. We finally got past the armed guards and were ushered into the very place where another admiral and a dozen prominent officers were killed just about a year ago. Admiral Ching was in a particularly amiable mood when we called and we had a delightful half hour with him and Wu Ting Fang, former Chinese Minister at Washington and ex-Minister of Foreign Affairs. Both of these gentlemen conversed in excellent English and we had an altogether enjoyable visit. I had my Graflex kodak along and they kindly posed for what proved to be the last picture the admiral ever had taken.

"ALMOST PERSUADED"

On Sunday and Monday nights the admiral and Wu Ting Fang sat on the front seat, as Mr. Eddy presented Jesus Christ as the one hope of China and of the world. They listened with eager attention and were deeply moved. I was sitting on the platform where I could watch the admiral's face, and when Mr. Eddy presented the challenge to accept Jesus Christ and become a true Christian, he looked at the decision card, took out his pencil and I thought surely he was going to sign it and signify his intention of becoming a Christian. He looked at it again, he hesitated, he turned to Wu Ting Fang and they conversed in low tones. He looked at it again, thought for a moment, put it in his pocket and passed out of the building. It was the last time he ever heard the Christian message.

On Tuesday night Dr. Sun Yat Sen, the first president of China, sat near the front in Mr. Eddy's meeting. For two solid hours Mr. Eddy hammered away on sin and presented Jesus Christ as the only Savior. Just at the close of the meeting an officer came in and handed a note to Dr. Sun Yat Sen. At the close of the meeting he hurried out and at the front of the building was met by a guard of his soldiers, who surrounded him, and

with drawn revolvers they hurried him to his headquarters. A few moments later we heard the tragic news: Admiral Ching had been shot down by an assassin just as he was stepping out of the boat at the very place where we had had such a pleasant visit with him so short a time before.

A SPIRITUAL TRAGEDY

The admiral had made an appointment with Mr. Eddy for a private conversation regarding Christianity and his personal relationship to Jesus Christ at eleven o'clock on Wednesday. But when Mr. Eddy called, it was to stand by his coffin and not to have a heart to heart talk about the things that count.

On Saturday I had the privilege of being a member of a small group that was given an interview by Dr. Sun Yat Sen, first president of China, and now Generalissimo of the southern forces in the rebellion against the north. He is a most interesting character indeed. He has been a pioneer in democracy in China and for twenty years has striven against autocracy and monarchy in this land. A price was set upon his head, he had to flee from the country, and he spent a number of years as a political exile in Europe and America. During these years he carried on a vigorous propaganda among the Chinese students and merchants in the various countries, and perhaps more than any other man was responsible for the revolution in 1911 which overthrew the Manchus and established the Republic of China. Returning to the country at the psychological moment he rendered signal service in the revolution and was elected as the first Provisional President of China. Later he stepped aside in favor of Yuan Shi Kai, but when he saw that Yuan was determined to set up a dictatorial government, he withdrew his support and again became a political exile.

THE POLITICAL SITUATION IN CHINA

The present political situation in China is all in a tangle and is not easily understood. In the past China has had no strong national consciousness or patriotic spirit. The average Chinaman is satisfied if he can get two square meals a day and does not give a rap who runs the government, so long as it lets him alone. During the past twenty years there has been a steadily rising tide of true patriotism among the students of China, especially among the returned students from foreign countries. The trend is decidedly toward democracy, but the change in sentiment is very gradual and will require a good many years before it comes to fruition. The democratic feeling is much stronger in the south than in the north, and it was only the rebellion of the south that prevented Yuan Shi Kai from reestablishing the monarchy. The present rebellion is the result of the feeling of the southern leaders that the north is inclined toward the monarchy and that it is in the hands of the military party.

The whole country is in confusion. Only a short time ago the gunboats in the Canton River opened fire upon the city; Swatow, where we are to be within a

day or two, has recently fallen into the hands of the southern troops; Foochow is threatened and today fighting is going on at Changsha, where we are scheduled to be within a few weeks. The south seems to be winning gradually and it is probable that a compromise will be effected shortly. Today's paper says that the President at Peking is about to hand in his resignation.

SUN YAT SEN A PACIFIST

Dr. Sun Yat Sen is quite a pacifist and is decidedly against the military party in Peking. It was interesting to hear him express his convictions in this regard. One sentence in particular I remember: "We Chinese are a peaceful people, and are waiting for the other nations to come up to our standard of civilization." Historical facts bear him out; the Chinese have been a peaceful people, and their many revolutions within recent years have been almost bloodless ones. Dr. Sun also stated that he had no fear of Japan, but that in his mind the greatest menace in the world would be to militarize China. He said: "Some Americans speak of Japan as the yellow peril. Well, you let China become a military nation and you will have ten Japans to fear." If China should put as many soldiers in the field in proportion to her population as England has in the present war, she would have an army of fifty million men. It is a blessing for humanity that China is a peaceful country. May she always remain so!

Hongkong, March 8.

Bethany Graded Lesson Facts

- 1.—There is more to the Bethany Graded texts—at least a third more—than is contained in any other series.
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- 9.—The Disciples possess full editorial rights.
- 10.—Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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The Christian Century Press
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The Irish Muddle

The Irish Ferment and Threatened Rebellion

IRELAND is again aflame with wrath and threatening rebellion. The Irish radicals see Irish democracy bigger than world democracy; their aversion to English government has grown so all consuming that many of them cannot see the autocracy of Germany in its true perspective. Here is a book on "The Kaiser, The King and Irish Freedom" written by a freedom-loving Irish-American who has held high office in this country and remained the citizen of two lands with intense loyalty to them both. He cannot distinguish between England in Ireland and Germany in Belgium. Here is another book by one who may be called an American-Irishman because he lived many years in America, looked upon the Irish question from an American perspective and returned to lend a powerful hand to the redemption of his native land. His book is entitled "Ireland in the New Century." He would approach the Irish question hand in hand with the new British democracy; the other author can see nothing but the old English Tory.

These two treatises represent conditions in the Emerald Isle today. There are the radicals who thrive on ancient wrongs and century old controversies and there are the forward looking constructive minds who recognize that the new British democracy is not responsible for the ancient wrongs and are willing to work hand in hand with it. Lord Dunraven's old saw that "the Irish don't know what they want and will never be satisfied until they get it" still holds with the superficial observer and the imperialist of whatever nation. The fact is that there are several different Irishmen, each of whom knows just what he wants and each one of which is determined not to be satisfied until he gets it. There have been just such irreconcilable elements in other lands, e. g., in this country in the sixties, in England in Cromwell's day, in Russia today and in France for the first three-quarters of this century. So let us not damn poor old Ireland, but remember it is her right to ferment until in due course she works her way to constructive national life.

* * *

Some Ancient Wrongs

Historic English government in Ireland needs no further judgment than that after seven hundred years rebellion still is chronic. James Anthony Froude said in his great history of Ireland that England had always ruled the Irish as an asset and never sought to do them fundamental justice; that all English moves toward Irish betterment had been forced by trouble and then had amounted to little more than patch-work to meet the passing trouble. But Froude wrote this before Gladstone adopted the principle of dealing with the Irish question according to Irish ideas; a principle that English Lords and Tories were able to hold up until near the end of Gladstone's days, but which now governs the new British democracy in its treatment of the Irish question. John Ruskin said England had always dealt in a witless way with a people of unusual wit, and pointed out that the Irish are idealistic, independent and generous, but had been treated to cold, hard and formal law, denied the same independence that Englishmen possessed and never treated so their native generosity could respond. All this was true in the days of Tory ascendancy, but is no longer true with the new British democracy.

But the radical Nationalist is suspicious of English democracy; he has so often seen it compromised by the influence and power of Toryism. He knows the tragic history of his people. He is a Catholic and cannot forget that his fathers were treated by the Old English kings as Germany treats the Poles and he can tell you that his emancipation by the rising democracy in England has been all too slow and fraught with much injustice. He reads of the days when the foreigner expropriated his land and now finds himself buying it back by a system that requires two generations of savings. He remembers his father's stories of "disabilities" and how no Catholic could sit on a jury or

hold an office and of how he fought against the levying of forced tithes to support the Anglican church until hundreds of thousands of lives had been lost, and Emmet lives more vividly in his tradition than does any Lord Lieutenant that ever sat in Dublin Castle. Of course, the Ulster radical will reply that it was "tit for tat" and that had the Catholics won in the wars he would have visited as much upon the defeated Protestant—all of which is true enough but does little to heal the wound.

* * *

Ulster and Sinn Fein.

The radicals on either wing are the Ulsterites and the Sinn Feiners—and the Ulsterites are in no small degree responsible for the Sinn Feiners. Readers of current history will recall how Sir Edward Carson, a member of Parliament, led the Radical Ulsterites to arm and train for rebellion when Asquith's home rule bill was in the making. Then he will remember that the bill was held up until the war is over (promissory note upon which payment is indefinitely delayed, some one said), but not a step was taken to put down the threat of rebellion in Ulster. Next he will recall the answer of Nationalist Ireland with the "Volunteers" who came to number tens of thousands, and now he is not surprised to hear that armed Ulster and the "Volunteers" gave the Kaiser cause to think England dared not fight.

This must not be a very sweet morsel to Sir Edward Carson and his Tory friends and it was less sweet to the Sinn Feiner to see this same Sir Edward made a member of the war cabinet and conscription prepared for himself. Meanwhile, Catholic Ireland sent a hundred thousand volunteers to fight the Kaiser and John Redmond stood four-square upon the essential issue of the war for democracy. The rank and file of the Irish stood with Redmond but ancient wrongs had not yet been redressed and the Irishman could not see how it was consistent to fight for "government by the consent of the governed" and still hold up home rule for his native land. There was the grievance in his heart and there was his boy at the front and when the sacrifice did not avail to bring home rule before conscription he forsook Redmond and joined the irreconcilable radical.

Again, it seems, there had been a witless act of government. The English government thought the Irishman ought to see the world fight for democracy as his own; the Irishman thought the government ought to give him what it asked him to fight to gain for others.

* * *

Is There a Way Out?

There are still Englishmen who piously propose to put Charles First on the church's calendar of saints, though the movement has been held up for the period of the war, at least, and Mr. Wells reminds us of that small but powerful coterie of Tories that sit in seats of authority and exercise an influence out of all proportion to their following. But the war for democracy is securely putting democracy in the saddle in England and Lloyd George called the Irish convention with a challenge that if they would agree upon their own home rule bill they could have it. Of course, they could not agree, no more could they agree than could an All-Russian Congress or could the American Congress in 1860. But it was cheering to see Sir Horace Plunkett made chairman and the processes of reconciliation and self-criticism started going. The irreconcilable minority in Ulster will never agree because they can yet apologize for historic Irish rule, and the irreconcilable Sinn Fein will never agree because they still see nothing but the ancient wrongs and put an idealistic notion of independence above any practical plan of constructive statesmanship.

It was an astute piece of policy that Lloyd George used when he sent them into conference to coin their own proposals; it laid the burden upon their own shoulders and saved him from a pinch between the two stones. But now he will have to do what common sense will call practical, and that is give Ireland all the essen-

tials of independence without the consent of the radicals on either wing. It will win the approval of an increasing number of Irishmen and it will command the support of English democrats, together with that of Americans. By making Ireland as independent as is Canada or Australia or South Africa, but keeping her a part of the English Commonwealth, the Irishman will be as independent as he could be in a republic of his own and all those necessities of unity demanded by his contiguity with England will be preserved, together with his own safety in a world such as Germany is seeking to make it.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE renewal of the enemy offensive is still awaited on the west front as this is written. No one questions that it will come, and with immense and violent strength, but the prolonged delay confirms the reports of heavy losses by Germany in her earlier drive and subsequent positional attacks.

Out of an estimated 206 enemy divisions on the west front, 126 have been employed. Carefully gathered reports indicate that all these divisions lost heavily. One suffered a 70 per cent loss, others more than 50 per cent, still others between 40 and 50 per cent, and few lost less than 25 per cent. Taking the latter as an average, the German losses must have numbered at least 378,000, and they probably numbered over 400,000.

The appearance of boys of the 1920 class in the reorganized divisions clearly indicates that the strength of the reserve depots has been exhausted in making up the losses. By thus discounting the normal recruitment two years in advance the enemy can probably restore his numerical strength to a figure approaching that at the beginning of the offensive, but he cannot compensate the quality loss, and, it is obvious, should his forthcoming drive fail, as did the first, he will be unable to make a third effort on anything like as big a scale. The class of 1921 cannot be used, at earliest, until next year, and, before that time, America will have 1,500,000 men in France.

American troops are now on the northern British front, and will constitute part of the barrier between the enemy and the channel ports. Their arrival is a source of great encouragement to the Tommies.

The British foreign minister's statement that his government will listen to any serious proposal for peace that may be made by the enemy is not to be construed as an indication that Great Britain is weakening in her resolve to fight the war through to victory. Mr. Balfour declared the proposal must offer a "fair and honorable" peace. It is impossible to conceive of any "fair and honorable" offer from the Potsdam criminals. The men who trapped Russia at Brest Litovsk; the men who made peace with the Ukraine in order that they could occupy the country without resistance; the men who have violated every pledge and broken every law of God and humanity cannot be parties to a "fair and honorable" agreement. They cannot be trusted, however fair their words.

Autocracy disarmed and dethroned must be the goal of allied warfare. No government that loves freedom can afford to listen to any proposal from Berlin that does not include the offer of the Kaiser's sword, hilt foremost, to the allies, and of his crown and throne to his people.

Germany is making a desperate effort to consolidate her achievements in the east. She is extending her power over 550,000 square miles of territory and 50,000,000 of people. If she fails to win her decision in the west she may offer to evacuate Belgium, France and Italy on condition that she be allowed a free hand in the east. To accept such an offer means to end the war with Prussia more powerful than she was before it began—and that is ignominious defeat for the cause we

have espoused. It will leave the world to an age of terrorism culminating in another great war.

The eastern situation makes it impossible for the allies to accept any settlement short of unconditional surrender.

Discovery of a German plot in Ireland is not surprising. Prompt action in the arrest of Sinn Fein leaders is said to have averted an outbreak financed from Berlin, and in which other help was to have been given. In a proclamation it is intimated that conscription will not be enforced until a further opportunity for voluntary enlistment has been offered the Irish. In the meantime a home rule measure will be introduced by the government.

S. J. DUNCAN-CLARK.

The Sunday School

A Loving Deed*

THE author of this beautiful deed is Mary, the sister of Martha and Lazarus. What! you thought Mary was the dreamer? You thought that Martha was the one who always performed the deeds? Most remarkable then is this story, for it



Rev. John R. Ewers.

is Mary and not Martha who does this sweet and splendid thing. Great thinking may develop great love and great love never fails to do great deeds. We recall that other scene where Mary was sitting at the Lord's feet, listening intently to every word that proceeded out of his mouth. Now, after weeks of meditation, we see her giving generously. Why, it would take an acre of roses to furnish the perfume for that precious nard. It would take the savings of a life-time to pay for it. But love knows no limits; love does not sit down and figure out the cost; love does not ask "How little?" but always "How much?" It was a glorious sacrificial gift that Mary made that day. The perfume filled the room and passing out through the open windows has filled the whole world with its rich and enduring sweetness, for wherever the gospel is preached this story is told; the story of the unlimited devotion of the charming and gentle Mary, who knew and loved our Lord so long ago. You would have thought that even then men would have seen and gloried in this deed, but not so. Some had indignation. Some wanted, or said they wanted, to have it given to the poor. But who, pray tell, is most likely to give to the poor? I would rather trust Mary than Judas to care tenderly and generously for the poor. Because we give to Christ does not imply that we neglect any other worthy cause. Because we build a magnificent church, does that imply that we will not care for missions? The same people who care enough for Jesus Christ to erect for him a temple are the most likely to care worthily for His Kingdom in the earth. Let us have beautiful churches. Ruskin said that he would like to see a marble church in every English hamlet, not alone for the church, but for the sake of the LOVE that would prompt the gift. The Disciples are to be congratulated that they are entering a period of building noble temples for their Lord and Saviour. It is ushering in a big age of giving.

The Men and Millions Movement is revealing many people who, like Mary, give greatly because they love largely. From every state, from every church come the stories of men, women, young people and even children, who are denying themselves cheerfully in order to give large amounts to the missionary and benevolent causes. "She hath done what she could" may be said of many modern Mary's. Our wonderful women of the Red Cross, our devoted women of the C. W. B. M., our conscientious

*This article is based on the International Uniform lesson for June 2: "Jesus Warns and Comforts His Friends." Scripture, Mark 13:1-14.

Sunday school teachers, our blessed Mothers—all are the sisters of Mary, the generous.

And what shall we say of the Mothers of our soldiers? If America and France have idealism, it is because our Mothers have taught us. No influence in the world so fashions a man as his Mother's love. Even after she has passed to her reward, like a whisper from the silence, like a guardian presence, like a spirit of light that holy and inspiring and restraining influence attends him, guiding him to brave and noble deeds, stirring him to deeds of generous nature, holding him back from all evil actions. And what are Mothers but shining love, pure, radiant Love? Maeterlinck makes the greatest of the great joys to be the "Joy of Maternal Love," and you will remember how when the little children, baffled in the great cathedral of joys, approach, it is the Mother who gathers them in her loving arms and her eyes fill with tears of purest joy and their little hearts are quieted in her gracious presence. Oh, loving Mary, every true Mother is thy sister!

And so we go on telling this beautiful story of how a good woman, in the long ago, so loved our blessed Saviour that she cheerfully gave an amazingly generous gift. We are thankful for that example.

JOHN R. EWERS.

CORRESPONDENCE

"Grim Determination to Be Fair"

The review of "Progress" by Professor Morro at the Disciples' Congress was in many ways the most interesting event of the session. One can see the professor taking his pen in hand with a grim determination to be fair. At the same time he brings to his task a mind which has lived in the atmosphere of suspicion which our Cincinnati journal (and other journals) have found it popular to engender with regard to the Institute.

We think Professor Morro has in most regards succeeded in giving a fair review. He has not hunted heresy where it does not exist, though he has rightly called attention to certain features of the book which diverge from majority opinion among the Disciples.

The disappointing feature in the review, and the one which is not altogether disingenuous, is his effort to raise suspicion of the Institute having designs upon the brotherhood in the way of claiming leadership. His analogy of the Jesuits in the Catholic church was not friendly, to say the least, for the word has had connotations. The membership list of the Institute, which is public property, ought to answer any suggestions of Jesuitical trickery.

The Institute does claim to be fundamentally a Disciple institution, though it has some members who are not Disciples. It does have interests larger than the service of its own members, for it believes that in bringing its membership to a larger efficiency, it will indirectly promote the welfare of the larger organization of which they are members. Few of the small group organizations of the world acquire outstanding leadership.

Were not the production of real books such a rare event among us owing to the gas attacks which are made on all but conservative writers, there would be no suggestion that the publication of matter for public use by the Institute constituted a claim to leadership. Unless "Progress" is an unanswerable book, and we do not think it is at all, neither the book nor the organization that publishes it will ever seat its writers on thrones of power.

Professor Morro has rendered a real service, however, in raising the question of the function of the small organization within the greater. Would he have the large organization forbid absolutely the principle of small groups? We hope our sociologists will make a statement on the function of small group organizations.

Editorial in "CAMPBELL INSTITUTE BULLETIN."

Anent the Campbell Institute

EDITOR THE CHRISTIAN CENTURY:

I have read Professor Morro's review of "Progress" with considerable interest, and not a little profit. On the whole his appraisal of the Institute is fair, and his criticisms impress me as possibly timely. Much of the criticism of the Institute heretofore has been discolored by misrepresentation and prejudice; some of it has been vicious and sinister; a little, farcical and puerile; for all of it probably "there's a reason." Since reading Professor Morro's review I have reflected on possible adjustments which might make the Institute a more serviceable vehicle for good. My conclusions may not be of any great value, but here they are:

1. Make the Institute more democratic. Destroy the last vestige of apparent "purple." The Campbell Institute men whom I know intimately are fraternal of spirit and are Christian gentlemen, not social or intellectual snobs. But as now constituted the Institute smacks of snobbishness and in this great hour which fairly tingles with the awakening of a new democracy such a trend is to be deprecated. My attitude toward the Institute is much the same as toward my college fraternity; to-wit: I enjoy the fellowship, but I recoil at the semblance of exclusiveness.

2. Kill as "dead as a door nail" the disposition on the part of some Campbell Institute men to crow lustily over the achievement of honors or distinctions by its members, and the heralding of the same as a recognition for the Institute as such. If any Disciple of Christ write a book, make a speech or achieve a success that is praiseworthy, let the honor go to the cause which unites us as a great brotherhood, rather than to any segment of the same. The Kingdom of God and its goal calls us ever onward and upward, and if there be glory at all we do well to emulate the Tentmaker of Tarsus in his revealing words of Galatians 6:14.

3. Make it clear as a sunbeam that no Campbell Institute man believes that the Institute has a monopoly on progressive-minded Disciples. There are many far-seeing, prophetic souls outside the Institute group, just as there are conservatives within the group. When any one organization, institution, or journal among us gets a corner on either brains or ballots it will be high time to start a new reformation.

4. It is just possible that the Institute has had its day. This is not surprising, but natural. Organizations have a time limit. The average political party loses its punch in thirty years unless it be regenerated and rejuvenated, thereby serving its age. Might it not be that the Campbell Institute needs readjustment, that these purgatorial times call for a widening of its scope and an enrichment of its program? Or, as the prohibition party has practically lost its identity in the great anti-saloon campaign now nearing victory, perhaps the Campbell Institute might save its life by losing it in the great world enterprise for liberty, democracy and justice.

EDGAR DEWITT JONES.

Bloomington, Illinois.

We Apologize!

EDITOR THE CHRISTIAN CENTURY:

You have slandered our women, for you have recorded one of my sermon subjects as "Our Cross Women" (instead of "Our Red Cross Women").

We have no *cross* women. Our women are the sweetest and best tempered among all the Disciples!

J. R. EWERS.

Pittsburgh, Pa.

Some Postscripts

THE CHRISTIAN CENTURY is one paper I cannot do without. It is one of my big weekly meals, for there is great strengthening spiritual food in it.

BEN H. SMITH.

Ft. Riley, Kansas.

I appreciate fully your point of view and your desire to

make the Disciples of Christ advance with their opportunity. Advancement has always been beset with difficulty, but your way has been unusually hard, in as much as the propaganda of negation and ridicule is so persistent that its song has been

closely akin to the hymn of hate. Most of all I appreciate your spirit in the matter. Your editorial policy is charitable, and yet aggressive for the things that count.

San Antonio, Texas.

DAN C. TROXEL.

The Larger Christian World

A Department of Interdenominational Acquaintance

Tells of Bad Conditions in Jerusalem

The conditions in Palestine have grown steadily worse under Turkish rule and the British deliverer has been greatly welcomed by the inhabitants. The World's Sunday School Association maintains Rev. Stephen Trowbridge in Jerusalem as the head of the relief committee in direction of the distribution of supplies in Palestine. He writes: "In Jerusalem I found the poorer people in desperate straits, their clothing reduced to rags and the bread sold in the bakeries at eight or ten times the normal prices, of a coarse and heavy variety. A great many of the middle-class and well-to-do people have been reduced by Turkish war-taxes and injustice to a state of poverty. In the Armenian monastery I found 612 exiles from Adana and Aintab; many of these people recognized me at once from an acquaintance in Turkey and crowded around me with tears and words of welcome. One after another began to tell the tragic stories of loved ones who had died on the march southward, or who had been banished to the wilderness of Mesopotamia."

Bishop Has Eventful Trip Home

It was once the idea that the hazards of missionary work arose from certain propensities of the heathen, but Bishop Lloyd of the Protestant Episcopal church, who recently returned from Africa, found his greatest dangers from the supposedly civilized folks. He rode home over a cargo of dynamite in his ship and was twice attacked by submarines. The submarine which made the trouble was far outside the zone usually visited by these instruments of terror and was accounted for by a British destroyer a few days after the attacks upon the ship above noted.

National Convention of Baptists

The Northern Baptist convention was held at Atlantic City this year, May 15-22. The Baptists of New Jersey have recently put forth a statement of Baptist history in New Jersey. The first church was established through the Pilgrim persecution. There are now 376 Baptist churches in New Jersey with a membership of 80,878.

Call Millenarian Conference

A conference on the return of Christ to this world, and on related events, will be held in Philadelphia May 28-30, in response to a call issued by an executive committee appointed recently in that city, says the Continent. Charles L. Huston of Coatsville, Pa., is chairman and among the eighteen members are the following other Presbyterians: Allan Sutherland of the Sabbath School board, Charles G. Trumbull of the Sunday School Times, and Dr. John R. Davies of Bethlehem church, Philadelphia. Among the speakers already arranged for are Dr. C. I. Scofield, Dr. Mark Matthews and Dr. Harris H. Gregg.

Does War Increase Church Attendance?

Are the churches experiencing an increase of attendance by reason of the war? There will doubtless be various answers to

this question in the different sections of the country, but a writer in the *Living Church* who furnishes Boston news for that journal has an interesting testimony: "Church attendance in the diocese for the past year is undoubtedly less than in previous years. The weather during the coalless months is only a partial explanation. The real reason is the war. As long as the war was all across the ocean, church attendance was on the increase. People's minds were awakened. There was a desire for something new and also a renewed appreciation of the old. But once our country entered the world war, some people became too busy for church. And many others who leaned on their sons, morally and financially, suddenly found the props destroyed as their boys went to war. On the other hand, here in the diocese of Massachusetts—and this makes the situation all the more perplexing—the average person outside the Church seems to appreciate the Church all the more. A rector near Boston recently remarked to me that never before had he found such sympathetic appreciation of the Church as now."

Clergyman Gives Life for Country

The old sneer that divides humanity into "men, women and ministers" will hardly be humorous after the war. There are too many evidences of patriotic devotion to be found in the ministerial ranks. Rev. Walter Handley, a clergyman of the Protestant Episcopal church, tried to become a chaplain at the beginning of the war but there was no opening for him. He enlisted in the ambulance service, and was killed in action in France on March 24. He was a graduate of the General Theological Seminary, and though a very young man, had made a place for himself in the ministry of the Episcopal church.

Prominent Episcopalian Churchman Goes into War Work

The Very Rev. Bernard Iddings Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis., socialist, literary man, and apostle of the high church movement of his denomination, has resigned his ecclesiastical office at Fond du Lac and will devote himself exclusively to the service of the War Commission of his denomination, serving chiefly at Great Lakes, Ill. He preaches to audiences of one to thousands of "Jackies" every Sunday and has presented eighty-six men for confirmation during the last six months.

Special Intercession Emphasized in English Churches

The emphasis of the English churches in these days is upon the practice of intercession. As the great battle rages at the front, many churches are open each afternoon. On Good Friday there was a great union service in Hyde Park, London, at which the Bishop of London spoke for the church, Rev. J. H. Shakespeare for the Free churches, a Salvation Army band leading the singing. There is a plan under consideration now to substitute a service of prayer for the regular Sunday evening service.

Indian Episcopalians Enlist

The Protestant Episcopal church is proud of the record of some of their Indian members in the west. It is said that 72 Episcopalians from the Sioux Indian tribes are in the service of their country.

ORVIS F. JORDAN.

News of the Churches

A. B. Jones, of Liberty, Mo., Celebrates an Anniversary

On May 5th, an unusual service was held at the church at Liberty, Mo., where H. J. Loken ministers, and where A. B. Jones, Disciple pioneer, is pastor-emeritus. The occasion was the sixtieth anniversary of the preaching of Mr. Jones' first sermon in the Liberty church. He is now in his eighty-seventh year and was present at the service, being in good physical health, his sight and hearing, however, being greatly impaired. An invitation had been issued to all the old people of the county, and many were in attendance, being seated in a reserve section. Only three members of the Liberty congregation of today were members when Mr. Jones preached his first sermon there; two of them were present at the service. The choir sang songs of the earlier days in the history of the church. In a brief talk the honored preacher told of some of the changes that had come over the world since he had begun to preach, both in material respects and in religious life and thought. Though nearly ninety years of age, Mr. Jones is in the truest sense a progressive, fully abreast of the times intellectually and eager to see the church adapt itself to the demands of the hour. He is also in the best sense a conservative, anxious that the church, in its onward march, shall discard nothing that is of essential value in the heritage of the Fathers.

Drake Commencement Program

The date of the commencement exercises at Drake University this year is June 2-5. The baccalaureate sermon will be preached by W. A. Shullenburger, of Des Moines. On Monday evening will be given the senior play, and on Tuesday will be held the alumni meetings, with the senior class exercises; an operatic concert in the evening. On Wednesday will be held the commencement exercises, with Charles S. Medbury delivering the address.

What Drake Is Doing for the Great War

A Drake University man was a member of the second medical unit sent to France. A Drake man is a member of Pershing's staff now in France. A Drake man was a member of the Root commission to Russia. A Drake man received the highest grade at the Ft. Snelling Reserve Officers' Training school. A Drake man was an officer in the first aero squadron sent against Germany. A Drake man was chief sanitary officer in the first national guard division to be placed in France. A Drake man was called to the private laboratory of Thomas A. Edison to assist in perfecting war aid experiments. A Drake man was chaplain with the first regiment to go to France. A Drake man was among the first aviators to be sent to the Piave front when the campaign in Italy was threatening. A Drake man was elected by the government as chief lecturer to the men of all our national cantonments. A Drake man, educated in the laboratories of Drake, is now backed by the government with \$30,000,000 to produce nitric acid for munition plants. He is the discoverer of a new method of manufacture. Drake now has 138 graduates, 86 non-graduates and 87 students in the

army. One hundred twenty-seven of the above men are officers, 164 non-commissioned officers and privates and 12 are now in officers' training schools.

Evangelist Accounts for Church Divisions

Evangelist Crayton S. Brooks has recently closed a successful meeting at Central church, Rockford, Ill. One of his last sermons was on the question, "Why Is the Church Divided?" The Rockford Star reports the sermon with most favorable comment and states the argument of the sermon as follows: "The speaker deplored the dogmatic method of thinking and reasoning in religion and begged that it be thrown into the discard. He pleaded for the scientific and logical methods of thought now used in every laboratory and school of science on the earth. He attributed the divisions of Christendom to these faulty and unscientific methods of study as applied to the investigation of the Bible." Mr. Brooks visited the Sunday meetings in this city at the close of the Rockford series, and is now in a meeting at Bloomington, Ill.

* * *

—Daniel A. Poling, of the United Society of Christian Endeavor, in an address given at University Place church, Des Moines, stated that 140,000 Christian Endeavorers are included in the present enlisted American army, soon to be in action in France. Mr. Poling is raising \$50,000 for Christian Endeavor work among the boys in France.

—Hammett Place church, St. Louis, Mo., has recently sold its property with view to entering upon the campaign for the new building to be known as the Kingshighway church.

—Miss Hazel A. Lewis, of the A. C. M. S., reports that the joint committee on missionary education of the American Society, the Foreign Society and the C. W. B. M., thought it best this year to join in the continent-wide program of religious education, and suggest that the schools of the Disciples use the material prepared by the united committee. This material includes, for the six months beginning July 1, the following texts, with "Christianity and the World's Workers" as the general theme: A Platform manual, with missionary messages to be given schools from the platform; a manual for Beginners and Primary departments; Junior manual; Intermediate Senior and Young People's manual; Manual for Junior congregations, Intermediate Endeavor societies, etc. Further information may be obtained from any of the general missionary societies, at Cincinnati.

—At the commencement exercises of Eureka College, to be held May 23-26, President H. O. Pritchard will preach the baccalaureate sermon on the morning of May 26; President C. T. Paul, of the College of Missions, will deliver a patriotic address on the same day, in the afternoon, and will give the commencement address also in the evening.

—R. H. Miller, of the Men and Millions movement, has accepted the pastorate of Central church, Detroit, Mich., to succeed C. J. Tannar. His service there will begin in October.

—W. E. Ellis, of Paris, Ky., will

preach the baccalaureate sermon this year at Transylvania, and Robert N. Simpson, of Birmingham, Ala., will deliver the commencement address; both of these addresses will be given on May 26. Three students will receive the Master's degree, thirteen the A. B. degree, four the English diploma, four the degree of Bachelor of Practical Theology, and six the degree of Bachelor of Divinity. President R. H. Crossfield reports that "we are closing the most successful and harmonious session in recent years."

—Harry F. Burns, formerly a Disciple minister, has accepted the position of pastor of the Congregational church in Champaign, Ill., adjacent to the university.

—Dr. C. M. Sharpe attended Easter service at St. Paul's, London. At that time he expected to cross the channel to begin his work in France in the very near future.

—Prof. W. S. Athearn, of Boston University, recently gave a series of addresses on religious education at Detroit, Mich. The Malden (Mass.) School of Religious Education, of which Professor Athearn is dean, recently held its second annual dinner. This educational experiment has become a permanent institution now, with a remarkable record of success.

—The recent convention of New Mexico and West Texas Disciples passed resolutions of appreciation of the great service done by Perry J. Rice in the southwestern field. Mr. Rice served as secretary of this large district for a number of years before coming to Chicago to take up the executive secretaryship of the Disciples' work of this city.

—The church at Orrville, O., formally opened its building fund campaign on Mother's day. An offering in war-saving stamps and cash was received amounting to \$555.73, all entirely voluntary. A larger work is planned for the church at Orrville.

—G. Stanley West of Flora, Ind., has accepted a call to the pastorate at Brazil, Ind.

—O. K. Doney, recently of the church at Clinton, Ind., has left for war service in France. C. E. Cobbe, of First church, Omaha, is another Disciples minister who has decided to go to France on a war mission.

—F. E. Wallace, recently of Vernon, Tex., church, is the new leader at North Fort Worth, Tex.

—W. C. MacDougall, for several years pastor of First church, Waukegan, Ill., has resigned there and with his wife will soon resume their missionary work in India. During Mr. MacDougall's service at Waukegan, there was a substantial increase in the membership of the church.

—A. B. Robertson, of Ashland, O., church, is now in the San Antonio Y. M. C. A. training camp, having enlisted for war work.

—W. E. Ellis, pastor at Paris, Ky., is being assisted in a series of evangelistic services by J. J. Castleberry, of Mayfield, Ky. A. L. Boatright is leading the music.

—H. H. Peters, Illinois State Secretary, reports the burning of a \$3,000 mortgage on the church home at Arcola, Ill. This indebtedness had burdened the church for many years. Pastor Frank E. Welton came to Arcola a year ago. Mr. Peters preached both morning

and evening on the day of celebration, which was May 12.

—Woodford county, Ill., was apportioned \$10,000 by the Emergency drive leaders, but raised over \$15,000. Guy B. Williamson is county chairman. This county includes among its towns Eureka and El Paso.

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idleman, Minister

—W. F. Barr, dean of Drake University, is a candidate for the position of State Superintendent of Public Instruction.

—Walter A. Purdy, recently of Woodburn, Ia., is now leader at Mitchellville, Ia.

—Claude J. Miller, of Windsor, Colo., church, received a call to the work at Wellington, Kan., but declined the offer. The Windsor church has elected Mr. Miller as its pastor for an indefinite period.

—A union meeting of the Chicago ministers will be held Monday, May 27, at the Central Y. M. C. A. building, 19 S. La Salle St., at which meeting Rev. Martin D. Hardin, D.D., who has just returned from France, will give an address on "The Cry of the Crucified World."

—Arthur Dillinger, who leads the church at Salina, Kan., reports that his Seminary Bible Class has been doing genuine seminary work during the year, and that graduation exercises were held on Sunday, May 19. Two courses were taught by Mr. Dillinger, one on the Old Testament and the other on the New. Examinations requiring thorough knowledge of these subjects were given. Credits were given for courses completed.

—J. J. Cole has resigned at Findlay, O., after a pastorate of two years. T. C. Linger, a trustee of the church there, writes in terms of high praise of the retiring leader's character and ability. Mr. Cole will do some evangelistic and supply work, or may enter at once upon another pastorate.

—At the first annual convention of the East Central district, Illinois, which was held at Paris, May 7-8, J. C. Mullins, district evangelist, made a report of the results of his work during the last five months. One church was reorganized, one church debt lifted, three ministers located; additions to churches, 106; sermons preached, 100; money raised for state missions and services, \$343.64; other offerings to state missions, \$606.39; raised for church debt, \$5,024.75; raised for Men and Millions by direct appeal, \$1,500; total money raised, \$7,474.75.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—W. T. Walker, the new leader at Mattoon, Ill., is cooperating in a union religious census being taken by all the town's churches, including the Roman Catholic.

—O. A. Hargis began his ministry at Greenville, Ill., May 1:

—Byron Hester, who leads at Chickasha, Okla., reports the success of a new method of observing Mother's Day: at the Chickasha church the offerings of the day were set aside for home missions, state and American. He writes: "For are not our mothers the queens of our homes, making them what they are?" The day was ob-

served "as our birthdays in honor of the mothers who gave us birth." Each pupil of the church school contributed to home missions as many pennies as he was years old.

—Albia, Ia., church raised for the emergency drive an amount equal to the entire apportionment for the county. The county's churches raised double their apportionment. C. C. Crawford leads at Albia.

—J. M. Lowe, who has been occupying the pulpit at Horton, Kan., for several months, has been asked to continue here permanently, but has declined, preferring to give his time to evangelistic work.

—University Place church, Des Moines, recently observed a "Keep the Home Fires Burning" afternoon, especially for the mothers, wives and sweethearts of the men in war service. The honor roll of 163 names was called and the latest news from the boys given. C. C. Seevers, one of the church young men, recently died of pneumonia at Camp Cody. Charles S. Medbury, of the University church, is spend-

ing a few weeks in the Eastern cantonments, chiefly in Massachusetts. He will probably go to France in the autumn.

—F. M. Lindenmeyer has accepted a call to the work at Stanhope, Ia.

—Central church, Warren, O., Walter Mansell pastor, has added ninety-one members during the last year—a net gain of fifty-one; money raised for all purposes, \$19,599.28; for missions, \$3,160.15.

—Prof. E. E. Snoddy delivered an address on "The Personal and Institutional Element in Christian Union" at the recent meeting of the ministerial association of Transylvania College of the Bible.

—Cephas G. Shelburne, who has served as office editor of the Christian Courier, published at Dallas, Tex., for the last eight years, has accepted a position with the Christian Board of Publication, St. Louis.

—L. Guy Ament, pastor at Lufkin, Tex., is now in Y. M. C. A. war work. George H. Morrison, also of Coleman has resigned his pastorate to do war service in Louisiana.

Disciple Ministers on World War

W. F. Rothenburger, Springfield, Ill., States the Big Task of Religion Today

"One of the chief tasks of religion is to preserve the faith of the world in a living God in the midst of the world war. All the finest and most sensitive qualities of the race tend to be discounted by the brutalities of the conflict and religion is the only agency which can save them from decay."

Lloyd H. Miller, Detroit, Mich., Believes War Saved From Industrial Conflict

"This war, in my opinion, has been an agency that has prevented a conflict between capital and labor. Commercial and industrial conditions previous to the war were not right. There were too many people too rich and too many too poor. The weaknesses of our industrial life will be discovered and its problems solved. I would not be surprised to see the government take control of many of the things upon which the people depend. Men will not be permitted to make money on necessities. The time has arrived when railroads can no longer give service and pay dividends on watered stock."

C. C. Morrison, Before American Cannery Association, Says War Represents God's Cause

"It is not our cause, it is not America's cause, it is not Great Britain's cause, it is not France's cause, vitally as these all are related to this great cause, for which so much blood and treasure are being given; it is the cause, not of a mere abstract righteousness either, not of a mere hollow justice either; it is the cause of none else than Almighty God Himself. And if it be His cause, then I take it that you will agree with me that He must be counted into it, that we must look to Him and that we must count upon those imponderable resources which lie back of food, back of munitions, back of strategy, back of all human wisdom; we must count those vast imponderable resources of Almighty God into all our plans in order that the great victory may at last be truly and profoundly won. In an hour like this there is no attitude that is adequate for

us except the attitude of deep religious consecration. I do not care what your creed may be, to what church you may have affiliation or whether you have affiliation with no church, the religious instinct is in the soul of everyone of us. The religious faith that looks toward God in the hour when we need Him most is a thing that no man can root out of his soul by whatever atheistic device he may use. But in an hour like this, therefore, our task, our duty, our privilege is to bring the whole task of winning the war, of making the world safe for democracy and of building a democracy that will be safe for the world—our task is to bring it all to the very lap of God and bind the whole round earth with golden chains about His feet, for only thus can we know the glow and glory of the triumph that He waits to give us. In an hour like this, therefore, I think that we ought to know that America's men are fighting not for any selfish end, not for any aggrandizement of their own, but they are fighting for God. They are ready to fight and they are ready to stop fighting. It is not that we want to continue in this warring state longer than is necessary to see this thing through, until this viper, this monstrous thing that has been nursed at the breast of modern materialistic society has been forever slain."

Claude E. Hill, Chattanooga, Tenn., Declares, "If the Church Fails, America Will Fail"

"The hour has come for the men of America to get under and behind and in and on the institution which more than any other has made and sustains American institutions, American laws, American customs. The ideals of our republic are Christian ideals. The sentiments of our republic are Christian sentiments. We are fighting now a great fight for the very thing the gospel of Christ stands for—Liberty. If the church fails, America will fail, humanity will fail. The hour has come, has fully come, when every man who stands for the principles and purposes, for the ideals, of the gospel of Christ, to line up with the church, commissioned of God to carry these principles to the ends of the earth."

—Ben M. Edwards, of Texas Christian University, Ft. Worth, was awarded a gold medal and \$50 cash as the winner of the Texas intercollegiate prohibition contest for this year. Mr. Edwards is preaching at Vernon, Tex.

—Dr. Ellsworth Faris, of the University of Iowa, has again received promotion there. His new duties do not require teaching on his part, but merely research work i.e being Director of the Iowa Child Welfare Research Station established for the study of normal children.

—Professor W. C. Bower, of Transylvania College of the Bible, has been continued as the official representative of the Disciples of Christ on the Sunday School Council of Evangelical Churches, an organization representing thirty denominations. He is also continued as a member of the International Lesson Committee.

—J. J. Hutchison, recently of Grand Junction, Colo., is now leading at Calvary church, Missoula, Mont. Mr. Hutchison is a Christian University man.

—Harold F. Humbert, a graduate of Eugene Bible University, at Eugene, Ore., has been elected to the position of Oregon State Bible School Superintendent by the Interdenominational Association.

—The church at San Dimas, Cal., has decided to dispense with a pastor for the remainder of the war and devote the salary of \$1,800 a year to charities. A. Roodhouse, who has served this church as pastor, has accepted a call to work in France. The Sunday school will be continued and a Thursday evening church service will be held at which laymen will preach.

—H. A. Denton, pastor at Valparaiso, Ind., reports the death in the Christian Hospital of that city, of James A. Bennett, Disciple pastor and evangelist for twenty-five years. Mr. Bennett lived in Michigan, and hoped to return to his family there soon, having been in the hospital for three weeks; for a time he improved in health, but he passed away suddenly on April 6. The funeral service was held at Valparaiso, being in charge of Mr. Denton. His body was taken to Hartford, Mich., for burial. Mr. Bennett was born in Illinois in 1870, and began his active ministry at Griggsville, Ill., attending Eureka at that time.

BOARD OF MINISTERIAL RELIEF
COMPARATIVE FINANCIAL STATEMENT FOR
SEVEN MONTHS TO MAY 1ST, 1918

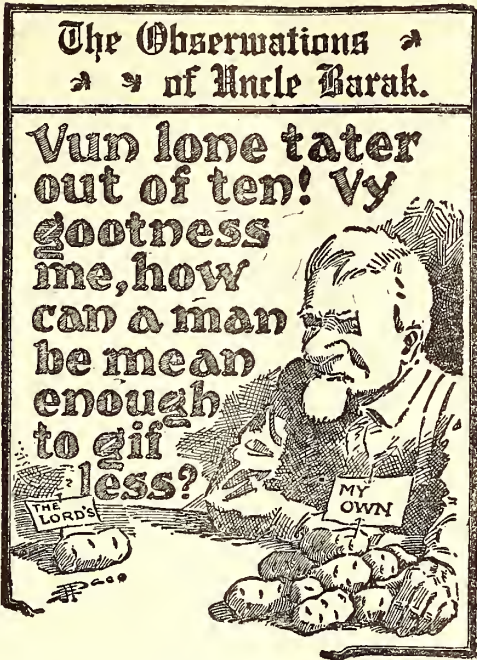
	RECEIPTS			
	Churches	B. Schools	Ind. & M.&M.M.	Estates
1918.....	\$14,989	\$3,625	\$2,944	\$2,300
1917.....	11,897	3,633	2,110	1,250
	\$ 3,092	\$ 8*	\$ 834	\$1,050
	Annuities	Int. & Rent	Misc.	Total
1918....	\$ 300	\$2,878	\$1,525	\$28,562
1917....	14,500	2,276	1,076	36,742
	\$14,200*	\$ 602	\$ 449	\$ 8,180*

*Loss.

While the loss in annuity receipts is so marked that it creates a loss in total receipts, there is a gain in regular receipts, i. e., money available for immediate use, of \$4,321.

Relief payments have advanced from \$14,913 to \$17,261, a gain of \$2,348, and the Roll from 150 to 163, with five more added May 1st.

Ministers' dues in the new Pension System have been received to the



amount of \$3,252.31, which of course is additional to the amounts in the above statement.

In seven cases of extreme need, small additions were made to the monthly payments of our Veterans. Not the money in our hands, but the faith in our hearts, justified this increase and the addition of new names to the roll.

W. R. Warren, for nearly six years Secretary of the Board, was elected President to succeed A. L. Orcutt, who died April 15th.

BOARD OF MINISTERIAL RELIEF.
Indianapolis, Indiana.

For the completion of the publicity files of the Men and Millions movement, I am needing two copies of THE CHRISTIAN CENTURY for July 5, 1917, and one of October 18, 1917. For the first copies that reach me I will pay 25 cents each. W. R. Warren, 627 Lemcke Bldg., Indianapolis, Ind.

CHILDREN'S DAY, JUNE 2

Children's day is the first Sunday in June each year. The new program this year is entitled "The Spirit of Children's Day." These programs will be furnished free to all Sunday schools taking an offering for foreign missions. Order supplies at once, giving average attendance. Last year nearly four thousand schools made an offering on Children's day, and the amount given was \$108,000.

The Foreign Society maintains thirty-one Sunday schools in Manila, P. I. The average attendance each Sunday is over 1,200. The average attendance of all our Sunday schools in and around Laoag, P. I., is 1,250. The Children's day offerings have helped to organize 306 Sunday schools on the foreign field. The total number of pupils in these schools last year was nearly 25,000.

The Sunday school at Cameron, W. Va., last year had an average attendance of four hundred and the offering was \$700. This was an average of \$1.75 for each pupil.

The Foreign Society has designed a new Children's Day Missionary Service Flag. This flag has a blue background with a white cross in the corner and a red field. Inside the red field is to be placed a white star for a missionary or a minister sent out from the church. A white seal for a Children's day offering will be given. This makes a very beautiful combination.

Give A Tithe of Your Income

For a week or month to the Children's Day offering, June 2d. \$150,000 is greatly needed. Give our fine new program.

FREE SUPPLIES ARE NOW READY

Programs, coin pockets, leaflets for teachers. **State average attendance** of your school and order supplies at once.

Send All Orders to

Foreign Christian Missionary Society
Box 884 Cincinnati, Ohio

The aim for Children's day this year is \$150,000. The Sunday schools this year are asked to make their own apportionments, instead of having an apportionment by the Society. It is hoped that all of the schools will average at least \$1.00 per member for foreign missions.

There are six Sunday schools that are now living links, giving \$600 a year for the support of a missionary. It is hoped that a number of new living links will be enrolled on Children's day this year.

A beautiful hand-made, silk missionary Service Flag will be awarded to each school that averages \$1 per member. The war emergency this year should cause every Sunday school to make its greatest offering. Unless this is done, it will be impossible to relieve the great strain and distress on the foreign fields. Every Sunday school should mobilize its entire membership on this great day.

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Box 884, Cincinnati, O.

NAMING THE JOINT MAGAZINE

In response to the growing sentiment among our people for a closer and more sympathetic co-operation in all of their organized life, plans are about completed for launching a joint magazine. The Tidings, The Intelligencer, The Home Missionary, Business in Christianity and the Christian Philanthropist will be merged to form the foundation for this new unified publication. The Ministerial Relief Board, The Educational Board, The Temperance Board and the Unity Commission will all join, making the new magazine representative of all of our organized activities.

The committee in charge of working out the details are exceedingly anxious to secure the right name for this new magazine. They want a name which will embrace every phase of the Gospel ministry in every land, one that stands for a united, universal, evangelical ministry. We invite our brethren, men, women, boys and girls to suggest a name. The only prize we offer is the blessing of the consciousness of having suggested a name for what, we believe, will prove to be one of the most useful publications among us.

Send your suggestions to the Secretary of the Joint Magazine Committee, in care of National Benevolent Association, 2,955 North Euclid Avenue, St. Louis, Mo.

BEST BOOKS

SELECTED BY CHARLES CLAYTON MORRISON

The Background of the War

Europe Since 1815

By Charles Downer Hazen

The author starts where Napoleon left off, at the Congress of Vienna, and comes down to and explains the situation out of which the present war has developed. The style is fresh and attractive, the matter authoritative, the scope widely inclusive. The author has paid fully as much attention to economic and social as to military matters, and has simplified his narrative by considering one country at a time for considerable periods. Europe's relations to her colonies and to the United States are also considered. There are fourteen maps, "the best set of maps," says Professor Scherville of the University of Chicago, "that has ever been incorporated in this kind of a volume."

(Add 10c to 18c postage.) \$3.75 net.

The Diplomatic Background of the War

By Charles Seymour

Professor in Yale University

A remarkably graphic and fascinating story of the maneuvering and manipulating of European politics since 1874. It interprets the essential *motifs* of the several nations with unusual lucidity. No important diplomatic incident is overlooked. The reader feels that he is being piloted through the labyrinth of European political mysteries by a guide who speaks as one acquainted with inside conditions. It is a story worth reading and the narrative grips like the climax of a novel.

Impartial, Clear and Logical

(Add 8c to 14c postage.) \$2.00 net.

The German State of Mind

German Philosophy and Politics

By John Dewey

This book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized. It shows how German thought took shape in the struggle for German nationality against the Napoleonic menace, and how profoundly that crisis affected the philosophy of morals, of the state, and of history which has since that time penetrated into the common consciousness of Germany. The reader should have at least a college acquaintance with the history of philosophy.

Not a mere book—it is a searchlight!

(Add 6c to 19c postage.) \$1.25 net.

Out of Their Own Mouths

"Out of their own mouths the vandals may be judged." A terrific indictment of Germany by the Germans themselves. This book proves conclusively the identity of the aggressors in the War by translating letters of German leaders, speeches in the Reichstag, official documents and hundreds of unofficial statements by Germans.

(Add 6c to 10c postage.) \$1.00 net.

Christine

By Alice Cholmondeley

"Whether fact or fiction, Christine is unique among all the books evoked by the great conflict."—*Boston Herald*.

(Add 6c to 10c postage.) \$1.25 net.

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Vol. XXXV

May 30, 1918

Number 22

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

After Mr. Sunday

BILLY SUNDAY'S Chicago meetings closed with great crowds on May 19. For ten weeks the revivalist and his party of a dozen assistants held forth in a tabernacle seating 15,000 people. The results now announced show that 49,165 persons "hit the trail" and that the offering to Mr. Sunday amounted to \$56,000. It was generally expected that the amount would be much larger than this. Relatively few of the resourceful church men of the city participated in the offering. It is understood that Mr. Sunday keeps for himself not a dollar of the offerings made to him at the close of his New York and Chicago campaigns. The New York offering, amounting to more than \$100,000, was divided between the Red Cross and the Y. M. C. A. Mr. Sunday has promised to donate his Chicago offering to the Pacific Garden Mission, the institution through whose agency the evangelist became a Christian more than twenty-five years ago. Mr. Sunday is said to have become a very wealthy man—some put his wealth at a million dollars—through the free will offerings that have come to him in his evangelistic campaigns. His generosity in the New York and Chicago instances is widely praised and is, of course, praiseworthy.

Much criticism began to be heard among churchmen before the meetings closed as to the ambiguity and looseness of the "invitation" extended by Mr. Sunday at the close of his sermons. Many people went forward as "trail hitters" who had no more serious a purpose than to shake hands with the evangelist, yet these were counted in the final results as though they were converts. Large numbers of them were already church members; a large proportion were moved by the spirit of mere adventure and took the invitation as implying nothing like a personal decision to follow Christ or

unite with the church. In the Methodist ministers' meeting a discussion of this feature brought out a consensus of belief that hardly more than ten per cent of the total number enrolled as "trail hitters" regarded the step as a religious decision.

* * *

In making an estimate of Mr. Sunday's work there are many who by way of criticism do not go beyond this single item, which, however, we hold to be quite a negligible and superficial objection. After all, no feature of the mere technique of Mr. Sunday's meeting is important enough to detain the discriminating observer, nor should the praise or criticism one feels on the side of the technique as a whole weigh heavily in one's final judgment. With most people, we stand in admiration of the up-to-date effectiveness of Mr. Sunday's organization and methods. The technique of getting public attention, of drawing the crowds to the tabernacle, of holding their spell-bound attention while there and of securing the practical reaction that he asks for—of this technique Mr. Sunday is indisputable master. But in religion the standard of success is not the size of the crowd but what the crowd comes for; not the fact that people are giving thrilled attention, but what they are attending to; not the number of converts but what they are converted to, and how deep and purposeful and intelligent is their conversion.

And beyond all such questions as these which center in the individual soul, one has to ask questions as to the relationship of such a meeting to the normal life of the church and the Kingdom. Can the results of a Sunday meeting be assimilated? Can the meeting be

transplanted from the tabernacle to the churches? Of course it is popular to say that if it cannot be so transplanted the trouble is with the churches, not with the meeting. And a fairly plausible indictment can be made out against the churches at just this point. But plausible as such an indictment is, it has seemed impossible to convince the churches that they should lay off their traditional and instinctive character and take on a character like that represented in the tabernacle meetings. Many Christian people, therefore, feel that a revivalistic meeting like this is essentially exotic to the religious organization and that the task of converting the converts still confronts the permanent religious forces of the community.

But the relation of such a revival to the regular activities of the churches is not fully expressed in a question which refers simply to the possible assimilation of the results of the meeting. It remains yet to ask whether that sort of meeting has tended to make tasteless and unappealing the quieter and deeper-going processes of religious education upon which, after all is said, the Kingdom of God and the increase of spiritual life in the world depend. It is our observation that this revivalism does so tend. It develops in those who engage in it an impatience with, if not a contempt for, sane religious worship and the methods and processes of religious education. It creates an illusion of success, far greater than the facts in the long run justify. It drives the churches to an increased use of "boosting" and galvanizing methods. In the words of Dr. H. T. Morrison, who studied the moral condition of Springfield, Ill., two years and a half after Mr. Sunday's meeting there, it tends to leave the community morally a "burned-out district," incapable of responding to the normal appeals of religious obligation.

There are communities where this blighting effect does not show itself, where the churches have modified their procedures in such way as successfully to assimilate the Sunday meeting. Wichita, Kan., is an illustration of this. For several years the churches kept up a sort of continuous Sunday revival. But instances like this are the exception. The testimony of discerning observers, who are capable of weighing more vital considerations than those implied in the naive question, "Do the converts stick?" is overwhelming in confirmation of the lapse and blight that befalls church life after a Sunday revival.

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Yet the most important inquiry of all concerns the effects of Mr. Sunday's *ideas*, the content of his preaching. No success gained through clever technique can outweigh the harm produced by false teaching or the raising of misleading issues among Christ's followers. In the last analysis, we believe it is just here that Mr. Sunday's work must stand or fall. His teaching—is it on the whole sound and wholesome, reasonable and unifying, making for clearer thinking about religion and for progress in churchly and social embodiments of religion? Or is it reactionary, capricious, arbitrary, making issues of unrealities, exploiting ignorance and

prejudice, and so tending to throw into confusion those movements for Christian unity and unity in social endeavor which have gained hopeful headway in the past generation?

That there is much positive good in Mr. Sunday's preaching goes without saying. But the mixture of the false and unreal and misleading with this element of good presents a problem for analysis and interpretation which no student in the near perspective of the contemporary hour may hope to unravel. Another generation must come on before a definite assessment of Mr. Sunday's work can be made. The problem is further complicated by the fact that Mr. Sunday is not any longer merely an individual; he has become a movement, an institution, or better yet, a tidal wave of community feeling and purpose. What goes by the name of the "Sunday meetings" is a vast organization of the zeal and intelligence of all the churches of a given community. It is impossible, therefore, to draw a circle around Mr. Sunday and judge the Sunday meetings by what you find within that circle. The circle must be large enough to include the church life of the whole community whose forces, together with Mr. Sunday's personality and message, are factors in determining the character and net moral result of the meetings.

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Yet while one may decline to adopt a tone of finality in judging Mr. Sunday's work, and while others are praising the meritorious features of his campaign, it is imperative that attention be called to those baneful influences which his teachings always set going in a community. Mr. Sunday's religious conceptions are notoriously atrocious. Probably not ten per cent of the ministers participating in his Chicago campaign hold the view of God and the Bible and destiny which Mr. Sunday preached. These men excuse their activity in the Sunday meetings on the ground that the virtues of the meetings outweigh what harm is done by the barbaric and reactionary theological ideas of the evangelist. With such men there is a disposition to minimize the importance of theology and to set over against it the more important thing called religion. But this distinction, while valid for certain purposes, is of doubtful application when it comes to assessing a religious revival. As a matter of fact, in concrete experience, religion and theology go always together, and their separation is purely the result of intellectual analysis. They do not really exist apart. One's theology is simply the belief side, the conviction side, of one's religious experience. And the quality, the character, of one's religion is determined by this credal structure of one's faith far more than the modern sentimentalist school of religious thinking—or non-thinking—discerns. Mr. Sunday's theology is not a negligible element in his evangelism. The preaching of his conceptions tends powerfully in many minds to apotheosize prejudices and childish notions, which thus become barriers in the path of religious progress on both its social side and the side of personal experience.

An instance of this baneful indoctrination is found in the teaching of Mr. Sunday on the subject of the end of the world and the second coming of our Lord. It was one of the red-letter days of the Chicago revival when Mr. Sunday preached on this subject to a crowded tabernacle in the afternoon and repeated the same sermon to an overflowing house at night. The evangelist's views are well known on this theme. He preaches the premillennial theory in its rawest form, following a perfectly preposterous method of biblical interpretation and an utterly childish view of the world. The result of Mr. Sunday's emphasis upon his millennial views has been that the entire church life of Chicago has been thoroughly saturated with millennialism. This is true in every city where Mr. Sunday goes. But it has been conspicuously true in Chicago because of the presence here of the Moody Bible Institute, the chief source of this kind of teaching in this country. The Institute teachers and students flocked to the tabernacle meetings as to a shrine, and are now going forth to preach millennialism with even greater zeal than heretofore. To one who discerns the insidious and enervating effects of this view of life and of the Scripture upon downright wholesome religion it does not seem like an exaggeration to say that the harm done by the reinforcement Mr. Sunday gave the millennialist propaganda may conceivably outweigh in the long run of the years the good he has done on what certain sentimentalists think of as the purely "religious" level.

We pass by any discussion of the coarsening of religious taste and speech by the profanity and uncouthness which are among the evangelist's chief assets. We believe there is positive injury to spiritual ideals resulting from this debauchery of style and language. The

degree of harm is not measurable; its corroding work goes on in the invisible secrecies of the mind, debasing the taste for great, calm, white words and imagery and setting a premium upon the sensuous, the hysterical and the yellow.

But Mr. Sunday has gone. It was fated that he should come to Chicago, his old home. His meeting here has been less dazzling than his meetings have been during the past three or four years. Our judgment is that Mr. Sunday has reached and passed his zenith. Whether that judgment proves to be right or wrong we care but little. But of this we are most sure, that the kind of evangelism Mr. Sunday represents has reached and passed its zenith. He has carried it to its nth power. In him the old order of institutional, organizational hypnotic revivalism has made its last gasp. With its passing the field will be cleared for a new order of evangelism—socially constructive and redemptive, drawing together, instead of flinging apart, the countless social forces that are now working in solitary ways to bring in the kingdom of God.

A New Kind of Decoration Day

THE old time Memorial Day was used by fervid orators to keep the wounds of the civil war open. A southern boy attended his first Memorial Day address in the north and remarked with glittering eyes afterwards, "If the south knew you felt that way about it, they would fight you as long as a bushwhacker could live in the mountains." A new Memorial Day is coming.

President Wilson has set May 30 this year as a day of prayer and fasting and national humiliation. The people are called upon to meet in their churches. At these meetings we are to purge our hearts of all evil and all desire for lustful gain that God may find it possible to use us in the establishment of universal freedom.

This call to meet in the churches does not, of course, preclude the community meetings which are held in many communities nor the addresses in honor of the brave boys of 1861. Rather we ought to see that the cause of the civil war and the cause of the great war are one in their inner meaning—each a struggle for human liberty.

The addresses this year should be pitched on a high spiritual level. The times demand no platitudes or worn-out war cries.

In her day of humiliation America must remember that a part of her wealth is the blood money of munition factories accumulated before our entrance into the war. This prosperity has affected us all indirectly. We should put this money into circulation again in the channels of philanthropy and Christian service.

We must not forget that we shared the rampant commercialism which has helped to bring the great war into being. We do not need to renounce national efficiency but we must renounce the greed and pride that were part of the old order. In the day of our humiliation we should pledge our wealth to the blessing and not the cursing of human life.

For Me

By Thomas Curtis Clark

IN Picardy, beyond the sea,
A million heroes fight for me;
Where fires of death appall the night,
And smoky curtains blind the sight,
They battle, in the fiendish light—
For me.

In Picardy, beyond the sea,
Our warrior laddies bleed for me;
For them the home land held the most—
Nor did they fail to count the cost;
They went, lest freedom might be lost—
For me.

In Picardy, beyond the sea,
Those dauntless lads would die for me!
The fleur-de-lis, deep-tinged with red,
Will bend o'er many a gory bed,
Where lie those sons of Freedom—dead—
For me.

The Use of "America" in Worship

MANY of the churches are using with regularity the hymn "America" in their services in these war days. This is appropriate. There are several hymns which are suitable for this purpose, including the national anthem, "The Star Spangled Banner." As an addition to "America," suitable for the purposes of the war and conveying something of the sentiment of patriotic purpose, as well as solicitude for the boys in the camps and at the front, several different stanzas have taken form, and are used, one or another of them, at the end of the familiar hymn. Some of these are much better than others. One or two that have found somewhat wide employment, evidently because they seemed to supply a need, are not very satisfactory, either because of poor poetic quality or because of a rather plaintive and weakly anxious note which they strike. It is surprising how much feeble verse gets itself employed at a time when the heart of the nation seeks some expression for its emotion. We are inclined to think that the following stanza, used as an addition to "America," is the best that has come to our attention. We have seen it printed on church programs as a climax to the familiar words of "My Country, 'tis of Thee:"

O God, the Nation bless;
In days of storm and stress
Gird us with might;
Our sons on land and sea,
Our banner stainless, free,
Guard Thou to victory;
God save the right.

Steps Toward Union

ONE of the most important pieces of intelligence that came from the religious gatherings of last week was the report that the General Assembly of the Presbyterian Church, gathered in Columbus, Ohio, sent out to the four other denominational conventions then in session, including the Northern Baptists, the Southern Baptists, the United Brethren and the Southern Presbyterians a memorial suggesting the appointment of committees from each of these bodies to discuss at an early date the question of organic union.

An action of that sort is hardly less than thrilling in its significance. It may be that some of the bodies thus memorialized will be in no mood to give favorable consideration to such a suggestion. Traditional memories and usages are strong. But the memorial itself is of deep import, coming as it does from one of the oldest and most distinguished of Protestant bodies in America. The three strongest free churches of Canada have reached practical agreement on the subject of union, and had not the war intervened, would doubtless have consummated their plans for merger before this time. It is of great import that the church that was most hesitant in that movement has taken the initiatory step in this new plan.

The Disciples did not happen to be in session at the time this memorial went out. Yet it is hardly to be doubted that they will receive a copy. And knowing the

personnel and spirit of our Commission on Christian Unity, of which Dr. Ainslie is Chairman, we do not doubt that the Disciples will have an urgent and affirmative answer to return to this impressive document. The war is working many changes. Ancient institutions are being transformed in a day. It is not beyond belief that the unification of the Church of God in the world is much more practicable and proximate than even we Disciples had dared to hope.

Two Heads But One Heart

THE relinquishment by Dr. R. H. Miller, of his associate leadership of the Men and Millions Movement to take the pastorate of Central Church, Detroit, draws attention to the unique function which Dr. Miller and Dr. Abram E. Cory have jointly performed for the past four years. When the Men and Millions Movement called Dr. Miller from his pastorate in Buffalo to be associate secretary with Dr. Cory in the enterprise which Dr. Cory's genius had already developed to a high degree of initial success, it was with difficulty that any one could conceive the leadership function successfully divided between two heads and two personalities.

But the "team work" of Cory and Miller has been a beautiful illustration of the way in which two forceful men dominated by the spirit of Christ can unselfishly contribute each his own talents to a leadership as unitary and single-minded as though it were embodied in one individual personality. Fortunately for the attainment of such a result, the talents of the two men have been supplemental. There has been no competition for precedence between them. No rumors or whispers have gone abroad that there was the slightest tension between these two to whom had been committed the largest practical task that has ever been laid upon any Disciple leader to carry through.

In singleness of aim and mutual consideration they have, quite unawares, given their brethren a picture of Christian teamwork and friendship unalloyed by personal ambition or self-aggrandizement. When it is considered how many high enterprises have been split on this rock of dissension and rivalry among leaders, the safe passing of such a danger in the case of the Men and Millions Movement is occasion for general congratulation.

Dr. Miller is one of the most statesmanly minds among Disciples. At the same time his is essentially the spirit of the shepherd of souls, and his return to the pastorate will prove a God's blessing to Central Church in Detroit and to the deepening of the spiritual life in our entire communion. With a particular authority gained through his wide ministry in all parts of the land during the past four years, through the rich pastoral experience of previous years and through the deep contacts with the living God which the fruits of his life have convinced us all that he maintains, Dr. Miller will always be listened to with respect in whatever councils of the Disciples of Christ his voice may in future years be heard.

Union Helped by Unity of Spirit

ANALYZING the very significant situation at Memorial Church in Chicago, where Baptists and Disciples have dwelt together as a federated church in perfect harmony for ten years, one cannot avoid giving due weight to the high type of Christian character represented in the personnel of both groups. During the life of the union all denominational distinctions have been magnanimously forgotten and each member has thought of himself simply as a Christian and a member of Memorial Church. This de-sectarianizing of the two original congregations was not accomplished alone by the excellent theoretical basis on which the union was carried through, but by the good spirit and intelligence represented in the two groups.

Before the union took place, denominational considerations had ceased to interest either church. The old Memorial Baptist Church had gotten its character fixed chiefly through the long ministry of Dr. Lathan A. Crandall, whose emphasis rested upon the great catholic realities of Christian faith and whose leadership tended to emancipate his people from the partisan sectarianism with which the life of the average denominational congregation is so often vitiated. The First Christian Church had long been under Dr. Willett's ministry, and it too had come to regard sectarian things with a certain disgust in the presence of the catholic values which Dr. Willett's ministry revealed. With this kind of material to build with it is not strange that we find their experiment in Christian unity a complete success.

Memorial Church of Christ has its problems—and grave problems they are in the shadow of a steady approach of the negro population to the neighborhood in which the church stands—but unless the changing character of the population demands some radical change in the church's course there is no reason why the unity of spirit and labor whose ten years' existence was celebrated last week should not continue permanently.

What the Woodpecker Did Next

A Parable of Safed the Sage

NOW it came to pass nine days after the Woodpecker had flown in at my Window, and I had let him out again, after that he had bumped his head once against the glass, that I sat in my Study; reading a great Book, and there came a Crash against my Window, like as if a Brick had been thrown by a Suffraget. But the Window brake not. And I rose and looked out of my Window, and, lo, there lay on the ground a fluttering Woodpecker. And I looked on him in pity, for he lay on his back, and he fluttered; but after that he had fluttered for a season he ceased. And I took him up, and behold he was dead.

And I was sure in my heart it was the same Woodpecker that had Visited me before. And it was given to me that I might know what he had Reasoned in his Foolish Red Head. And this is what he had said:

Lo, that was a most interesting Adventure that I

had, for I did fly into that House and out again, and though I bumped my Head so that it ached, yet that could not Happen Again if I should fly Hard Enough. Go to now, and let me try that Risky Stunt again.

And the Woodpecker's conscience said to him, Go not thither again, lest it go ill with thee. Count thyself Mighty Lucky that thou didst get out; now stay out.

But he Harkened not, and he Flew Violently against my Window, so that his Neck Brake and he died.

And I sorrowed for the Bird, and I said,

Oh, my God, I have been as foolish as he; for oft hast Thou delivered me from my folly, and I have gone at it again, even as this poor foolish Bird. Yea, and of my fellowmen there be many whose Souls are as Red-headed as this Bird.

And I prayed my God who minded the Fallen Sparrow to be more merciful to birds and men than their folly deserveth.

Immanence

I COME in the little things,
Saith the Lord;
Not borne on morning wings
Of majesty; but I have set my feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.
There do I dwell, in weakness and in power;
Not broken or divided, said our God!
In your straight garden plot I come to flower;
About your porch my vine,
Meek, fruitful, doth entwine;
Waits, at the threshold, Love's appointed hour.

I come in the little things,
Saith the Lord;
Yea, on the glancing wings
Of eager birds, the soft and pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In brown bright eyes
That peep from out the brake, I stand confest.
On every nest
Where feathery Patience is content to brood
And leaves her pleasure for the high emprise
Of motherhood—
There does my Godhead rest.

I come in the little things,
Saith the Lord;
My starry wings
I do forsake,
Love's highway of humility to take;
Meekly I fit my stature to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve my immemorial plan;
Pass the low lintel of the human heart.

—EVELYN UNDERHILL.

The Day of the Lord

A Study of Old Testament Statements Regarding a Coming Time of Judgment

Twelfth Article in Series on Second Coming of Christ

THE records of the New Testament make clear the fact that most of the friends of Jesus who contributed to that collection of writings were confident that the Master was to return at no long interval after his departure from the circle of his followers, and that his coming was to be so evident, and attended with such manifest portents, as to leave no doubt of his triumphant power over the forces that had seemingly prevailed against him. With few exceptions the writers of the early Christian Scriptures held this view. Of this fact abundant evidence has been adduced in the foregoing studies.

It is further clear that Jesus said enough to start widespread anticipation of such an event. As to what he really did say the testimony differs. As the last two papers showed, the Gospels present five different bodies of testimony. They are found in The Sayings of Jesus, the Gospel of Mark, the Gospel of Matthew in its present form, the Gospel of Luke, and the Gospel of John. In the chronological order in which they seem to have appeared these five documents present a somewhat regular curve, rising from very modest and limited statements in The Sayings, upward through more vivid and definite words in Mark, to the elaborate program of Matthew; then declining to the milder hopes of Luke, and at last practically disappearing in the Johannine literature.

SOURCES OF THE IDEAS

Regarding the interpretation to be put upon these facts it is possible to take either of several views. One may say that Jesus really said all that is reported in all these records, in which case the extensive apocalypticism of the Gospel of Matthew is the most accurate of the accounts. In that case it appears inevitable that Jesus was in error regarding the great expectation which he encouraged. Again it may be thought that a middle ground is possible, which accepts most of the Gospel statements as trustworthy rescripts of the Savior's language, permitting, however, the idea that exaggerations may have crept in owing to the prevalence of apocalyptic beliefs in the circle of the disciples. This view would permit the conclusion that Jesus used freely the figurative language of the Old Testament and the apocalyptic books current in his day, and did not attach to his language the literal values which some of his hearers were all too ready to adopt. Or in the third place, it may be held that Jesus himself cherished no such catastrophic beliefs, and that The Sayings, which appear to record more nearly what he said than any of the other documents, make clear this fact. This is the conclusion to which the total body of writings in the Gospels is believed to point.

Whence then came those flashing figures of speech regarding the day of the Lord, the judgment, the con-

vulsions of nature, and the great transformation that might soon be expected? Even if Jesus employed none of them, or used them in the most restrained manner, they seem to have been so general in the speech of the time, and so welcome in the thought of the people, that it was not strange that they should sweep from its anchorage as with a tidal wave the calmer thought of the age. When once this fact is realized, and the enormous volume of apocalyptic feeling and imagery released in that period is assessed, one does not wonder that it affected profoundly the early Christian tradition, and even found its way into the reported texture of the teachings of Jesus.

The expectation that a day of retribution was to dawn for the evil in Israel was as old as the earliest of the writing prophets. It arose out of the protest voiced by these moral leaders of the nation against the superficial chauvinism that limited the interest of Jehovah to the championing of Israel's cause, and induced an easy-going optimism that closed the eyes of the people to the moral sanctions on which alone national prosperity rests. The very title "Jehovah of hosts," the popular name of deity through the early centuries of Hebrew history, expresses the customary belief that their God was the leader of their fighting forces, and that his power was the pledge of victory. The "day of Jehovah" therefore came to mean the time when under this divine leadership Israel was to settle accounts with its enemies. It had none of the meaning later attached to the "day of judgment," save as it was a day of wrath for those who had afflicted the chosen people.

PROPHETIC REBUKES

It must have been a great shock to the confident belief in this heaven-sent chastisement upon the hostile nations, when the rulers and citizens of Palestine were confronted with the stern messages of the prophetic order. The burden of those messages was that the "day of the Lord" was to be an hour of settlement not primarily with the foes of Israel but with the nation itself. The sole relationship which popular opinion affirmed the chosen race enjoyed with God, in so far as it was true at all, the prophets insisted was the ground rather of apprehension and self-examination than of arrogant pride. Jehovah was no mere partisan of the people who called themselves by his name. His choice of them had been for discipline and service, not for the gratification of national vanity. The provincial and egotistical vaunt of both Judah and Israel was, "Jehovah knows us alone of all the nations." "Yes," answered Amos in words that must have blistered as they fell, "you only have I known among all the families of the earth. *Therefore I will visit upon you your iniquities*" (3:2).

To those who were boasting of their divine Patron

believe it will long hold sway over a people that is really democratic at heart. People who can manage their village interests can soon learn to manage their national affairs.

To be sure, the birth of a nation is attended by much pain and travail. It always has been so. It always will be so, but it is the nation new-born on which we should fix our attention, not on the agony of the birththroes. I believe in my heart that, though years may elapse before the final stable government shall be established, Russia, with its kindly, earnest, and deeply religious peasantry, will yet become one of the great democracies of the world.

Let us not cast stones of reproach at these baby republics, remembering our own early tottering steps as a nation, and the many mistakes and blunders and sins we have committed since, as we have been growing up.

The temperance movement in God's providence is making the world safe for democracy. China has ploughed up her poppy fields and burned her opium less by Russia has abolished vodka with *of Josian, the* is found the *locus classicus* of the idea of a day of judgment. With the announcement that the "day of the Lord" is at hand (1:7), he invests the theme with such features of terror as to leave a permanent influence upon subsequent prophecy, and shape in no small degree the later Jewish and Christian doctrine of a judgment to come (see e. g. 1:14-18; 2:2, 3, etc.). The solemn mediaeval hymn, "Dies irae, dies illa," which portrayed in its lurid lines the fear of an approaching day of judgment felt by the churchmen of the middle ages, is a stately paraphrase of Zephaniah's hymn of wrath.

STRIKING EVENTS

There are passages in which the threatened "day" is connected with some specific event, like the battle of Carchemish, which Jeremiah believed was to be decisive in its influence upon the fortunes of Judah (Jer. 46:10). In fact, most of the references to such a time of crisis contemplate some near-at-hand event which is to change the course of national and perhaps of world experience, and usher in better times. Apparently no prophet ever regarded the day of Jehovah as belonging to a distant future. It was connected with imminent and decisive happenings. This quality is never lost in the prophetic oracles. But as time went on the limit seems to have been extended somewhat, and the expectation became more general. Ezekiel warned the popular preachers of his age that they had not prepared the nation to endure in the coming "day" (13:5). Obadiah contemplates an impending judgment of God on all the nations (v. 15). Malachi pictured a coming time of decision between good and evil which has many of the features of the Christian conception of a day of judgment (Mal. chapt. 4). And in the Book of Joel, perhaps the latest of the prophetic records, one finds recurring allusions to the day of Jehovah in language which seems invested with apocalyptic vividness (Joel 1:5; 2:1, 11, 31; 3:14).

believe it is learning it—we may well shout with the Psalmist, "The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof."

Jesus and the City

By J. M. Philputt

THE modern city with all its complex life Jesus did not know. The cities of his day were small. We would call most of them "towns," but the word "town" does not appear in the Revised New Testament. They speak of "the city of David;" we sing "O Little Town of Bethlehem!"

The capital city, Jerusalem, probably never had more than 200,000 inhabitants, though at the time of the great feasts there may have been a million or more in and about the city, but for only a few days. Jesus then did not know cities in the sense that they exist to-day. This was the central feature of the New Testament belief in the speedy coming of Christ, for with that coming the judgment upon sin and sinners is inseparably connected. As has been shown, the idea in the earlier portions of the Hebrew Scriptures was related to some anticipated moment of triumph for the nation. Then the prophets took over the phrase and invested it with a disciplinary and redemptive meaning. But thus far it was vague and varying in its application. It was connected with this and that expected event of the imminent future. Later on, perhaps as the result of repeated dislocations, it took on more general and remote meanings as to time, but more vivid characteristics as to details of form and procedure.

There is one other Old Testament feature of the parousia which forms a portion of the substructure of apocalyptic expectations in the New Testament circle.

This is the title "Son of Man" and the assurance that one so named should appear in the clouds of heaven, descending to take possession of his divine inheritance. This form of speech is found many times in the Hebrew writings. In general it meant merely a man, a member of the human race. In the Psalms it is often employed in this manner, as in the familiar words, "What is man that thou art mindful of him, and the son of man that thou visitest him" (8:4), where the words "man" and "son of man" mean precisely the same thing, as the parallelism of the poetry makes clear (see also Ps. 80:17; 144:3 and Job 25:6, in each of which passages the same definitive parallel occurs).

In Ezekiel the term is constantly used as the name applied by God to the prophet (2:1; 4:1; 5:1, etc.), and becomes almost a proper name. But the most dramatic employment of the term is found, as might be expected, in the Book of Daniel. There in the judgment scene already referred to it is stated that into the midst of the august court "there came with the clouds of heaven one like a son of man" (Dan. 7:13). To him was given honor and an enduring dominion. Passing for the time any

the point where now we need help most. I have two things to say about this:

Jesus had to deal with the conditions that confronted him then and there. Otherwise his message would have failed. The problems were largely individual problems, and he had to adapt himself. There were no saloons, no slums; government was very simple and the chances for graft were small. So he does not deal directly with these problems. Conditions were simple and the problems individual, and to these he directs his message.

Then let me say that it is not true that Jesus had no message for organized society. Run through the Gospels and see how frequently he lays the emphasis on service. With him religion consisted of loving God and loving one's fellow-men. "Greater love hath no man than this, that a man lay down his life for his friends." In his great parable of the Judgment we find that the only test applicable is that of service. "Inasmuch as ye have done it unto one of the least of these ye have done it also unto Me." Look at the Parable of the Good Samaritan. All the forms of our modern social service—physical, mental, spiritual—have their roots and justification in that wonderful parable.

THE CHURCH'S CHIEF DUTY

The church has been too slow in seeing this wider application of the Gospel. When Dr. Parkhurst began his crusade in New York years ago and his pulpit thundered against the evils of that city he was severely criticized. Men said he was turning aside from the legitimate function of the pulpit to preach politics. He tells us that those were lonesome days for him. He was alone, practically, at first, in his great reform efforts, but now a social gospel is preached from every live pulpit in New York. Men are applying the gospel to the whole life instead of a fraction of it. But there is no use to erect an unnecessary antagonism between the individual gospel and the social gospel, for none exists. Both are the same in the last analysis. Public morality rests upon personal morality. We must always begin with the individual, but we should not stop then. After you have converted a man, follow him into his home, his business, his politics, his club life—and see that all the relations of his life are made safe, are permeated with the spirit of Christianity, and then is your individual safe. You must not only change him, but help him also to change his environment.

If the individual must leave his belief behind him when he enters business and society, then religion retreats into the church service and becomes a profession—something a man wears on Sunday and lays off with his Sunday clothes. Then it ceases to be religion—it has lost its saving power. Religion is for the whole of life. More and more it must be socialized until the last relationship of man is sanctified by its presence.

THE STREAM TO THE CITIES

The trend of population today is toward the cities. Many things contribute to this:

First, the application of machinery to agriculture.

Four men on the farm can now do the work of fourteen in the old days. That releases ten men who must go to the city to get work.

Second, the use of machinery in manufacturing. In the old days things were made by hand. That is what the word "manufacture" means—done by hand. But now almost everything is done by machinery. This leads to the great factories that employ thousands of men and women, and that makes cities.

Third, the city is a healthy place to live. Professor Ross says: "There are quite universal indications that health is better in the city than in the open country." Another authority says: "It is safer now for a baby to be born and spend the first two or three critical years of its life in the slum section of New York than in the rural towns." There is no question of the superiority of our public schools in the city. Dr. Moody, of Columbia University, says: "Country school children are from 10 to 20 per cent more unhealthy than city school children. City food and water are more wholesome than country food and water." In the city schools the teeth, the eyes and skin are looked after in free clinics. In the cities doctors and hospital service are accessible. The sacred matter of health is recognized in the city as it is not in the country. For the past seven years the death rate in New York City has been less than in the average country district.

Fourth, the cultural advantages of the cities—music, libraries, lectures, museums, and all those things that broaden and enrich life. These are some of the things that are drawing people more and more to the cities. Here, too, are the great problems, and those who want to serve their fellowmen must go to the cities where are found the masses.

HOW CITIES DIFFER

The great difference among cities lies in the matter of public spirit. Here is a city that is clean, well-governed, with libraries, schools, parks, museums, an attractive, safe and desirable place in which to live, and it is prosperous. That always means there are at least a few men there with public spirit who keep these things on their hearts and work for them.

But here is another city with the same opportunities; yet see what a contrast. Dirt, corruption in city government, no libraries, parks or public institutions for the culture of its people. Every man seems to be looking out for himself and they let the city go to the Devil—and to the Devil it goes! It is a difference in the public spirit of its leading citizens. Too many men fatten off a city and then do next to nothing for its welfare. Every man who makes his money in a city owes something to that city and he should be led to see and to discharge that obligation.

"A NEW JERUSALEM"

Jesus and the city belong together. The gospel was first preached in great cities. Paul planted the cross in the great cities of the Roman Empire. There the first great triumph was achieved. The end of civilization is a city redeemed. That is the goal of all our earthly

striving—a new Jerusalem from which every thought of evil is cast out. Jesus is the great need of every city. It must have religion, then the libraries, parks, music and lectures. It needs Christ—the whole Christ, a Christ that cares for the bodies as well as for the souls of men. He is the city's great need. As he once wept over Jerusalem even now he grieves over our cities and desires to make his abode there.

Within the busy marts of life,
Where slaves of fickle fortune meet,
Where all is marked by selfish strife,
And few as loving brothers greet,
Where souls are lost for greed of gold,
And human lives are bought and sold,
Let Jesus Christ be heard.

Within the fertile fields of toil,
Where capital and labor meet,
Where often hidden passions spoil
The lives that there in love should greet,
And mass hates class, and class hates mass,
Where reigns no brotherhood, alas!
Let Jesus Christ be heard.

Thirty-Five—and a Preacher

WITH some kindly token and friendly greeting, the members of my household remind me that my birthday is here again. And thereafter, the day is as usual. For I am no longer at the age to look for birthday parties by school-mates, or anxiously to counting the years when twenty-one shall come and the first proud ballot be cast. Then, too, I have not reached the point where one may expect post card showers and letters of congratulation because one has safely attained a good, ripe, old age. So on my birthday this year there were no unusual occurrences; in fact, the day was exceptionally quiet. Yet, I was more interested in my birthday this year than ever before. Interested in my birthday at an age too old for the flush of youthful visions and too young to dream reminiscent dreams. For I am thirty-five, at the high noon of life, the age when all but ball players and prizefighters are supposed to be in their prime. Thirty-five—only one-half the three score and ten when a man thinks seriously of being gathered home to his fathers. Thirty-five—the age of Dante, lost in the woods, who finds himself rescued by Virgil whose natural reason leads him through depressing scenes and perplexing realms to Beatrice, whose supernatural illumination in turn leads through lands inaccessible to reason on to the realm of eternal light. So whether one be lost in the woods, or reason's companion, or illumination's follower, thirty-five is a great age, in spite of the preeminence given by Browning to old age, the last of life, or of the enthusiasm of Choate who said, "It is great to be seventy-five; hurry up and get there."

WHY REFLECTION ON THIS BIRTHDAY?

Why the unusual interest this year? Thirty-five—that in itself would perhaps mean but little and call for

no serious meditation. But thirty-five and in the ministry—there you have a different story. "In the ministry," that is it. But even here I am not led to my reflections by the shaking of any important foundations in my religious life, not that at all. No, the years have been free, fortunately or unfortunately, of cataclysmic experiences. There has been nothing extraordinary, either, in conversion or in subsequent mental readjustments. The terrible struggles through which so many saintly and prophetic spirits have passed have not come by way of my soul. This would be distressing if I had not learned that the angelic blessing comes by wrestling, and wrestling I know to be of more than one type. There have been times, and many of them, when men have appeared as trees walking, but by and by the figure of the man has slowly emerged. Many men are still as trees to me, but there is no distressing anxiety, for I have found that trees have a remarkable way of outlining themselves as men. No, it is not a matter of shipwrecked faith at thirty-five, for today God is a kinder Shepherd, Jesus a more companionable Friend, the Bible a more inspiring book, the multitude more like brothers and the world more like a home than ever before. All the fundamental religious concepts are more meaningful to me than at any time hitherto. My experience has been, "When the half gods go, the gods come in." At thirty-five it isn't a question of personal faith or enthusiasm that causes my meditation. It is this combination: thirty-five with vigor, faith and love *and in the ministry of the church.*

GHOSTS THAT DO NOT SCARE

And why should there be any troubled interrogation over the fact of being in the ministry at thirty-five? The "ministerial deadline" has nothing to do with it. Nor does the salary question and the so-called sacrifices of the ministry. The eases and comforts in the ministry are perhaps about equal to those enjoyed by other men; the friendships are many and the joys unnumbered.

My reflections might seem due to some experiences of my past ministry, for at thirty-five there is a keen consciousness that my work has not been blessed with great numbers of additions to the church, with the erection of new buildings, or with large financial contributions; although I have always had a profound appreciation of this type of achievement and a genuine rejoicing in the victories of those who have so wrought. These limitations in my ministry, for I cannot bring myself to call them failures, do not alarm me, for they can be both rationalized for consolation and supplemented, if necessary, for efficiency.

Nor do my reflections come as they do because of sensational articles that appear so frequently in our magazines which make bombastic and ominous declarations in regard to the future of the church. Such things have always been said. The church will be changed, of course, but what of that? Is there anything that will not be changed? Will surgery be just the same after the war as it was before? We thought it dare-devil experimentation before the war; now we are seeing how

stupidly conservative it was. Will governments be the same? Will social theories and economic principles be the same? Will the change in educational work be restricted to the theological school alone, or will a few crimps be put into our human methods all the way down the line? The change the church is undergoing is hopeful and healthful. It is one of those quick and wonderful jumps that in ordinary evolution would have taken many generations to accomplish. But, notwithstanding this, there will still be within the church priests and prophets, dogmatic brutalists and liberal humanitarians, ecclesiastical Prussians and spiritual democrats. But the church will live. I believe the future of the church is glorious with promise. She is recognizing her sinful condition and is seeking Jesus with a determination to find him at whatever cost. She is coming nearer the cross day by day. Many an ideal of world-wide transforming power will receive its birth in the church in the years ahead. And to be a prophetic voice in the ministry of the church will be the highest dignity.

HERE IS THE CHALLENGE

But right here is the challenge. Basically, it is the challenge of thousands of years. All that the war has done is to emphasize in the boldest and most compelling outlines the old issue—the voice between priestly security and the sense of satisfied permanency, on the one hand, and prophetic precariousness with its spirit of ever onward movement on the other. This word “prophetic” has been so lavishly and promiscuously used of late that it is almost impossible to know what is meant by a prophetic pulpit. The “hollering” and fussing species are eliminated at once as examples of belated evolution. A prophet is not merely an iconoclast; a real prophet is constructive. He is not simply an innovator. He is not a sensationalist. And more than this, the prophet is not always blazing new trails, for that belongs only to lights of the first magnitude. The prophetic spirit is the spirit that dares to accept the inevitable conclusions of an onward moving world, and is at the same time wise and versatile enough to build constructive spiritual values into such a developing world. Instead of hopelessly attempting to dam back a great onward-sweeping stream as a blighting curse, the real prophetic spirit sees its irrepressibleness and its possible beneficence, and utilizes it to fertilize wide areas of an otherwise religious waste. One may not be an Amos or an Isaiah, but he may have the prophetic spirit if he is willing to pay the price.

To be a priestly administrator in a gigantic system is a comparatively easy matter, as Donald Hankey has shown us. But Protestantism has no great system and very little ritualism. It is a situation for the prophet. It demands a message, fresh, consoling, stimulating, forward-looking. This is the theory, but alas too often for the practice! Sometimes the preacher's message is platitudinous, sometimes vaudevillian, sometimes hedging, sometimes medieval, occasionally harmlessly “nice.” What the specific reasons are in each case doesn't matter. The fact is, too many of us are playing the wrong role. We are wearing priestly robes when we should

be wearing the prophet's mantle. We are trying to keep an institution going, when we should be proclaiming a gospel. We burn incense and chant the lines while we are agonizing to be wilderness voices.

I suppose it is natural for each of us to think it possible for himself to be a prophet. And that is the subject of my meditation on this, my thirty-fifth birthday. Am I intelligent enough, courageous enough, unselfish enough to do a prophet's work in the great days ahead? This is the question I keep directing to myself. Should I not be able to satisfy myself in the matter, I must be honest enough to seek some other activity before the age when the insurance and real estate business shall claim me as a victim.

So on this birthday these surges beat upon me: Can I balance my intense national patriotism with the sympathies of an international mind?

Can I be a literalist when it comes to the practicability of much of the idealism of Jesus, granting sanity of interpretation always?

Can I with patience link a personal idealism with a necessarily conservative institution?

Can I retain and be inspired by the highest idealistic principles while laboring for an institutional success?

Can I contentedly sow the good and wait rather than be in a hurry to reap the immediately trivial?

Can I be brave enough and unselfish enough to follow the consequences of the social gospel wherever the leading goes?

Can I always have a romantic, overflowing, life-giving service in the peaceful commonplaces, when the bugle's call and the cannon's roar have ceased, but when sorrows continue to beat “like tempests down over the soul?”

In an age of breadth and multiplicity of interests, can I be content in the peculiar uniqueness of such a work? In all the confusion and babel of voices, can I think hard, and patiently, and unfeverishly, and honestly, and always act upon this level?

Can I cling tenaciously to truths still valuable, and relinquish graciously theories no longer tenable?

What courage, what thinking, what unselfishness all of this will require! What is my honest and careful answer in this day of soul-searching?

With humility and trembling, with a consciousness of weakness and a sense of possible failure, I choose on my thirty-fifth birthday the straight and narrow way.

S. F. N.

The Poet

“Now therein of all sciences,” said Sir Philip Sidney, “is our poet the monarch. For he doth not only show the way, but giveth so sweet a prospect into the way as will entice any man to enter it. . . . He cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-enchanting skill of music; and with a tale, forsooth, he cometh unto you, with a tale which holdeth children from play, and old men from the chimney-corner, and, pretending no more, doth intend the winning of the mind from wickedness to virtue.”

Keeping Moral Poise in War Time

Will We Be as Unprepared for
Peace as We Were for War?

IF ever there is a time when the ministry, educators, journalists and all publicists need moral poise and far-flung ethical vision, it is in war time. The emergency methods war brings, the excitement of trepidation, the anger at injustice, the necessity of punishment, the necessary reversion to the primitive use of force, all tend to force judgment from its seat and substitute hot emotion for it in regard to all that lies beyond the imminent business of making war successfully. But the war will be over some day and the world may have a heritage from it as evil as it is itself. We fight for certain ends; if we lose those ends by fighting, of what profit is the fight? Moulders of the public mind and the social conscience must keep their vision flung far beyond the clouds and storms of war, else we may be as unprepared for peace as we were for war.

The makers of public opinion recognize the imminent need of stimulating the public mind to the terrible business we have in hand. The first thing to do is to win the war, but the next thing is to so win it as to preserve the purpose for which we make the sacrifice. Shall we discuss terms of peace while battles are still being fought? Unless we do we may be as unprepared to discuss it with the enemy as we were to meet him in battle when war was declared. Shall we kill German women and children because they kill ours? Unless there is real military necessity in it, we lose our right to protest against such barbarity. Shall we adopt the Prussian system of universal compulsory military training and make the camp the graduate school for every young citizen? We will have to do so if we lose the war, but to do so before is to lose that world prepared for peace for which we fight. Shall we nurture blind hate of all that is German? Then we adopt our enemy's temper and lower ourselves to his unchristian level. Shall we crush the German people? Such an aim is akin to that of the Potsdam gang which we are trying to annihilate.

The ministry and all others whose business it is to stimulate and educate the public mind are efficiently stimulating it to the terrible but necessary business of war. Will they educate it for peace by keeping ever before it the things for which we fight and a warning against an emotional surrender to that primitive passion which destroys the superior things we are trying to save to civilization? Unless they do, we will be as little prepared for peace as we were for war. We must keep hate out of our hearts or lose our Christianity. We must keep clear the discrimination between the mis-educated and mis-led German people and their wicked masters. We must save the German people to democracy, as well as the rest of the world, or the world will not be safe for democracy. We must not revert to militarism while we are compelled to resort to military methods, or we will fight in vain for world peace.

* * *

The Business of the Pulpit in War Time

We are well past that time when the ministry's function was supposed to be rather exclusively that of getting us ready for another world. A teacher of the Gospel will emphasize much the teaching of Jesus in regard to immortality, with its rewards and its nemesis, for such is all pervasive in his teachings; but he will not despise this world or the duties of daily living in relation to our neighbors, our country, our social order or the world we live in. Indeed he will assure men that if they make a little bit of heaven here, none can deny them heaven hereafter, and if they make a hell for others here they insure themselves a better hell hereafter. In other words, the minister's chief business is to put things right between man and man and to educate and adjust men to the world they live in in such a way as to root out the evils in it and make it over

into the Kingdom of Heaven. To do so the pulpit is always alive to present conditions; it has no message apart from them.

Thus, in war time every message will be as much shot through with war talk as war has shot itself through all life in this day. The minister will be the chief advocate of the Red Cross and all other war benevolence, and urging will be his most immediate business, simply because it is the most immediate necessity laid upon benevolence. He will put courage into the boys who go to the front and into the hearts of the parents who see them go. He will incessantly preach conservation of food as a missionary theme and self-sacrifice as a war measure. He will teach immortality over the casualty lists, and atonement will glow as never before in the doctrines of the church as he makes our nation's unselfish and vicarious part in this war an illustration of it. And he will revise the conventions of morality and spiritual practice in the light of the great sacrifices war demands.

But he will do more. Stimulation of the spirit of sacrifice for war purposes will be his most immediate business, but not his only business. Keeping the moral vision flung far beyond the war clouds and into the era of peace and educating the mind of our citizenship in the enduring doctrines of good will is not less insistent. It is quite as excusable to keep the pulpit aloof from war themes in war time as it is to miss the moral necessity of preparing the war-mind for peace.

Can we preach the golden rule and love of enemies and the brotherhood of mankind in times like these? Can we urge forgiveness to seventy times seven times and mellow justice with mercy? Can we demand the chivalry of the Knights Templar and pray for our enemies? Can we fight until wrong is overthrown and justice established, and take no revenge?

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Can we preserve the ways of peace while using the implements of war? Can we unhesitatingly urge war and make the sacrifice it demands without stint or limit and fit our Gospel into its demands upon our times and lives, and yet not lose our Gospel of peace and good will?

It is the business of the pulpit, even more than that of other moulders of the public mind, to do it; and unless it does it we may lose the very soul of our Christian civilization in fighting to save it.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE enemy still holds back on the west front. It is nine weeks since he launched his great offensive, and for four weeks he has made no major infantry attack on any sector. The interval is unprecedented in the history of the great battles in this war.

Some observers think he is waiting until Austria is ready to launch a drive against Italy; others offer the theory that he was counting on an Irish rebellion, and has been disappointed; but the more likely theory is that he suffered such huge losses in his first big drive and the positional fighting that followed that he has needed these weeks for recuperation.

It is known that many of his divisions were decimated and more than decimated. These he has had to rebuild. He can muster a numerical strength equal to his original force, but it will lack the quality and the morale. He has the advantage that comes from the restricted position of the allied line. The allies cannot employ the tactics of retreat as a means of defense to anything like the extent they did in the earlier stages. But against this is the advantage of unified command and a much better disposition of reserves.

It is believed that Germany has not abandoned her original aim of separating the allied armies into two great parts, and using the valley of the Somme as a natural barrier between the northern and southern halves. This means driving at Amiens. But the drive in the Flanders region will also be resumed in all probability, with the northern heights as one objective, and the Givenchy-Robecq line, covering Bethune, as another. Here he may be able to force the British and French back on the line of the Aa river, uncovering Dunkirk and creating a dangerous salient at Arras. From Dunkirk he could menace Calais. It would be within range of his guns, and it is not unlikely he could destroy its value as a port—a serious blow to Great Britain.

Lloyd George likens the situation to a race between America and the Hun. The simile is most apt. Germany must get her decision before the United States has placed in France enough men and material to give the allies indisputable superiority. Before winter that will have been done. Until then the allies must hold their line, aided by such immediate help as we are able to provide.

There is need for the greatest urgency in the United States in pressing forward with men and munitions. Every minute wasted adds to the peril of the cause in which we are enlisted.

The most encouraging feature of the west front is the manifest superiority of the allies in the air. This has handicapped the enemy tremendously, and it will continue to handicap him. His answer to it is the raiding of Paris and London and the bombing of hospitals.

The killing and wounding of more than a hundred inmates of British hospitals in France by enemy aviators is another proof of the character of the foe we fight. With such an enemy there can be no parleying. The world is not safe

while he lives. The fight must be carried on until he is destroyed.

President Wilson's utterances on the eve of the Red Cross campaign was one of the most notable he has made. It completely answered the peace intrigues of the enemy. It served notice upon him that no compromise will be acceptable to America which leaves Russia at his mercy. That is as it must be, not merely for Russia's sake, but for the world's safety.

S. J. DUNCAN-CLARK.

The Sunday School

How Much Strain Can You Stand?*

TALKING to a bridge builder I often hear him speak in terms of strain. He knows just how to build a bridge so that it will carry a certain load. He knows how to figure the size of steel bars so that the strain will be safely endured. Our lives are some-



Rev. John R. Ewers

thing like bridges—and it is a question if the biggest strain does not come in the middle spans. With all the storms of youth and all the feebleness of age it still is a question whether the heaviest temptations do not fall in the forties and fifties.

Some one has written a book called "The Dangerous Age." It is written by a woman about women, and it predicates that the dangerous age for a woman is thirty-five. For then she awakens to the fact that she is not getting all out of life that she might and the temptation is to get what she wishes at whatever cost. With men in the forties may come the conviction that all of their youthful dreams were wide of the mark, that in the middle spans they are only plain, ordinary, hard-working, uncelebrated citizens, getting very little of the real joy of life out of it. The temptation is to go after the joy and pay the price. Why be too honest when money is so necessary? Why be so virtuous when good fellowship is so possible? The strain is on and it is well to have some reinforcements. If religion is ever pragmatic, now is the time. Or, on the other hand, life has been bitter, full of losses, sicknesses, disillusionments, disappointments—why not drink the red wine? Does it pay to be good—the old problem of Job. I find men thinking in these ways.

It is here that the church ought to be able to strengthen. It is here that the preacher ought to be a support. But the average preacher does not know life. He lives in a vacuum! He dreams in a study. He thinks men want theology and philosophy—they do—but not the kind of far-fetched dope which he knows. They want to see life steadily and see it whole. They want to know what it means to get the best out of life. They want to catch the meaning of real events. I believe that Jesus holds the solution for all these tempted and wondering men. The preacher, the Sunday-school teacher, must know how to deal with them.

* * *

Here, then, we see Jesus facing betrayal and denial. The terrible strain is upon him. Will he break, will he go down under the heavy load? It is so unjust; so undeserved; so crushing; so frightfully real; he faces realities that are tearing the life out of him; his enemies are real enemies; the cross is of rough wood and death is actual. It often seems to me that we have dealt so familiarly with these big facts that they have largely lost their relation and significance; they no longer integrate with awful experiences in men's lives today: today when the war is on; when boys are being killed; when the Hun is acting the beast.

*This article is based on the International Uniform lesson for June 9, "Jesus Faces Betrayal and Denial," Mark 14:10-72.

Jesus stood the test. The heavy load did not break him. He had a strange strength. He endured as seeing Him who is invisible. What he had, we may have. His source of strength may be ours. We need not lift up our eyes, calling for help, merely to the mountains, but beyond the hills to God himself. No mountain of gold can help you; no mountain of books can help you now; no pile of material is sufficient. Beyond the mountains is the real God, and the real God—the infinite spirit—the struggling on-going personality—the working, active principle—will aid you.

I saw the wreck of the first Quebec bridge. There it lay where it fell with a crash and splash into the mighty river, a vast pile of rusted, twisted, ruined steel. A great engineer has told us that the wreck was caused because of a slight twist in the bridge; the builders thought it would hold together until the connection was made, when all at once it fell.

Men are falling all about us. The secret of enduring the strain is to be found in the power of the Living God. He helped Jesus.

JOHN R. EWERS.

CORRESPONDENCE

One Phase of Professor Morro's Critique

EDITOR THE CHRISTIAN CENTURY:

For several reasons I think the Campbell Institute is very fortunate in having for consideration just such a review as Professor Morro has given—inquisitive, searching, frank, sympathetic and unprejudiced. Even if there seemed to be "inconsistency and unfairness" in parts of it, that will only help the Institute to be more keen in its search for the best methods for the service it hopes to render as providential leader of the Disciples, many of whom are more or less prejudiced against it.

But the "one phase" to which I will direct my word is the "marked difference" between Prof. C. M. Sharpe and Rev. J. M. Philputt relative to our relationship to members of non-immersionist churches. I agree with Professor Morro heartily and think he is strongly discriminating, if he has correctly interpreted Professor Sharpe, when he writes, "in the hands of Professor Sharpe evolution has become a keen-edged knife with which he has reached in and cut every cord connecting baptism with the person of Christ." But I find myself strongly dissenting from Professor Morro when he says that even the "one marked difference" between Professor Sharpe and Dr. Philputt is "more apparent than real." For when Professor Sharpe says a social group, such as a church of Disciples, has paramount rights over those of any individual seeking membership in it, and so may demand immersion of all seeking entrance into its fellowship, non-immersed church members as well as non-church members; and when Dr. Philputt urges that "a certificate of membership in any one church must be valid and acceptable in any other"—well the difference is too real to be covered by whatever agreement characterizes these men in their theoretical attitude toward baptism or the value they put upon it. It is the practice that counts, for it is overt action; and just as far as churches of Disciples might line up with these two men in the practice of their apparent, marked difference, just so far would there be actual schism among Disciples. No, these men are too far apart to offer any concerted solution as representative of one brotherhood upon the question of unity with denominationalism. Both of them may be wrong; one or the other of them may be right; but both of them cannot be right. There are two or three things in what I am now writing in which it may become apparent that Professor Sharpe wrongly interprets the plea of Disciples, and misconceives the Scriptural function of baptism as a factor in the alignment of the world with Jesus.

It seems unmistakably clear from an inductive study of the apostolic records that the sole function of baptism was its

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German Philosophy and Politics

By JOHN DEWEY

Professor of Philosophy in Columbia University

THIS book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized.

It shows how German thought took shape in the struggle for German nationality against the Napoleonic menace, and how profoundly that crisis affected the philosophy of morals, of the state, and of history which has since that time penetrated into the common consciousness of Germany.

Incidentally it makes clear how superficial is the current accounting for the contemporary attitude of intellectual Germany by reference to Nietzsche, etc., since that attitude is shown to have its basis in the older idealistic philosophy.

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use as a factor in the alignment of the world with Jesus; or, if one prefers a different statement, in the induction of people into the social group which belongs to Jesus. Through the whole scope of the spread of Christianity, from the commission of Jesus to the close of the Acts record, there seems to be no other function of baptism. I am not here concerned about *how* it so functioned, but the fact. Everywhere in the story it is a factor in the message to those who were not in alignment with Jesus, or not members in the social order of Jesus, and its function seems to end when the alignment is made, except perhaps as a precious memory. I wonder if that is generally recognized and admitted. In other words, baptism is an ordinance for the believer in the process of his induction into Christ, or into the social order of Christ.

In the second place this has a direct bearing upon the plea of the Disciples. According to Alexander Campbell, "the whole movement," of which he was a factor, "played about John 17:20, 21 as a central sun." And he interpreted that to signify in his day 1) the winning of the world to Jesus, through 2) the union of Christ's people by means of 3) the apostolic message. There was no doubt whatever in Thomas and Alexander Campbell's day that "Christ's people" were the Presbyterians, Baptists, Methodists, etc., to whom they made their appeal for unity. But baptism doesn't function at all with reference to "Christ's people." Nobody, unless it be the Southern Baptists, would dare in the light of apostolic history to "demand baptism" of "Christ's people." It was in the presence of this truth that a distinguished Disciple interpreter of Christian unity said, some time ago at Texas Christian University: "In the matter of Christian unity baptism does not figure." According to the apostolic message, therefore, where baptism functioned only in the alignment with Jesus of those not aligned with him, for a social group such as a church of Christ to demand baptism of Presbyterians, Methodists, etc., would be either to assume and proclaim that such Presbyterians, etc., are not aligned with Jesus or to presume to add to the function of baptism an element which the apostolic message did not attach to it. Accordingly, Dr. Philputt is in perfect accord with the fair and simple interpretation of the apostolic records when he says "a certificate of membership in any church must be valid and acceptable in any other," for "Christ's people" must be recognized as such anywhere.

Marysville, Calif.

WALTER STAIRS.

Christ the Door of the Church

EDITOR THE CHRISTIAN CENTURY:

You have rightly stated the problem of the Disciples in your editorial, "More Aggressive Progress," and you speak with prophetic voice when, in your analysis of the Progressive Movement you state the steps to be taken by this body of people if it is to come to the notice of the world.

What may be said of the Disciples may be said of the mystifying number of churches which are offering their patented plans of salvation under their copyrighted and foolish names. We have but one Christ, we have but one God, and we have but one place to meet them, and that place by every human experience is in the silent chambers of the individual heart. Churches are but gathering places for those who contemplate God, and their doors should be as wide as human need of Him. No man or set of men should stand at their doors with some cunningly devised password of faith and order to see how many can be kept out. There is but one password in Christianity and that is "Jesus Christ!" No man should be required to do more than speak this word as he seeks entrance at churches. It should unlock every communion calling itself Christian, in the world, and woe be to that communion which even now it does not unlock.

To come to this simplicity the church must have a leadership which can think itself through the bewildering mass of creed and doctrine which have gathered like moss through the centuries, and which indicate an ancient stillness of the thing on which they grow, and attune the church in method and life to the truth of

this age and to the needs of this time. Such a leadership you rightly characterize as (a) scholarly in thought, (b) educated in method, (c) liberal and tolerant in spirit, (d) gentle in life, (e) for service in aim.

I realize that these observations would be without value if they were simply my own, but my contact with men outside of the church has been such that I believe these statements reflect in a fair degree the thought of the great mass of men toward the church—men from whom the church must get its future life and growth and for the attracting of whom it should have a holy passion.

GEORGE H. FORSEE.

Kansas City, Mo.

Why Anonymous?

EDITOR THE CHRISTIAN CENTURY:

I am writing you a letter of protest. It is in the interest of the "Century." I am a reader of your valuable paper and have always admired its spirit of toleration and its freedom from that narrow, crude and dogmatic attitude characteristic of many religious journals, but in recent months there have appeared in the "Century" certain articles by a "Professor Taylor," which are an insult to the younger ministers of the country. They are infamous blots upon the pages of your journal. Several times I had almost decided to write a protest but thought perhaps the offense would not be repeated. Now there appears in the current issue (May 9), page 17, "The Church, the Chaplain and His Task," another of the (for the most part) infamous contributions. Why should the ministry be insulted by such rot and "piffle" as that under the sub-heading "Recognizing Ministers as Men?" Has this never been recognized before? Is the battlefield the only place where manhood can be manifested?

Why this campaign of persecution against all of draft age regardless of conscientious, health or other considerations? Can you not see that such stuff as that puts the men—all of them—in a

A Strong Sunday School Means a Great Church

Wise is that pastor who gives much attention to the proper development of his Sunday school. There is many a leader today who is wondering why his church does not thrive. He might answer his question by a look at his school—which perhaps lives simply by what tail-end attention it can get. If you wish to see your church prosper, begin to plan NOW for the autumn quarter in your Sunday school. It is not a week too early. Of chief importance in the school is the study literature used. You do your young people a wrong if you do not see that they have the best "spiritual pabulum" available. *Do not make choice of your literature until you have secured returnable samples of the Bethany Graded Lessons.*

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bad light? Why should the minister be thus wounded in the house of his friends? Isn't his work difficult enough these days without his having to bear the charge of "slacker," "coward" and "hypocrite," cast at him by "professors" in religious institutions and so-called clergymen?

Whose business is it if the minister claims exemption? Doesn't the President approve of it and the law allow it? And isn't the minister at least as valuable to civilization as the skilled farmer or mechanic who claims exemption? Are there no values except those represented by the sword?

Should ministers stick their head in the sand and let such individuals as the "professor" preach this rot without protest, just because it is war time and they can get away with such "preaching" in the name of "patriotism"?

If you are going to continue the publication of this disgusting and intolerant matter I think you owe it to your readers to see to it that this kind of stuff is neutralized by the regular publication of material in defense of the minister's place, rights and privileges.

The great danger in fighting the Huns is that we shall become Huns ourselves. Already there are manifestations of the Hun spirit, but it is deplorable in a great broad, free journal like The Christian Century.

UNSIGNED.

A Jolted Memory

EDITOR THE CHRISTIAN CENTURY:

The books have been received. Like many others I have been careless in the matter of ordering books through the Disciples Publication Society. For example, here are some of the books bought during the past few months from places other than your house: First Principles of Evolution, Herbert; The Bible of Nature, J. Arthur Thomson; The Legends of Genesis, Gunkel; Constructive Natural Theology, Smyth; Sin and Its Forgiveness, Hyde; Christianity and Sin, Mackintosh; Modern Theories of Sin, Orchard; The Story of the New Testament, Goodspeed; Guide to Study of Christian Religion, Smith; Apostolic Age, McGiffert; Old Testament History, Smith, etc., etc.

Why haven't I ordered these books and others through the Disciples Publication Society? A thoughtless indifference is the answer. Your good advertising emphasis of late has given my memory a jolt.

FRED S. NICHOLS.

Table Grove, Ill.

Some Postscripts

EDITOR THE CHRISTIAN CENTURY:

After reading over May 2 issue of The Christian Century I am convinced it is the very paper I have been looking for. Please find enclosed personal check for \$2.00 for the paper from May, 1918, to May, 1919.

FORD A. ELLIS.

Omaha, Neb.

EDITOR THE CHRISTIAN CENTURY:

Will you be so kind as to tell Christian Century readers if there are two F. D. Kershners belonging to our brotherhood? Some time ago a brother by that name was editor of The Christian Evangelist and while in that position participated in the Disciples Congress and "boosted" it. Recently I notice there is a brother in Cincinnati with the same name working for The Christian Standard. I followed his writings carefully, but did not see even a line in favor of the Congress. I also note the discussion you are having in The Christian Century with a man by that same name. Here he looks again like two persons. Will you tell us all you can about the family?

J. C. McARTHUR.

Salina, Kans.

EDITOR THE CHRISTIAN CENTURY:

The issue of The Christian Century for February 7 came last night. I am looking forward with great interest to Dr.

Willett's series on "Prophecy" because there is no little unrest among some of our members stirred up by the Seventh Day Adventists who are making the most of the situation created by the war. The editorials in the "Century" are well worth the price of the paper. I read them all with eagerness and find them stimulating me greatly. I like the spirit of them because they give me the urge to fight evil in all its forms, instead of roiling me so that I want to punch the editor. I like the "Century" because it keeps in touch with the best books and advertises them well.

Vigan, Ilocos Sur, P. I.

E. K. HIGDON.

EDITOR THE CHRISTIAN CENTURY:

I am enclosing check herewith. I certainly do not want to drop out of the "Century" family. I do not know that I always agree with your theology, although I do always admire and agree with your spirit of fairness and courtesy. I have read "Why I Am a Disciple" and "The Meaning of Baptism" and enjoyed them both. When I think of Prof. E. E. Snoddy and Prof. A. W. Fortune I wish that if any brand of heresy will produce such Christian men as these, we could secure it for every person in the country. The "Century" costs about five cents a copy and as I teach a class of 50 men in our Sunday school I would not miss J. R. Ewers' articles on the Sunday School lesson for double the cost of the paper.

Ashtabula, Ohio.

F. C. BAIL.

PROFESSOR WILLETT *recommends this book as the best preparation for his series on "THE MILLENNIUM" now running in* THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

Are the ills of society to be righted by an early and sudden destruction of the present world, or is permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?

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The Larger Christian World

A Department of Interdenominational Acquaintance

Honor for a Y. M. C. A. Secretary

Few Association Secretaries in America have had a more successful career than Mr. L. Wilbur Messer of Chicago. On the occasion of the sixtieth anniversary of the Chicago Association and the thirtieth year of his secretaryship, a dinner was given in his honor on May 6 at the Hotel La Salle. A large number of citizens gathered at the dinner. There were addresses by W. F. Hypes, president of Chicago Association, Billy Sunday, John V. Farwell, Cyrus H. McCormick, A. T. Hemingway and Robert Weidensall. Mr. Messer made a response. During the past thirty years Mr. Messer has seen the total paid membership of the Association grow from 1,600 to 18,000, the number of full-time employed officers from fifteen to 114 and the cost of operation from \$39,000 to \$2,071,000.

Presbyterians Want Church Union

The Presbyterian General Assembly meeting in Columbus, Ohio, voted to send a memorial to the great evangelical bodies inviting them to appoint committees to consider the matter of church unity. This proposal from the Presbyterian denomination will doubtless engage the most serious attention of the bodies receiving the communication.

Y. M. C. A. Gets Some Big Men

The Y. M. C. A. is combing the country for big men in the various walks of life with which to man their work across the seas. They are succeeding in building up the strongest personnel for Christian work that has ever been gathered within one organization. Of names that carry especial significance to our own readers we mention these: Professor Macintosh of the Yale School of Religion, Rev. J. B. Voorhees of Hartford, Dean Birney of the Boston University School of Theology, Rev. J. H. Odell, author of the now famous "Atlantic" article on Peter, Editor Nolan R. Best of the "Continent," Dr. Cornelius Woelkin, pastor of Fifth Avenue Baptist Church, Fred B. Smith, leader in men's movements, and Prof. H. F. Evans of Grinnell College.

Church Union Is Confirmed

The union of the Cumberland Presbyterian church and the Presbyterian church in the United States was not consummated without some difference of opinion in the Cumberland denomination. A small majority of the latter reorganized the denomination and sued in the courts for the possession of certain property, including a college. The matter has been passed upon by the Supreme Court and the union has been confirmed and the plea of the minority refused. This decision is of far-reaching significance, as minorities will not be able to intimidate religious denominations in the approaching era of union agreements.

Baptist Leader Passes On

Dr. Henry C. Mabie, long a familiar figure in national meetings of the Baptist denomination, has gone on to his reward. He died on April 29 at the home of his daughter in Boston, after a brief illness. He was president of the Baptist Missionary Union for eighteen years and did much to formulate its policies. During the past ten years he has lectured on theology and missions in seminaries and has written on devotional themes in a way that has been helpful to the entire Christian world.

Bishop Brent Is Senior Chaplain

Bishop Brent, recently from the Philippines, where he presided over an Episcopal diocese, has been made, by General Pershing, the Senior Chaplain of the American expeditionary force across the seas. Associated with him will be a Roman Catholic and a Protestant. Bishop Brent, writing to a friend in this country, says: "I suppose it will become public that I have been given the colossal task of organizing and administering the Chaplains' Service in the American Expeditionary Force. God knows how little I wanted it. I had hoped and expected to get things going and then slip out. I know you will say a prayer for me occasionally. This furnace of destruction in which we are living burns away the flimsy things. One sees from here the strength and beauty of constructive work as never before. Missions, being super-national and built on the secure foundation of Christ's largest principles and promises, glisten like jewels."

Making a Presbyterian at Camp Devens— A Lesson in Christian Unity

The war is creating many curious problems for religious leaders. A man recently made a confession of faith in Camp Devens and wished to be received into the Presbyterian church. This can only be done by appearing before a session. Nothing daunted by this necessity, a Presbyterian secretary of the Y. M. C. A. gathered together a Methodist steward, a Baptist deacon, a Congregational deacon and an Episcopalian vestryman and received the man into the local Presbyterian church, 250 miles away!

Six Denominations in Union Intercession Service

The union service for intercession is finding a place in this country. The churches in Newport, R. I., recently joined in such a service in the historic Trinity church. Eight ministers of six different denominations participated. The Episcopal clergy wore cassocks and surplices, while the ministers wore the Geneva gown. There was no address, the service being given over to hymn lessons, psalter and prayers.

Want One Evangelical Church in America

The Madison, Wis., presbytery will memorialize the General Assembly on the subject of a united church in America. This presbytery holds that the time is now ripe for the formation of such a church. The war conditions have made every denomination short in its ministerial force and this is compelling consolidations. At Sparta, N. J., the Methodist pastor went away to war. The Presbyterian pastor united the two congregations in the town and now ministers to them. Rev. Ray Allen, superintendent of the Rochester district of the Methodist Episcopal church, has proposed to the Rochester presbytery that a union be made of the various country churches of the two denominations around Rochester.

* * *

Churches Have Grown

While the pessimist continues to sell magazine articles at intervals proclaiming the death of the church, the cause of religion in America continues to prosper, at least in the matter of statistics, and probably in the deeper things as well. The *Continent* gives a good summary of recent religious progress:

"From the Census Bureau at Washington a syllabus is published giving the chief facts developed from the national census of churches carried out last year. The data of this survey were drawn from reports for the year ending December 31, 1916, and are compared with the last previous official

enumeration which drew its figures from the year 1906.

The number of religious denominations which the government tabulates is now 201. Ten years ago it was 188. Sixteen bodies counted in 1906 have since disappeared. Twenty-nine are now recorded which were not on the former list. Not all of these, however, are new ecclesiastical creations; some were overlooked before. None that figure in these fluctuations were or are of any considerable size.

The increase of church members in the country during this ten years has amounted to a gain of almost exactly 20 per cent, raising the total from 35,000,000 to 42,000,000. The impression in many places is that Sunday schools are not relatively keeping pace with church growth, but the government returns indicate quite the opposite, for Sunday school increase is calculated at 34 per cent for the decade—advancing from 15,300,000 to 20,500,000. It is odd that neither ministers and priests multiply as fast as church members nor teachers as fast as Sunday school scholars. The enlargement of the ministry is but 16 per cent—of the Bible-teaching corps but 17 per cent. The average membership of individual congregations and schools must be rising rapidly, for congregations number only 7 per cent more than a decade ago and Sunday schools but 8 per cent.

Of the 42,000,000 church members in the country, 37 per cent or 15,700,000 are Roman Catholics. The government notes, however, that the custom of including all baptized children in the membership of Catholic parishes makes this showing of Catholic strength excessive in comparison with the enumeration of Protestants, who are rated in the statistics to represent 61 per cent of the total. The remaining 2 per cent are mostly Jews, or Eastern Orthodox. Among the Protestants eight denominations number more than a million each, and include an aggregate of almost 17,000,000 out of the 25,700,000 Protestants in the country. These bodies of preeminent size are the following: Baptists (Northern Convention), 1,277,448; Baptists (Southern Convention), 2,711,591; Baptists (Colored), 3,018,341; Disciples of Christ, 1,231,404; Methodist Episcopal, 3,718,396; Methodist Episcopal (South), 2,108,161; Presbyterian, U. S. A., 1,613,056; Protestant Episcopal, 1,098,173."

O. F. JORDAN.

Books

THE CHRISTIAN DOCTRINE OF RECONCILIATION. By Rev. James Denney, D.D. With the death of Professor Denney, Christian scholarship of the conservative school lost perhaps its most outstanding interpreter. The long list of books which fall to his credit are a proof of his very great industry, and their character shows the high level of his scholarship. The chapters of this volume constitute the Cunningham Lectures for 1917. The careful manner in which all the work of their author was performed is illustrated by the fact that although he did not live to deliver them, the material was found in almost perfect form, and required only the smallest editorial work to put it through the press. Contrary to what might be the casual opinion, the treatment of this somewhat austere theme is invested with a charm which makes the volume a delight to the thoughtful reader. The wealth of classical citation, the familiarity of the author with all the literature of the subject, and the calm, graceful style in which the argument is clothed make it a pleasure to sit down with the book for a leisurely pilgrimage through the phases of the topic that fall in due succession under the hand of this skillful theologian. One perceives before long that the Pauline categories of a somewhat earlier generation are employed consistently, but there is a distinct value in comparing one's own point of view, whatever it may be, with so carefully constructed a system as that which Prof. Denney represents. The reading of such a volume can hardly fail to yield good returns in clearer thinking on some of the most vital themes presented in the New Testament. (Doran, \$2.)

THE GATE OF REMEMBRANCE. By Frederick Bligh Bond. The application of the methods of psychical research to such commonplace matters as the reconstruction of an ancient and ruined building is recorded in this interesting volume. The architect who was given the commission to excavate on the site of Glastonbury Abbey made some interesting discoveries, chief among which was the ancient Edgar Chapel. He believes that he was greatly aided in this work by certain automatic writings which he and a friend secured in a series of sittings. These writings are reproduced and interpreted in the book. Furthermore he believes sufficient material has been secured and recorded to supply ample direction for future excavations on the same site, and the reconstruction of a "Loretto Chapel," now wholly vanished. Members of the S. P. R. and readers of the literature of Psychical Research will find the volume suggestive, and some of them may believe it convincing. (Blackwell, Oxford. 6 shillings.)

IN THE MIDST OF LIFE. By Ambrose Bierce. The probably false report that Ambrose Bierce had recently turned up as a participant in the Great War calls to memory the fact of his mysteriously dropping out of existence, so far as the world of men is concerned, several years ago. There may be uncertainty concerning the circumstances of his passing, but there is no uncertainty as to his place in literature as a writer of short stories. He alone, of Americans, can justly be ranked along with Poe and Hawthorne. This volume contains stories of soldiers and civilians. The former carry us back to Civil War times, and the pictures given in these stories are wonderfully vivid and true to that period, if we are to believe the evidence of history. "A Horseman in the Sky," the first of the soldier stories, has seldom been excelled in American literature. (Boni & Liveright, New York. \$1.50.)

SHORT STORIES. By Honore de Balzac. Balzac is known rather as a novelist than as a writer of short stories, but his art and genius are just as evident here as in the longer works. "Christ in Flanders," "Don Juan," "Doomed to Live" and "Gold" are four of the eleven remarkable stories included in this little volume. This is one of the Modern Library series, hand bound in exquisite limp croft leather. (Boni & Liveright, New York. 60 cts.)

THE EARTHQUAKE. By Arthur Train. The spirit of the new America is made concrete in this story of an American family and the change that came over its members when the earthquake of war brought its shock. The story has been called an American counterpart of the English "Britling" narrative. The spirit of service revealed makes this description of changed fathers and sons and mothers and sisters an effective preaching—but in attractive story form—of patriotism. (Scribners. \$1.50.)

A DREAMER'S TALES. By Lord Dunsany. If one wishes to be transported from the fearful days of the year 1918 into the upper realms in which imagination holds full sway, he should read these tales. Unlike most modern writers, the author deliberately "aims at transporting us from reality." (Modern Library Series, limp leather. Boni & Liveright. 60 cts.)

THE ENCHANTED BARN. By Grace L. H. Lutz. This is a book written by an author who believes that a story should be wholesome as well as true to life. She does not dig up plots from foul places, and has little use for the "adventurer" in her novels. All her stories—and especially this one—may safely be placed in the hands of young people. The attractive Shirley Hollister, in this tale, finds her pot of gold at the foot of the rainbow—but it is something better than a material pot of gold. (Lippincott. \$1.35.)

SKINNER'S BIG IDEA. By Henry Irving Dodge. Skinner is already well-known as the hero of his "Dress Suit," which story brought fame to him several months ago. In this book, which is also a gripping business story, Skinner attacks some of the problems of advancing middle age in the business world. (Harpers. 50 cts.)

SOLDIERS' ENGLISH AND ITALIAN CONVERSATION BOOK. "For the man going to the front." Handy form, 128 pages. (Lippincott, 30 cts.)

News of the Churches

S. G. Inman Will Visit Chicago

Chicago Disciples are looking forward with keen anticipation to the visit of S. G. Inman of the Committee on Cooperation in Latin America, who is to be in Chicago on June 20, and speak at the University of Chicago on the present phases of Christian Missions and Education in South America. Mr. Inman was formerly a missionary of the Disciples in Mexico. But his services to the general cause of Christianity in Latin lands became so conspicuous that he was selected as the executive secretary of the entire field, and has made repeated journeys to the different parts of South America to study the situation and set forward plans of co-operative work. His report recently issued as a result of a trip made last season is full of encouragement. At the same time it contains much food for thought in connection with the efforts of Germany to secure control of that vast and as yet plastic region. Mr. Inman's address at the University will be given at 3:30 p. m., and will be open to all who wish to attend.

Mrs. William Bayard Craig to Return to Drake University

Mrs. William Bayard Craig, better known to the friends of Drake University as Mary Carpenter, will return to the school at the beginning of the next semester to take up again the position of Dean of Women. Since the resignation of Dean Elizabeth Jordan some time ago it has been the ardent wish of the friends of Mrs. Craig that she again take up this work, and her acceptance of an election was received a few days ago. Mrs. Craig has been identified with Drake University almost from the first day. Her father, George T. Carpenter, was the first head of the new school. Her mother was the sister of General Francis Marion Drake, for whom the school was named. She is herself a graduate and after a few years' association with F. M. Kirkham in the publication of the *Christian Oracle* she returned to Drake in 1897 as librarian. She was advanced to the position of Dean of Women in 1902, retaining this position until her marriage to former Chancellor William Bayard Craig. Following her marriage the Craig home was in Denver and for the last few years in San Bernardino, Calif. Mrs. Craig is one of the four women who has held the position of head of the young women of Drake University.

President Jones Announces International Convention Committees

President Edgar DeWitt Jones of the International Convention of the Disciples of Christ, which will meet this year, not at Fort Worth, Tex., but at St. Louis, announces the personnel of the important committees of the convention, as follows: Nomination: L. W. McCreary, St. Louis, Mo.; George A. Miller, Washington, D. C.; Mrs. T. W. Grafton, Indianapolis, Ind.; A. D. Harmon, Lincoln, Neb.; L. O. Bricker, Atlanta, Ga. Publicity: W. G. Johnston, St. Louis, Mo.; E. E. Elliott, Kansas City, Mo.; Meade E. Dutt, Tulsa, Okla.; Mrs. Florence Miller Black, Louisville, Ky.; W. F. Rothenburger, Springfield, Ill. Fraternal Relations: Peter Ainslie, Baltimore, Md.; Carey E. Mor-

gan, Nashville, Tenn.; John J. Castleberry, Mayfield, Ky.; W. F. Richardson, Los Angeles, Calif.; Mrs. E. M. Bowman, New York, N. Y. Necrology: Z. T. Sweeney, Columbus, Ind.; A. W. Koken-doffer, Sedalia, Mo.; Mrs. Hume Logan, Louisville, Ky.; Mrs. Walter White, Memphis, Tenn.; I. J. Cahill, Cleveland, Ohio.

Memorial Church, Chicago, Observes Three Anniversaries

The anniversary services in commemoration of ten years of history at Memorial Church of Christ, Chicago, took place last week. Three important meetings were held on the evenings of Tuesday, Wednesday and Thursday. They were devoted to comments upon the history of the church, or of the two churches, the First Christian and the Memorial Baptist, which united ten years ago to form the present congregation. Letters were read from Rev. Frank G. Tyrrell and Rev. J. W. Allen, former pastors of the First Christian Church, and from Rev. L. E. Crandall of the Memorial Baptist Church. An inspiring message was received from Rev. E. LeRoy Dakin, pastor of Memorial Church during Dr. Willett's absence in the orient some years since. Many former members and neighboring ministers attended or sent letters of congratulation. On Tuesday and Thursday evenings addresses were made by Rev. G. I. Hoover of Indianapolis, and Rev. W. H. Main of the First Baptist church of this city. In every way the occasion was delightful and memorable. The exercises of Anniversary Week were closed with a sermon on Sunday, May 26, by President Warren P. Behan of the Baptist Missionary Training School.

Missouri's Convention at Sedalia, June 11-13

Missouri's state meet will be held at the new First Church building, St. Joseph, June 11-13. A. W. Kokendoffer, chairman of the convention, sends the following inspiring message of invitation: "We know not what the coming days have in store for our country and our people, but believe that the reports at the convention of work done and visions of possibilities by our leaders will so hearten as to furnish some equivalent for the awful horrors of war. 'Speed up the Church,' should be our every aim this eventful year." A strong program has been prepared. The convention will close with a patriotic session, the government furnishing the speaker. Mr. Koken-doffer writes that Missouri has lost many leaders through the war, but the work goes forward. C. M. Chilton is the minister at St. Joseph, with a fine record of service there.

Indiana Disciples Will Meet Next Year at Indianapolis

Indianapolis will be the next meeting place of the Disciples of Christ of Indiana. Huntington had originally announced that it would seek the convention, but gave way to Indianapolis when it was reported that there was talk of a merger of the Congregational and Disciples churches in Indiana, and that the Congregationalists would convene next year at the capital city. (It is reported that the belief prevailed among the convention officers that the merger would be completed by next May.) The new offi-

cers of the state convention are: President, Frank L. Jaynes, Wabash; vice-president, J. W. Darby, Washington; secretary, Ferris Stephens, Morristown. At the late convention session at Muncie, Clay Trusty of Indianapolis, presided in the absence of Paul Preston, the president of the convention. There was great enthusiasm throughout the sessions and much praise was given the Hoosier leaders for the excellent condition of the state work throughout. President Burnham is reported as saying that the organized work in Indiana is in the best condition among the Disciples of Christ of the entire country. The general theme of the convention sessions was "The Church and the War."

Dr. E. S. Ames of Hyde Park, Chicago, Receives Deserved Promotion

Dr. Edward Scribner Ames, minister of the Hyde Park Church of the Disciples in this city, and for years a member of the department of Philosophy in the University of Chicago, has been promoted to the position of associate professor. This is a merited honor. Dr. Ames, by his scholarly services in the department, and the important publications of which he is the author, has made for himself a place of distinction among the members of his profession. His services as minister have been not less noteworthy. His promotion will bring satisfaction to his large circle of friends.

* * *

—Maxwell Hall of Broad Street Church, Columbus, Ohio, was a member of the committee which appeared as fraternal delegates from the Disciples of Christ at the recent meeting of the Presbyterians for the discussion of the proposed union of all the evangelical churches. This meeting occurred at Columbus, during the meetings of the general assembly of the Presbyterian church which convened there this year.

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Finis S. Idleman, Minister

—R. W. Madden of Mount Morris, Ill., has accepted a call to the work at Roseville, Ill.

—The board of the Juliette Fowler Home, Texas, has voted to dedicate the babies ward of the children's department to A. J. Bush, the veteran preacher of Texas. This is in appreciation of his great service to the institution.

—The death is reported of Mrs. J. W. Monser, wife of one of Missouri's preachers of several years ago.

—Charles A. Young, for many years in Chicago and in the West, writes that he is going to France in the overseas department of the Y. M. C. A. War Work Council.

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A. B. Houze, who is just beginning his second year at First church, Bowling Green, Ky., has doubled the offerings of that church for missions during the last year, and increased offerings to current expenses twenty-five per cent. The attendance has been increased fifty per cent. There have been seventy-five additions at regular services, among this number being some of the strong business men of the city. Mr. Houze has

been in constant demand recently for Liberty Loan, Red Cross, college and high school addresses.

—Byron Hester, of Chickasha, Okla., reports that Robert H. Flowers, until recently in the Congregational ministry, has entered the Disciples fellowship and will probably locate somewhere in Oklahoma. He preached a very effective sermon at Chickasha church two weeks ago.

—Albert Buxton and wife are filling the pulpit at Olympia, Wash., temporarily. Seven additions are reported there for last month.

—George A. Campbell, of St. Louis, delivered the baccalaureate address at Christian College, Columbia, Mo., this week. Ex-Governor Joseph W. Folk will be the commencement speaker. There were 105 persons who received degrees, diplomas and certificates this year.

—C. M. Chilton, of St. Joseph, Mo., writes that those expecting to attend the Missouri convention, to be held at St. Joseph, June 11-13, should write "Convention Committee, 917 Faraon Street, St. Joseph," and reservations will be made for them. The registration fee is 50 cents.

—Carl Burkhardt, of Plattsburg, Mo., reports that the church there has been packed four times in recent days: once for the baccalaureate service, once for a send-off meeting for the soldier boys of the church, twice on one Sunday for patriotic meetings addressed by one of Pershing's men on Red Cross and Y. M. C. A. work. The Plattsburg chapter went more than \$1,300 over its Red Cross apportionment the first day of the campaign.

—Butler College won the first honor at the recent inter-collegiate prohibition oratorical contest held at Butler. Six other colleges were represented. Benjamin E. Watson was the orator who won the honor for his school, his subject being "The 100 Per Cent Man."

—Ward E. Hall, secretary of the Northwestern District of Illinois, reports that the district has gone \$3,200 over its apportionment in the emergency drive. The district was apportioned \$28,275. Mr. Hall will continue to serve as Naval Camp Pastor for the Disciples at the Great Lakes Station in conjunction with his work as district secretary.

—Rev. G. I. Hoover of Indianapolis was a welcome visitor last week in connection with the anniversary exercises at Memorial Church. Mr. Hoover was pastor of the First Christian Church for about two years. During that time he greatly endeared himself to its members, and was favorably known to the entire circle of Chicago Disciples. Later he was pastor for a time at West Pullman. From there he went to the important church at Tipton, Ind. For several years past he has been a notable factor in the state work in Indiana. It was a pleasure to his many friends in Chicago to see him again.

—W. T. Walker has been installed as pastor of the church at Mattoon, Ill. LeRoy Huff at Charleston, Ill., and J. C. Mullens, district evangelist, had part on the program of the installation service.

—J. A. Wharton, for five years leader at Wauseon, Ohio, left this field for other work two weeks ago.

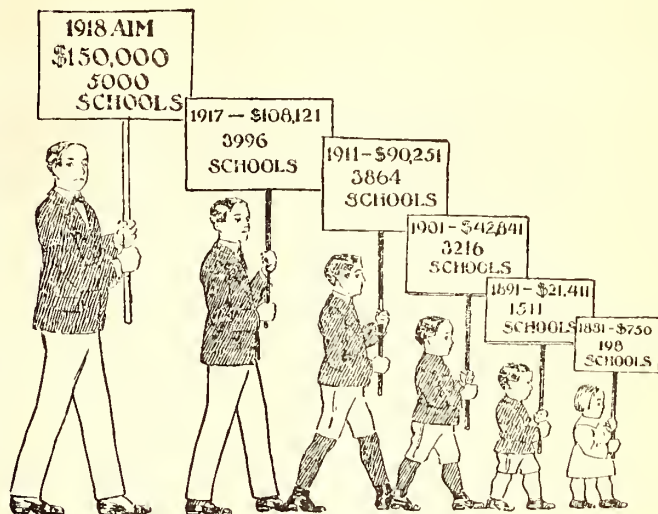
—Sandusky, Ohio, church has adopted the combined service plan for its morning worship.

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—O. E. Tones, for five years leader at First Church, Fort Wayne, Ind., will begin a pastorate at Central Church, Gary, Ind., next Sunday.

—First church, Colorado Springs, Colo., led by Claire L. Waite, raised \$2,200 on the emergency drive, exceeding its apportionment by \$20. This church is now in the midst of a building fund campaign for a new home to be erected after the war.

—A. L. Clinkinbeard, of the Palestine, Tex., church, reports the death of his sister-in-law, Mrs. T. E. Shirley, of Hereford, Tex., who passed away on May 5. Mrs. Shirley's son-in-law, Elster M. Haile, was formerly minister of the South Chicago Mission and the Monroe Street church of this city. Instead of sending floral tributes the Hereford Ladies' Aid Society voted a twenty-five dollar donation in her memory to the Juliette Fowler Orphans' Home at Dallas, and the local C. W. B. M. auxiliary a similar amount for a name plate in the College of Missions Building, Indianapolis.

—The muse of poetry is enlisting the services of many Disciple ministers. John Hewitson, who leads at Kidder, Mo., wrote a poem on the Red Cross, copies of which were sold at a recent Red Cross sale in that town at 10 cents each, and a good sum was realized by the sale. Mr. Hewitson is a better financier than most poets!

—Secretary J. H. Mohorter of the National Benevolent Association, reports the critical illness of Mrs. Rowena Mason, for more than twenty years a member of the Central Board, and the founder of the Christian Philanthropist. For sixteen years she served as the president of the Christian Orphans Home. Mr. Mohorter also states that Mrs. J. K. Hansbrough, "the central figure in the Association's life," has returned to St. Louis from three months' recuperation in Texas, and will now be at her usual tasks at the Association headquarters.

—Charles H. Winders, of First church, Hannibal, Mo., delivered the baccalaureate sermon at Culver-Stockton College, Canton, Mo., on last Tuesday, and George A. Campbell was to deliver the commencement address on May 30. The commencement season is May 24-30.

—The first convention of the Southern district of Illinois is being held this week at Mt. Vernon—May 28-29. R. H. Robertson is the district evangelist.

—The death is reported of Dr. P. T. Kilgour, for twenty years medical examiner for the Foreign Society. Dr. Kilgour's father was one of the pioneer preachers in Ontario. His praise is in all the churches of that province. The son came to the States many years ago, and has practiced in and about Cincinnati. He was a leader in the Mt. Healthy church. Dr. Kilgour's passing came suddenly on April 24, while he was away from home. Secretary Bert Wilson writes that Dr. Kilgour insisted upon doing all the work of examination of missionaries without charge.

—The convention of the Northeast district of Iowa is being held this week, the date being May 28-30, at Grinnell. G. D. Serrill, of Waterloo, is the president of the convention. An excellent program was prepared.

—Claris Yeuell, Disciple minister of Akron, O., reports the marriage of his son, Gladstone Yeuell and Miss Eugenia Osborn, of Wheeling, W. Va. Both are graduates of Bethany College. Mr. Yeuell is now serving as chaplain at Camp Lee, Petersburg, Va., and the marriage occurred there.

—J. J. Cole, who recently resigned at Findlay, O., supplied for Grant W. Speer, at Central church, Toledo, O., on May 19. Mr. Cole will do Y. M. C. A. work on the battle fronts.

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Vol. XXXV

June 6, 1918

Number 23

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Getting Into the Lesson. This department will be prepared by William Dunn Ryan, of Central Church, Youngstown, O., who has one of the most remarkable schools of adults in the country. Mr. Ryan will present the backgrounds of the lesson.

Clearing Up Difficult Points. Herbert L. Willett, Jr., whose extended experience and study in the Orient have made him an able interpreter of Scripture facts for modern students, will have charge of this department. His will be a verse-by-verse study.

The Lesson Brought Down to Date. The unique work of John R. Ewers in straight-from-the-shoulder adaptations of the Sunday school lessons to today's life is too well known to call for explanation. There is no other writer in the Sunday school world today who approaches Mr. Ewers in the art of making the Bible talk to modern men.

The Lesson Forum. No man is better suited to furnish lesson questions with both scholarly and practical bearings than Dr. W. C. Morro, of Butler College. His questions will really count in the consideration of lesson themes.

The lesson text (American revised version) and daily Scripture readings will be printed for each lesson. The Quarterly will be a booklet of handy pocket size.

The 20th Century Quarterly will begin publication in the Autumn. Send us your name and address and we will mail you free sample copy some time this month. Other information concerning the Quarterly will be published from time to time.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

In Moments of Anxiety

IN that far-away time when there was peace we had our days of sorrow and apprehension, but now that war has come upon us they cease to be days, and become time itself. Individually and as a nation we live in anxious thought of the morrow. Once we never expected to fear bulletins of battles, and war seemed an anachronism. Now we increasingly know war as other nations know it—an infection of intimate misery, a relentless arbiter of national futures.

How shall fathers and mothers endure the silence that closes in on their sons' fortunes? How shall patriots endure delays in the victory of human rights?

The Christian must answer now, or forever keep his peace.

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Shall we tell men to find peace of soul in their own helplessness when in the grip of fate?

Shall we tell men that the justice of our cause and the God we worship always give victories to the armies who fight for righteousness?

Shall we tell them to forget the realities and quiet their souls by erecting desires into religious faith?

As honest men we cannot utter such messages.

We are not helpless in the midst of fate, or why should we need struggle for righteousness?

Success does not always immediately attend the struggle for right. Remember Calvary.

Prayer is no magical protection against bullets. If it were, there would be few deaths in battle.

Intensity of desire, faith in God himself, no more guarantees immunity from suffering to champions of righteousness today than in the days of the prophets.

Our first duty is to see straight and think straight; to accustom ourselves to realities even though they be

stern; to tear optimism as well as pessimism from our souls.

Self-deception whether in individuals or nations is fatal to reasonable faith. God is not the God of a dream world or of a world that ought to be but is not. He is a God of a world that really is and really is in the making. We trust Him to give not what we want but what social evolution under his guidance makes possible. We live today as seeing that which is invisible.

For truth and immediate victory are not inevitably connected. The ultimate victory of love and righteousness, justice and democracy, is beyond question. Let us lean upon that truth. The projection of the tendencies of history into the future, which is only another way of saying God's will, makes it beyond question.

Justification of faith in God and Christian hope does not lie in the immediate achievement of our righteous desires, but in our power to contribute to the doing of God's will on earth.

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The ideals of Jesus are worth standing for, even though their champions meet defeat. And therefore the message of the Christian is not one of hasty optimism or of weak despair. Whatever be the sorrow or the rejoicing of the moment, it is the uncompromising proclamation that the ultimate outcome will be, not the defeat, but the triumph, of forces which further human justice and brotherhood. What matters the present if with courage strengthened by our faith in a present God we help shape the future? What happens to individuals in the process of this triumph is secondary. What they *do* matters much both to their character and to their successors. For though they fail, they will have imbedded their influence and

service in the God-directed forces of social evolution. Their labor is not in vain, because there is a God of justice and love. We who in confidence and patience labor to make a world more worthy of its God, will have helped make the Kingdom of God possible.

SHAILER MATHEWS.
In the Biblical World

Have You Never Seen a Miracle?

DO you believe in miracles? This embarrassing question is supposed to be one of the posers to put before a so-called "higher critic." The answer is another question, "Have you ever seen a miracle?" The man who confesses he never has, lives in a world where God is dead or sleeping. He has lost the consciousness of an imminent God "in whom we live and move and have our being."

It is the unfaith of a certain kind of orthodoxy to shut God up to times and seasons. "The age of miracles is past," declares some old saint. When did it begin and when did it end? Who ever said the age of miracles was past except the spiritually blind of our own day? Have we not been promised, "Greater things than these shall ye do"?

In the realm of personality God is working mighty miracles at this very hour. There is the boy who was reared in a luxurious home by indulgent parents. It was not his fault but theirs that he was a coward. When he was drafted for service, it seemed a calamity. But God works a miracle in his soul. The young fellow who ran ingloriously from his tormentors in the alley a few years ago, is filled by God with a wonderful new spirit as he goes out on the battle line. The coward becomes a hero.

There was the society girl of a few years ago, anxious only to hold a little court of suitors. Her success was to be won by the unhappiness of rivals and suitors and relatives. But today she is to be found in the nursing service. She has found her soul in the midst of the great war. It is a miracle that God has wrought. The age of miracles is not past.

Do Fiction Writers Tell the Truth?

ONE need not demand that the fiction writers relate actual historical circumstances, but one has the right to expect of them a correct delineation of the life of their times. If our children's children judge us by the fiction of this period, they will assert that we were among the vilest of the vile and count themselves lucky to have missed living in such a period of degradation.

Terms are all confused in the world of fiction writers. A realist is a person (man or woman) who has succeeded in finding the nasty things of life. The unreality of his realism is in making isolated cases of nastiness the typical thing. The effect upon the immature minds of the community is to make them question whether morality is not a superstition, especially sex morality.

If England were a place such as is pictured in May

Sinclair's "The Tree of Heaven," where young girls declare that any woman has a right to be a mother if she wants to be, and where some girls actually carry the theory into practice, we should have to revise greatly our notion of England. We are only saved from despising England by some reflections upon the fiction writers' picture of America.

The Augean stables of our fiction need to be cleansed. The efforts of pseudo-artists to glorify adultery in order to break into the best seller class is only to be met by people of clean minds refusing to bother with such trash.

Misappropriation of Public Funds

FOR many years certain church schools for dependent and delinquent children in and around Chicago have received large sums of money from the public treasury. From 1905 to 1916 the payments amounted to \$1,307,381.97. The annual appropriation grew from \$36,000 in 1911 to \$250,900 in 1916. Besides the above, the city of Chicago has voted about \$35,000 a year to certain other church schools. After very careful and extended consideration the Methodist ministers of Chicago unanimously characterized the practice as "against public policy, a violation of the fundamental principle of separation of church and state, and a violation of both the federal and Illinois constitutions." More recently other ministerial bodies have been looking into the condition, including the Disciples of Christ. For sometime the matter has again been before the courts, and recently the supreme court held the present practice constitutional. The Methodist ministers, backed by able legal talent, declare "the decision is based upon incompetent and irrelevant testimony, does violence to the constitution of Illinois, is out of harmony with the first amendment to the federal constitution, is extremely dangerous as a matter of public policy, and in relation to church and state is a Dred Scott decision."

Other cases are before the courts, and will go both to the supreme court of Illinois and of the United States. The decision is also being used against Judge Charles C. Craig of Galesburg in his campaign for reelection to the supreme bench, on the ground that he was one of the judges handing down the decision.

Follow Up the Boys!

AN Episcopalian paper takes the clergy to task for not writing more letters to the men in uniform. The chaplains have asked the men how often they heard from their pastor. It has developed that many ministers have not written a single letter even to good church workers that once were useful in the home church.

The story is told of a soldier who wrote a rector asking that he be enrolled as a communicant in his parish. The rector never replied and the boy was hurt by the neglect. This sort of thing is not characteristic of any one denomination.

The men are going away by the thousands into

the cantonments these days. Every church ought to arrange a farewell service for the men when they are called away if it is possible. The man who goes out to the service of his country at the risk of his life is a picked man and should have honor at the hands of his church.

The life in the training camps is very lonesome for the boy who is away from home for the first time. The lack of many of the comforts of a family table, the lack of the kind words of good women, the whole unfamiliar environment of war is apt to make the conscript homesick, and no man is worth much when he has this malady. Letters from the young people of the church, post-cards and messages help. The letters should not fail to keep the religious note to the fore, not in any gloomy and depressing way, but as a cheery and bracing influence.

If the home church would co-operate with camp pastors and other religious workers more in calling attention to special problems and needs, many a man might be saved from evil influences. Many another man who has a talent wrapped up in a napkin might be set to work for Jesus Christ. The personal workers in uniform are among the most powerful influences for good in the army.

When your young man moves out of the parish you must not wash your hands of him. "Out of sight, out of mind" would be the motto only of a fickle church. The pastor and the church that love human life will follow a man to the ends of the world with prayer and wholesome Christian influences.

The Coming Democracy

SOMETIMES we wonder why the men of olden days could not see the coming of inevitable crises, which are so clearly discerned by the present-day historian—as he looks backward. Hindsight is not always as good as foresight, but it has its compensations. If history repeats itself, and if the historian is really a prophet, then let us learn from the seeming blindness of our fathers.

One need not be a prophet nor the son of a prophet, to say that this is the era of the common man. The masses are rising to assert themselves as never before; because the coming democracy is being built, not upon a lawless revolution, but upon an evolution which seems natural and, therefore, must be permanent. No human power can prevent its coming.

This means great things for the people. It fills with hope those who have been bowed down with the burdens of the past. It means, also, that every true lover of the race will rejoice, for the well-being of common humanity must be the ultimate aim of every worker in the field of social service. And more and more is the great-hearted employer realizing that his business must be conducted upon a social basis—not simply for the good of the few who are directly interested as stockholders.

The power of the labor leader of the past will be

considered small indeed, when compared with that which will be given the leader of the future. He will be a statesman, prophet, preacher. He cannot be a demagogue, grafter, charlatan.

The Husbandman and the High Cost of Living

A Parable of Safed the Sage

NOW the word of Keturah came to me saying, Hie thee to the shop of the Grocer, and buy thou me a Pound of Butter, and certain Other Things whereof I have written down a List.

So I went to the shop of the Grocer. And there entered an Husbandman with Money in his Pocket and more in the Bank. And he spake to the Grocer, and he boasted, and he said, Behold, I have sold my Wheat at the Government Price, and Believe Me, it was Some Price. Yea, and I got Eighty Three for My Oats, and One Twenty Seven for My Corn. And he was Very Proud of what he supposed he had done.

And he spake to the Grocer, and said Give me a Package of Oatmeal, and behold here is thy Dime.

And the Grocer said, The Oatmeal which was once a Dime is now Fifteen Cents.

And the Husbandman said, It is an Outrage; I will not pay it. Give me a Breakfast Food made of Wheat.

And the Grocer said, That will cost thee more.

And he said, Let me have Corn Flakes.

And the Grocer said, That also is Fifteen Cents.

And the Husbandman said, The Grocers are Robbers, and the Millers are Thugs; and they are in a Conspiracy to Rob the Poor Farmer, whose industry feedeth them all.

And he was wroth, and he departed.

And he considered not the price at which he had sold his Wheat and his Corn and his Oats.

DELAYED BY STRIKE

All union printing houses in Chicago have been tied up this week by a strike called by the press feeders' union. Not a wheel has been turning. As this note is written we do not know when this issue of *The Christian Century* will go to press. It is hoped hourly that a settlement will be reached, but the strike may continue for several days. If this issue is delayed a week the regular issue for June 13 will be passed and a double issue will appear on June 20.

THE PUBLISHER.

The Narratives of the Book of Daniel

A Study of the Vivid and Picturesque Records of the Heroism and
Constancy of Daniel and His Friends

Thirteenth Article in the Series on the Second Coming of Christ.

IT would not be too much to say that the Book of Daniel is the bridge across which the most dramatic features of the Old Testament pass into the Jewish and Christian thought of the age immediately preceding and following the ministry of Jesus. The earlier Hebrew conception of the Day of Jehovah was taken up into this book and given the formal character of a divine tribunal and its verdict, and in this form it passed into Judaism and Christianity. The idea of a resurrection, hardly known at all save in the latest portions of the Old Testament, was given impressive description in Daniel, and from that time was recognized in all but the most Sadducean circles of Judaism, and everywhere in the Christian community. And the figure of the Son of Man, without special meaning elsewhere in the Old Testament, and employed as a personification of the Jewish race here, becomes in the New Testament the most familiar and beloved of the titles of our Lord.

It must have been a rather familiar book among the followers of Jesus. While it is true that the quotations from it fall chiefly in such apocalyptic portions of the Christian Scriptures as the discourse on the Last Things recorded in the Synoptic Gospels; the references of Paul to the disturbing events soon to be expected, in his Thessalonian epistles; and the very frequent use of its language and features in the Book of Revelation, yet it seems probable that its influence was marked, both upon the writers of such apocalypses as Enoch, the Book of the Secrets of Enoch, the Fourth Book of Esdras, the Assumption of Moses, the Ascension of Isaiah, the Apocalypse of Baruch, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, and the Sibylline Oracles; and upon the entire Jewish community, including the first Christians.

DANIEL AND REVELATION

As the Book of Revelation is the one outstanding apocalypse of the New Testament, although similar features are found here and there in other portions of the collection, so the Book of Daniel is the sole work of the sort in the Old Testament, although certain parts of Zephaniah, Ezekiel, Zechariah and Joel disclose like elements. Furthermore, each of these books came out of a period of fiery trial through which the holy people were passing. Revelation, as has been shown, voices the confident faith of a Christian seer in the difficult days of the persecution of the church by the Roman empire. In like manner, the Book of Daniel is the product of the crucial times when Antiochus Epiphanes, the king of Syria, was attempting to crush the Jewish faith in the second century before Christ. In each case the

author predicts the speedy overthrow of the tyrant and the glorious triumph of the saints.

The unchanging background of Revelation is the imperial effort of Rome to repress and destroy the faith of Jesus. The threatening cloud that overshadows the Book of Daniel is the intolerant and ferocious paganism of the Syrian king. But in the latter case there is a long preparation for the vivid scene of the ruthlessness of Antiochus. The author is at pains to set the preceding empires with which Israel had come into contact in their proper perspective, so that the effect shall be more convincing. Of the long succession of nations that had afflicted his people, beginning with Egypt in the far past, he selects four that fill the centuries from the fall of Jerusalem and the beginning of the exile down to his own day. Like the Book of Revelation there may be some of the details of these apocalyptic visions which elude precise interpretation because the events of the time are not completely known to us. But there is no mistaking the beginning and the end of the drama. So frequently is the writer concerned to set them down and rehearse them that we are never for a moment left in doubt. Again and again he traverses the story of the years from the times of Nebuchadrezzar, and always he comes to his climax with the downfall of Antiochus Epiphanes, and the advent of the glorious time to follow.

THE FOUR EMPIRES

In order to perceive the method of the book it is necessary to preserve in the mind something of this historical background. Here the student of biblical history has little difficulty. The Babylonian empire rose on the ruins of Assyria in 607 B. C. The great king of the line of Nabopolassar the conqueror was his son Nebuchadrezzar, whose long reign was a notable event in the history of western Asia. His successors, lesser men like Evil-merodach, Neriglissar and Nabonidus, brought that once brilliant rule to its close, and in 538 B. C. the Medes and Persians under Cyrus the Great took possession of the world, and turned back, apparently forever, the current of history from Semitic into Indo-European channels. There seems not to have been a Median rule separate from the Persian, though from the days of Cyaxeres the Medes had played an important part in the drama of the Tigro-Euphrates valley. Apparently, however, the story was so told in some quarters as to give the Medes a determining place in the record preceding the Persians. And such was the understanding of the author of Daniel.

Cyrus the Great was followed upon the throne of the Persian empire by Cambyses, Darius Hystaspes,

Xerxes I, Artaxerxes I, Xerxes II, Darius II, Artaxerxes II, Artaxerxes III and Darius Codomanus, under the last of whom the end of the Persian rule was reached, marked by the victory of Alexander the Great at Arbela in 331 B. C. With this event the Greek or Macedonian empire was established, which continued until the rise of Rome. But the brief career of Alexander left his vast rule to be divided between several of his generals. The two of these divisions which most concerned Palestine were the kingdom of Syria, with its capital at Antioch, and its kings the descendants of Seleucus; and the kingdom of Egypt, with its capital at Alexandria, and the dynasty of Ptolemy for its rulers. The wars between these two dominions, north and south of Palestine, kept that unhappy land in confusion for two centuries, first one and then the other gaining the advantage. The eighth king of the Syrian line was the great persecutor, Antiochus Epiphanes (176-164 B. C.), whose hostility was aroused by the Jews by reason of their resistance to his efforts to introduce among them the religious observances of his own Greek cult.

THE GREAT PERSECUTION

In the process of these heathenizing attempts a portion of the wall of Jerusalem was thrown down, and unspeakable affronts were offered the ancient ritual of the nation, such as the erection of a heathen altar in the temple in 168 B. C. and the sacrifice of swine's flesh in the holy place. This "abomination that maketh desolate" (Dan. 11:31; 12:11) compelled the complete abandonment of worship there, which was not resumed until better days dawned, and the sacred courts had passed through a process of purgation. The reference to this event shows that the book took form subsequent to that sacrilege. But the vagueness with which the incidents connected with the death of the tyrant are outlined, coupled with the author's complete confidence in the speedy approach of that desired consummation, indicate with a fair degree of definiteness the time at which the book was issued.

The sole purpose of the author seems to have been the strengthening of Jewish courage during the dark days when these persecuting activities were at their height. The light thrown on these events by the First and Second Books of Maccabees makes clear the bitter experiences through which the loyal members of the ancient community had to pass. The writer of the Epistle to the Hebrews appears to have had these martyrs in mind in his lurid description of the faithful servants of God (Heb. 11:33-38). One of the means by which this encouragement could be afforded was the demonstration that the events of all history are a part of the divine purpose, and are not unforeseen by the Eternal and his servants. The author was perfectly confident that within a short period, which he frequently characterizes as three years and a half (the familiar measure of an endurable time, taken over by the author of Revelation and often employed by him), the hated Antiochus would die, and the days of trouble would end with a disclosure of the power of God and the vindication of his people.

THE ANCIENT DANIEL

There was in the national memory the record of a certain Daniel, evidently a man of piety and wisdom. The only reference to him in the Old Testament outside this book is made by Ezekiel. Twice (Ezek. 14:14, 20; 28:3) he refers to this Daniel along with Noah and Job as though he were a venerable figure of the distant past. The Book of Ezekiel dates from a period beginning five years before the fall of Jerusalem in 586 B. C. and continuing for nearly a quarter of a century. The difficulty of supposing that Daniel, who according to the narratives of the book lived as a contemporary of Ezekiel, could have been held in such exalted veneration by the men of his own era as to be ranked with the most revered of the distant past, has led some biblical scholars to the view that the historical Daniel is to be placed further back in Hebrew annals, perhaps in the period of the Assyrian deportation of many of the inhabitants of northern Palestine. This is, however, a minor consideration.

Into the mouth of this distinguished hero and prophet of the past the author of this book puts the story of all the intervening years since his time. The recital, several times repeated through the volume, gains momentum as the figures of the four successive kingdoms—Babylonia, Media, Persia and Greece—pass in review. The device of having such a seer rehearse as if it were prediction the well-known facts of history up to the perilous days of the unnamed author and his persecuted countrymen, gave conclusive evidence to them that the happy culmination of their troubles, which always formed the climax of the narrative, might also be counted on as near at hand. Whatever objections the sensitive mind may have to the employment of such a device have little weight when judged by the familiar standards of the age and the common practice of ancient writers, both religious and secular. Even at the worst, no one is called upon to justify the ethics of the author of the Book of Daniel, but only to understand his motive and method.

The book is not a book of prophecy, either in the accepted sense of the great prophetic ministries of the Old Testament, or in the regard of the Jewish people themselves. It was not included in the list of the prophetic books, probably both because it did not exhibit the qualities which characterized the recognized prophetic writings, and because it was too late in its origin to find a place in the prophetic canon. Once there was bitter controversy over the date and nature of the volume. This is no longer the case. Even the most conservative of scholars concede its Maccabean rather than Babylonian date, and its apocalyptic and pseudonymous rather than prophetic character. This is in no sense a rejection of its value and importance. A book gains nothing but rather loses from the effort to give it a classification to which it makes no claim. The Book of Daniel has the right of self-interpretation, like all other portions of the Scriptures; and when submitted to this test, it proves itself one of the most impressive and inspiring documents of the age from which it came. Its

influence upon its own and subsequent decades was profound and helpful.

NARRATIVES OF HEROISM

The book is divided into two portions, each containing six chapters. The first section is a series of narratives embodying current traditions regarding that Daniel of the past whom all the people had been taught to revere. The popular knowledge of him must have been transmitted in oral traditions, or in writings which have not survived. But there is no reason to question the origin of these narratives in incidents connected with the life of that ancient hero. The purpose of the series of episodes relating to the career of Daniel was the emphasis upon the qualities his story revealed as essentials to national fidelity and endurance in the new and trying age. In one instance he and his three friends refused to be seduced from their Jewish observance of the laws of diet by the custom and even the pressure of the heathen court (chapt. 1). In another, the three loyal friends declined to practice heathen worship, even at the peril of their lives (chapt. 3). In a third the power of Jehovah was vindicated over the mightiest of earthly rulers, as an encouragement to the saints that they had nothing to fear from worldly powers (chapt. 4). In another the sacrilegious use of the sacred vessels from Jerusalem met its just retribution in the overthrow of the Babylonian empire (chapt. 5). And in the last the fearless piety of Daniel astonished and humbled the king of Persia and his ministers (chapt. 6). One of these episodes (chapt. 2) is less a narrative than a vision, and demands consideration in connection with the similar material of the second section.

The stimulating character of these incidents makes them an appropriate introduction to the visions, with which the author was chiefly concerned. And yet they had a value of their own. The contribution which they made to the national purpose and courage in a time of stress cannot be doubted. They constituted one of the efficient aids to faith and constancy. Other expressions there were, such as the Maccabean movement, which is referred to but slightly if at all in this volume. But the quiet dissemination of documents of this sort as from the distant past, written in earlier and classic days, and kept secret by the express injunction of the seer until the appointed time at the end should arrive (Dan. 12:4), could not fail to affect profoundly the spirit of those into whose hands they came.

The troubles which once confronted the biblical scholars who thought it necessary to square the statements of the Book of Daniel with the known facts of Babylonian and later history have ceased to exist. The varied departures from the accepted dicta of history in matters relating to the times of which the writer purports to give account no longer constitute a perplexity to the student. If the book is inaccurate in many of its references to events and persons that might be supposed to be well known to one living in the exile, the recognition of the scheme of the book affords a satisfactory explanation. It is at once evident to one who studies

the work in the light of the ample light now available for the knowledge of that period that the writer used the information accessible to him in the Maccabean age regarding the facts of the Babylonian era. As he approaches his own age his information becomes far more ample and assured. We are not asked to validate his facts, but to see his method in their use. When thus interpreted they become easily intelligible and valuable. The great lessons of faithfulness, constancy and divine authority in the world are vastly more important than any series of episodes by which they are illustrated.

The student should read the Book of Daniel with care in the light of the comments here made, and should also read the sections on Daniel in any competent modern biblical introduction, Bible dictionary, or commentary. In no portion of the Bible is the value of the modern treatment of the Scripture more important and timely than here. The next study in this series will deal with the Visions of Daniel.

HERBERT L. WILLETT.

Gipsy Smith's Story

[The famous Gipsy evangelist of England has been telling the American people of his work in the trenches of Europe under the direction of the Y. M. C. A. Those who have heard him, say that his narrative is one of the most appealing listened to by American audiences since the beginning of the Great War. We reproduce a portion of his story.]

I AM thinking of that contemptible little army of 170,000, for that is all we had; but we put them into France in the first two weeks of the war. And don't you lose heart, and don't you get pessimistic or downhearted or panicky. The Germans, with their preparations of forty years, did not get through those Tommies, and they won't get through now.

And besides, you are there today, thank God! You are there.

A lady in Washington said to me last week: "Oh, Gipsy Smith, when will that British line break?" And I said to her, "Madam, not until the last man is dead."

Do you know that 5,000 British boys have held back 50,000 Huns—and I'll tell you why. We have right on our side, and right gives moral courage and backbone and a clear conscience.

There were 30,000 of your brave American boys fighting beneath the British flag before you declared war. I know, because I met them and worked with them; I saw them in the hospitals and in the convalescent camps. And do you know what they said to me? They said: "We could not remain men and keep out of it, sir. We had to get into it to save our manhood." And so they crossed the border of Canada and joined the Canadian forces, and some of them have won the D. S. O., and they have won the Victoria Cross and the Military Medal—and they are entitled to everything they got, God bless 'em.

We are proud of the boys—American boys who fought under the British flag, and we are proud of the boys you are sending over now—and hurry up with them. But don't lose your hearts; we are not downhearted—we are going to win! Anything else is unthinkable. I would rather die than that Germany should put its iron heel on the neck of the world—I would rather die!

WHAT THE RED TRIANGLE MEANS

Are you surprised that I wanted to join up with these boys as soon as the war broke out? But you know I am suffering from an incurable complaint, no doctor can help me; I was born too soon. My complaint is *anno domini*, but I still feel like a boy. I have had a great privilege in living with the boys at the front—and I'm going back, don't you make any mistake about it. They can't finish the job without me.

I wanted the opportunity of working with the boys. I knew they were good stuff, so I said to my church: "Send me!" But my church did not have the sense to.

But the Y. M. C. A. knows a good thing when it sees it. Let me tell you that every boy in khaki—and I think I can speak for the boys in America as well as the boys in Great Britain—the moment he sees the Red Triangle of the Y. M. C. A. he knows it means "Welcome." It stands for need, not creed; and will you please notice that it stands on its apex, not on its base. If it stood on its base it could stand alone; it stands on its apex, which means that if it is not supported on both sides, it will topple over, which, interpreted, means that they need money and men. You did magnificently before Christmas in that big \$53,000,000 drive. But there will be another in the fall and you will give to it, also. You will give because you know what you give will be spent on your boys, and you can never pay the debt you owe to the boys—never in this world.

The boys are giving legs and arms and eyes for you; they are giving their lives for you. Some of you have spent more in the last three months on picture shows than you have spent on your boys who have gone to war. I can tell you a few things; you know, I am a gipsy still and I know.

The next thing about the Red Triangle is that it needs men and women. I am requested by Y. M. C. A. headquarters to make this statement—that 5,000 men and women, the sanest you have in all your churches, are needed for work in camps at home and overseas; and that is only a little of what you will need before the war is over. In England we have 40,000 men and women working in our centers of work for our boys.

Let me add that you should give the best men in your cities for this work, not the men you want to get rid of.

Also let me tell you that we have got to do more praying before the war is over. You have the chance of your lifetime in your churches, if you only knew it, through the channels of the Y. M. C. A. The Red Triangle has not only appealed to the conscience, righteousness and respect of the men; the boys believe in it; they believe in its religion, they lean to it, they go to its huts. The huts are everything to the boys overseas.

A score of London journalists asked me on my return from France, "What is to be the attitude of the Y. M. C. A. to the churches?" And I said to them, "A communication trench!"

And that is what it will be if you have sense to make it that. Don't be jealous of it. You never knew the sun jealous of the clover field in bloom. Why, the sunshine is to make all these things possible, and the church of God exists to send forth such movements as the Y. M. C. A. in ever-increasing streams of beneficent ministry. So when you are asked to do any service for or give to it, be ready—never refuse it, because some of you are making more money than you ever made in your lives and you are making it out of the war—out of the blood and bones of the American and British and French boys, and I make no apology for coming to you and asking you to disgorge some of it.

THE Y. M. C. A. AND THE CHURCHES

In Great Britain we have 1,500 centers of work in the home camps. We have 500 centers of work in France and Flanders, and some of the huts I preached in just behind the lines are in the hands of the Germans today—but they won't hold them long.

Two hundred of these centers in France and Flanders were under shellfire when I left—constant shellfire. Some of them were in dugouts in the trenches, right in the trenches.

Then we have centers of work in Salonika, in Mesopotamia, Egypt, in Palestine. Wherever the Allied forces go we have Y. M. C. A. huts. Jerusalem had not been captured more than five hours before we had a hut there. The British authorities want the Y. M. C. A. because they believe the Y. M. C. A. has kept up the spirits of the men and preserved the morale of the army. Even the French government has said to us: "We cannot supply the workers for such a program, but if you will do the same kind of work for the French soldiers that you have done for the British, we will build you 1,200 huts."

You say: "Well, what do you do in these huts?" Well, we do all sorts of things. A hut is a church, a hut is a cathedral; a hut is a club; a hut is a home away from home. It is a canteen, a refreshment room, a library, a recreation room, a game room, a writing room and a reading room. It is everything you like to make it—and the boys do love these huts.

Right up along the front the Y. M. C. A. hut is the only shelter the boys have while they are out of the trenches resting for a few days.

THROUGH FOUR GAS ATTACKS

I have been through four gas attacks. I have lived under shellfire for a month at a time. I talked to those boys that month once, twice, three times, four times and five times a day. There was no need of coaxing them to come—they simply came. And you should have heard them sing, "Cover my defenseless head with the shadow of thy wing"—singing it with a gasbag on their necks open and ready to use. While I was talking, I held my gasbag close to me so it was ready if it was needed. Sometimes while we were singing or praying or talking, a shell

would fall close to us and knock things around uncomfortably, but that was only a part of the program.

Why, I preached the gospel behind the Lewis guns in the trench—and I didn't put my head down when the bullets were flying, either, for that wouldn't have done, because there is no use preaching to boys about the perfect love that casts out fear, and then flop! No, you've got to take your own physic. And never for a moment was I afraid—never.

You say, "Don't the boys go to the devil in France?" I want to tell you there are more facilities in the American city for going to the devil than there are in the trenches. When you want to go you can find a way, but I am here to say that there are hundreds of thousands of our boys in France who are living noble, beautiful, magnificent, manly lives. Thanks to their mothers and thanks to their sisters and thanks to the churches and Sunday schools, the heaven is in the lump, and don't you forget it.

Here was a dear boy on a stretcher—I had led him to Christ. He was so broken I took the blanket and lifted it from his face, and then I got down and kissed him, and my lips and hands got covered with his blood. I kissed him for his mother, for I knew she would never kiss him. I thought he was unconscious, but he asked me:

Altruism

The world is not the abode of the Strong alone; it is also the home of the loving.—J. ARTHUR THOMSON.

THE God of things as they are
Is the God of the highest heaven;
The God of the morning star,
Of the thrush that sings at even;
The God of the storm and sunshine,
Of the wolf, the snail and the bee,
Of the Alp's majestic silence,
Of the soundless depths of the sea;

The God of the times and the nations,
Of the planets as they roll,
Of the numberless constellations,
Of the limitless human soul,
For there is nothing small,
And naught can mighty be;
Archangels and atoms all—
Embodiments of Thee!

A single thought divine
Holds stars and suns in space;
A dream of man is Thine,
And history finds its place.
When the universe was young,
This was the Perfect Thought,
That life should be bound in one
By the strand of Love enwrought.

In the life of the fern and the lily,
Of the dragon and the dove,
Still through the stress and struggle
Waxes the bond of love.
Out from the ruthless ages
Rises, like incense mild,
The love of the man and the woman
The love of the mother and child.

—DAVID STARR JORDAN.

"Gipsy, Gipsy, does it mean Blighty?" for Blighty means home and mother, "or does it mean West"—and West means death.

So I said: "It means West; you are too far gone for Blighty; you will never see mother again. Can I tell her anything?" and he said to me:

"Tell her I am not afraid to die; I have found Christ. It is great to die for freedom." And then he pointed to his head and said to me: "Yes, it is battered and broken, but it will be all right when I get the crown."

That is the kind of boys God has given us, men and women. Your boys are dying for the freedom of the world; don't you fail them—don't you fail them! Put in all you have—consecrate all your power, every hour, every day, every fibre, every dollar, to the good of the world, for the freedom of the race.

My Answer to the Hour

By W. A. Shullenberger

EACH day lays hold of me with a hundred hands. Each hour is vocal with a thousand questions. The ubiquitous news-boy hawking his "extra" on every corner tells me that in these kaleidoscopic times the thing I thought regnant last night is this morning ruled from the courts of thought or smashed in the field of action. Every yesterday is a long time ago: to go back five years is to travel through a century. Such things as a smoothly-ordered civilization, complacent living, and settled certainties belong to the dear, dead days beyond recall. The spirit of today is inquisitive and iconoclastic. Old sanctions are gone, old way-marks are obliterated, old wisdom is but a jargon—a Babel. As one clear seer put it, our age's coat-of-arms is "an interrogation point rampant, above three bishops dormant, and its motto is *Query*." What is left? What is my answer to such an hour? What do I believe?

I believe that God is. He is neither a great Perhaps nor a dilatory Absentee—He is still the Great I AM. The roar of the "heavies" has echoed about His throne, but their concussions have not shaken its foundations. There has been no abdication in heaven because of the belligerency of earth. God has not been at all affrighted by the superman. While the nations rage and the Germans imagine vain things, the Almighty beholds it all with mingled pity and derision. When the right moment comes He will once more look out of the cloud—the cloud inevitably forms and lowers above the workers of inhumanity, injustice and oppression—and will discomfit those that are mad through lust after power, dominion, and barbarous glory. I believe that He is true and just and that "His plans work out for morals." Above the din of conflict, while old conceptions of heaven and earth are vanishing away, I hear the voice Eternal say, "Be still, and know that I am God."

BELIEF IN HUMANITY

I believe in humanity. I hold that God's experiment with the folk of this earth has been a success. When humanity is called to its Calvary for the sake of right it

goes with intelligence and dignity. It shivers, perchance, one hour in its own Gethemane, but presently it stands forth brave and strong in the hour of its supreme sacrifice. In the marshes of Flanders, in the trenches of Picardy, at the outer forts of Verdun the God-likeness and the Christ-likeness of mankind has been revealed. In those regions, and others too, the old order of things died and was buried; and from thence also shall be the resurrection of the new. The motto of the soul is "Upward and onward." Christ did not live in vain. Today there are millions who daily take up the cross and follow Him.

I believe in the saving, conquering power of an ideal. My ideal of universal peace is not shattered because the world trembles in battle shock. Democracy, as my ideal government, shall not die because autocracy makes it bleed. I do not doubt that the day will come when all men will be brothers, even though militarism leaps at our throats. I am satisfied that in the fullness of time human-kind, captained by its ideals, will bring the world to its heavenly destiny.

It Could Not Have Happened Elsewhere

By Edgar DeWitt Jones

"HELLO, Joe. Where have you been? To church?"

It was Sunday night. The speaker was one of a group of prosperous looking traveling men, sitting in the lobby of a hotel. The man addressed was one of the highest salaried salesmen in the Middle West. He had just come in from the street and brought with him the atmosphere that a strong personality always radiates.

"You've guessed it!" was the cheery answer. "Yes, I'm just from church. And boys, I have a story to tell you." So saying he selected a comfortable rocker and sat down.

"I'm not much of a churchman, as some of you know," confessed the successful salesman. "I like a breezy sermon and I am strong on good singing; but I can't honestly say that I've ever been a real out-and-out church man. Well, I dropped into Calvary this evening simply because when I'm in this town over Sunday I generally go there. I like their way of doing things and enjoy the song service. Tonight the sermon was pretty good, though I've heard better; and the choir numbers were only passing fair. And yet, a thing happened in the service that has set me to thinking—which is some achievement, you will admit. It was an announcement the minister made just before dismissal. The preacher said that a five dollar gold piece had been found among the loose change in the offering of a week ago. It was unusual, he explained, to find a coin of so much value in the loose collection and there was just a possibility that it was given by mistake. If so an opportunity to return it to the giver would be made after the service. The thing struck me at first as very funny and I was beset with an unholy desire to snicker right out in meeting. The audience smiled good-naturedly, and I grinned, I fear, sardonically.

It seemed so trifling a thing to mention at a public service—it was scarcely in keeping with the dignity of an institution so old and so historic as the church, I thought. Moreover, I considered such an offer as letting the bars down to some wily impostor who might thus be a V to the good. Then I began to see the incident in another light. It occurred to me that if the coin had been given by some working girl or other person of modest means, by mistake—say for a five cent piece—it might well be a calamity and cause distress. The thing looked different from that angle. How thoughtfully kind such an announcement appeared in the light of this possibility! And I recalled somewhat hazily, I will admit, a verse in the Bible somewhere that a cup of cold water in the name of Jesus was a work He wouldn't forget. So I've changed my opinion as to the incident. I think it was a really big and beautiful thing, boys. Not only so, but such a thing simply couldn't have occurred at a club or a lodge meeting, or anywhere else but a church. Eh, fellows?"

There were several seconds of silence; then one after another of the group expressed his approval of the minister's action and all agreed it could not have happened anywhere else but at a church service.

"Did you go up and claim the coin, Joe?" smilingly enquired one of the men.

"Well, no—that is—" the successful salesman hesitated, vainly endeavoring to preserve his serious mien the while. "No I, didn't, though—" a boyish grin spread slowly over his features. "Fact is, I put the coin in myself a week ago, and er—er—by mistake, too."

When the laughter of the men had subsided the highest salaried salesman in the Middle West continued, "As I was saying, I put the coin in a week ago by mistake. And boys, that, too, couldn't happen anywhere but at church!"

Christianity and the World

IT IS a very significant matter in my mind, that the Gospel came into the world to save the world as well as to save individual souls. There is one sense in which I have never had very much interest in the task of saving individual souls by merely advising them to run to cover. It has never seemed to me that the isolation of the human soul, its preservation from contamination such as the Middle Ages attempted, or any modern substitute for that, was graced with any dignity at all. If men cannot lift their fellowmen in the process of saving themselves, I do not see that it is very important that they should save themselves, because they reduce Christianity by that means to the essence of selfishness, and anything that is touched with selfishness is very far removed from the spirit of Christianity. Christianity came into the world to save the world as well as to save individual men, and individual men can afford in conscience to be saved only as part of the process by which the world itself is regenerated. Do not go about, then, with the idea that you are picking out here and there a lost thing, but go about with the consciousness that you are setting afoot a process by which you will lift the whole level of the world and of modern life.

—PRESIDENT WOODROW WILSON,

A Christian Use of Force

Jesus on Non-Resistance and Judgment

TOLSTOI said that the three small words "resist not evil" were the heart of the Gospel and that Christianity had always refused to adopt them. The great Russian prophet was a stark idealist and carried his devotion to the teachings of the Master to an extremity of literalistic idealism that applied them in wholesale ways Jesus never intended. Jesus was speaking of the old primitive law of revenge—an eye for an eye and a tooth for a tooth—when he uttered those dynamic words. He said men were not to repay an eye for an eye, they were not to revenge themselves, they were to turn the other cheek instead and bear the insult rather than repay it. Vengeance belongs to God "vengeance is mine, I will repay, saith the Lord." In other words, men are not to redress their personal wrongs; that is to be left to impersonal justice where judgment will not be biased by anger of the sting of personal hurt or the prejudice injured feelings bring. But it certainly did not mean there was to be no administration of justice in society or between man and man, nor did it mean that all judgment was to be delayed until some far-off judgment day when time shall cease to be.

Judgment was implicit in Jesus' teachings and the apocalyptic pictures he drew of it were based upon the use of force in rendering justice upon the guilty. Can the indignation that denounces the hypocrites, and pictures time-serving nominal followers of his as crying out for the rocks to fall upon them, and describes the great assize as bringing 'weeping and wailing and gnashing of teeth' be a contradiction to the demand that men shall not repay wrongs themselves? Does it mean that there is to be no arrest of the criminal or bully or incendiary or any other who preys upon human kind? God is not held up to us as one who delays judgment until the end of time, for the delay of justice is within itself a great injustice. Nor is God a judge who sits apart from His law, like a mechanic from his machine; he is his law and in his law do we see him manifest. Thus his judgment is continuous and seeks administration by the hands of men and in the adjustments that righteous society attempts to make.

* * *

Personal and Social Non-Resistance

In primitive society law steps aside and allows blood-revenge—an eye for an eye. It also bases law upon vengeance. The ancient code of Hamurabi fixes penalties in kind with the offence, literally an eye for an eye. Jesus' teaching was not wholly personal; it struck at all revenge whether by person or by law. There is not one law for the person and another for society or the nation, but there is a clear difference between the person or group administering their own vengeance and turning judgment over to impersonal execution by society.

Tolstoi was a philosophical anarchist; he believed that human nature was so essentially good that it could be trusted more than could police and soldiers and law courts and peace conferences; he believed that the use of force did more to engender wrongdoing in man than it ever did to stay or eradicate it; he did not think all men would altogether cease wrong-doing but he did believe there would be less and less of it until the world would be much better than it is today. He himself was as indignant at wrong as his Master and he fearlessly denounced even the Czar as an assassin and prophesied some such judgment as the oligarchs of Russia are today suffering. But the Russian Bolsheviks are an illustration of what a literal adoption of his teaching brings to society. They have abandoned civilization to the iron hand of a ruthless war-lord, turned one-third of their co-patriots over to German rule, unloosed an ignorant peasantry to rioting and endangered the whole sacrificial enterprise of making the world safe for democracy and bringing in an era of permanent peace.

Jesus was an idealist but he did not abandon the world he

lived in; his non-resistance teaching must be applied only as he applied it, which as the context makes plain is in relation to personal vengeance and the law of revenge. Tolstoi ignored the context and the fact that Jesus usually spoke to situations and specific cases and that his precepts cannot be treated as can those of a teacher of systematic logic or theology or ethics. Once he said he came not to bring a sword and at another time that he came to bring a sword, but there is no contradiction when read in the light of the context and the fact that he spoke to specific occasions.

No teacher of a systematic "ology" of any kind would speak thus, but Jesus taught by what we may call the "case-method" rather than by any logic of system. The whole Gospel demands the resistance of evil of evil men but it allows no man to revenge the wrongs done him, nor does it admit that any social or political redressing of evil should be by vengeance.

* * *

Force Is the Last Resort of Righteousness

The use of force is the last resort of justice and righteousness. Government is not based upon force; such a doctrine is a twist of logic that belongs to Prussian reasoning. Government is based upon justice and justice resorts to force to enforce its decrees. As well say all homes are based upon the rod as that government is based upon force. The rod or some kindred means of discipline is necessary in every home, but homes are based upon love. Paul says that as a good father chasteneth his children, even so does the Lord chasten us. It is a weak and silly love that neglects discipline, but it is an evil disposition that punishes in wrath and for personal ends. Justice must be tempered by mercy, but that is not justice that defeats its own decrees by a soft mercy that brings no penitence and rights no wrongs. There is no righteousness where evil runs riot and forgiveness cannot come before justice is done.

A Christian administration of criminal law does not beat up its prisoners nor send them to the penitentiary to revenge itself upon them; it restrains them by force to just that degree required to secure their arrest and restraint, and it puts them in the penitentiary to make them penitent and safe to return to society. But it does not open its doors to the thief, nor turn its head that the murderer may strike nor clear its streets that the rioter may have a free hand. Nor can Christian nations do as the Bolsheviks have done and abandon the world to a nation "running amuck" and hold up their hands with the quotation of idealistic axioms while a robber Kultur devastates their fields and makes serfs of them.

Righteousness uses force to save justice among men and to protect the weak from the wicked and the peaceful from the criminal. Kultur is a criminal philosophy and it has made a criminal government and its attack upon civilization is a criminal act, and justice is deputizing all able-bodied men to help put down its riotous careering and bring the arch criminals to the seat of judgment. The judgment, if it is Christian, will be with mercy to the German people, chastisement upon the war-lords and in all things the execution of justice on behalf of a civilization that is determined that no such riot of blood and fire shall again break the peace of mankind; and it will leave vengeance to the Lord.

ALVA W. TAYLOR.

*The blood of man should never be shed
but to redeem the blood of man. It is well
shed for our family, for our friends, for
our God, for our country, for our kind.—
The rest is vanity; the rest is crime—
Edmund Burke.*

The Larger Christian World

A Department of Interdenominational Acquaintance

Presbyterian Editor Goes to the Front

FOR ten years the editorial page of the Continent (Presbyterian) has been the pulpit of Dr. Nolan R. Best. He has spoken his convictions with virility and vision. The current issue announces, however, that his next six months will be spent in France under the orders of the Y. M. C. A. His going is a response to an urgent request that comes from the general headquarters in France. Mr. Paul Patton Paris, one of the editorial writers on the same paper, accompanies Dr. Best to take charge of the Y. M. C. A. work among the Chinese laborers now busy behind the French lines. Much of the food cooked for the British and French soldiers in the trenches has been handled by these Chinese coolies and the work of the ammunition transportation is very largely done by them. During their hours off they present the same social problems as one finds among a company of soldiers "in repose." The Y. M. C. A. overlooks no form of service and seeks to serve wherever there is need.

Special Committee to Study War and Religious Outlook

Recognizing that the war has placed on the nations and on the churches an obligation for the most searching self-examination, the Federal Council of the Churches of Christ in America has requested a group of representative men to constitute a Committee on the War and the Religious Outlook, the purpose of which is "to consider the state of religion as affected by the war with special reference to the duty and opportunity of the churches, and to prepare its findings for submission to the churches." The committee was created by action of the Administrative Committee of the Federal Council in consultation and cooperation with the Executive Committee of the General War-Time Commission of the Churches. President Henry Churchill King has recently been elected chairman of the committee and has been released by Oberlin College for this important service. He will shortly be located at the office which has been set up for the committee in New York. Professor William Adams Brown is vice-chairman. It has further been requested that a certain proportion of the members of the committee secure such release from their ordinary duties as may be necessary to carry out the work to be undertaken. The committee has been given entire freedom to proceed according to its own judgment. It is empowered to add to its number and is at present constituted as follows: President Henry Churchill King, Bishop J. W. Bashford, Bishop C. H. Brent, Professor William Adams Brown, President W. H. P. Faunce, Professor Charles M. Jacobs, Bishop Walter R. Lambuth, Rev. Charles S. Macfarland, President William Douglas Mackenzie, Bishop F. J. McConnell, John R. Mott, President E. Y. Mullins, Rev. Frank Mason North, Very Rev. Wilford L. Robbins, Robert E. Speer, Rev. James I. Vance.

Universalists Honor Clara Barton

The Universalists of America have not forgotten that Clara Barton was the founder of the Red Cross and also a member of their religious communion. They are organizing their young women for cooperation with the Red Cross into Clara Barton Guilds.

Sunday Evenings for Patriotism in Chicago

The Interchurch War Work Committee of Chicago has held sixty patriotic meetings in fifteen different centers in Chicago during the month of May. Distinguished speakers were engaged for these meetings, ministers and teachers holding the

leading place in the list. Dr. Charles F. Wishart interprets the keynote of the movement in these words: "There never has been a higher, nobler, purer set of ideals than those for which the allies are contending in the present war. On the one hand, there has never been a conflict waged involving such deadly, merciless and bitterly practical weapons. This is the paradox of the world war. We must fight it out with our faces toward the stars and our feet planted firmly on the ground."

Promote Union Through Fellowship

The recent joint meetings of the Commissions on Comity of the Disciples and the Congregationalists led to the determination to hold joint state conventions and joint meetings in colleges in which the idea of union will be cultivated. It is said that joint meetings will be held by the state conventions of the two bodies in Indiana next year.

Red Cross Seeks Cooperation of Country Churches

The American Red Cross is seeking the advice of preachers in charge of rural churches as to the best method of securing adequate cooperation of the people of the rural districts in the work of the Red Cross. The Red Cross has sought this information from the Federal Council of Churches and the Federal Council has passed the question on to rural preachers and these are asked to communicate their ideas at once to the proper authorities.

War-Time Promotes Circulation of the Bible

Since the entrance of the United States into the war on Good Friday, April 6, 1917, the American Bible Society has issued in its army and navy editions 2,221,831 volumes of scriptures. By far the greater part of these have been free gifts to the chaplains of the United States Army and Navy for distribution among the troops and to the war work council of the Y. M. C. A. for the same purpose.

Declines to Be Bishop

The office of bishop is regarded among Methodists as the greatest honor which may befall a man of that communion. At the recent General Conference of that church, Rev. Franklin N. Parker, professor of biblical theology of Emory University, was elected to this position. He considered the call for twenty-four hours, then appeared before the Conference and declared that he was not prepared for efficient service in the episcopacy and that he preferred to go on with his educational work.

German Ministers' Oath of Loyalty Not Startling

The story has been going about that German ministers, when ordained, are compelled to promise that they will preach the gospel in a way that will be pleasing to the Kaiser. The editor of the Continent has secured the ordination service and finds in it no such promise, but only a promise of loyalty to the state phrased largely in the language of St. Paul.

Noted French Baptist Here Visits Chicago

The war continues to increase the acquaintance of our American churches with the evangelical leaders of France. There is visiting in this country at the present time Rev. Reuben Saillens, a Baptist minister of Paris. He has seen two

wars with Prussia. It is said that he speaks English fluently and during his visit to America will speak to many Baptist congregations as well as to interdenominational gatherings.

German Language Eliminated in Southern Conference

The Methodist Episcopal church, South, at its recent General Conference, took steps to eliminate the use of German in the communion. The German churches of the communion are all in Texas and these will be merged with the English speaking churches, the use of a foreign language being discontinued.

New Presbyterian Moderator

The Presbyterian General Assembly at its recent meeting in Columbus, Ohio, elected Dr. J. Frank Smith, pastor of City Temple, Dallas, Tex., as moderator for the coming year. Dr. Smith has been pastor of this church since 1896 and was one of the leaders of the union with the Cumberland Presbyterians. The General Assembly met in his church last year.

O. F. JORDAN.

Presbyterianism Calls Churches to Unite

The account of the action taken by the Presbyterian General Assembly at Columbus, O., looking toward a united Protestant Church in America is given by "The Continent" with some detail. Believing that every reader of THE CHRISTIAN CENTURY will be interested in this outstanding ecclesiastical event of the year, we reproduce entire the "Continent's" narrative.

ASSEMBLY'S most significant action, one which may make this meeting historic, came on Tuesday, when a great forward step toward organic union was voted with an emphasis which swept the entire body into a swirl of enthusiasm.

The form of the action was unexpected, but the atmosphere for it had been developing during the opening session of Monday. Dr. William Henry Roberts, reporting for the committee on church cooperation and union, found the Assembly not only responsive to the customary pleas for union, but rather unexpectedly insistent upon more action and less continuance. He explained that conferences with representatives of the Southern Church had been marked by excellent spirit and punctilious courtesy, but that the Southern brethren felt they were committed by their Assembly to the limits of the federation plan. Dr. Joseph A. Vance, whose brother had just been made moderator of the Southern Assembly, was not minded to have the matter pass in this accustomed fashion. "We have fooled with organic union for two generations," he exclaimed. "There should be a movement now to unite not only Presbyterians but all evangelical bodies. There is a great wave of hunger for unity at this time, and if the way continues to be blocked by ecclesiastical leaders the masses will arise and decide for themselves."

The resolution continuing the committee was adopted; but when the recommendation was reached enjoining no other efforts for church unity while the world conference on faith and order is developing, Dr. Vance asked that it be placed on the docket. Dr. Roberts thought the proviso created no conflict with other efforts toward unity hinted at by Dr. Vance. But the latter would not accept that assertion as conclusive. Dr. W. O. Thompson of Columbus had injected a fiery speech that commanded sweeping applause. "The kingdom requires haste," he urged. "We should not wait but act. Throw your technicalities into Germany. The hearts of Christian people are together now. If the churches do not recognize that fact, it is the churches' mistake. If we continue to stand on technicalities and courtesies, we shall all be in hell before we get together." Assembly put the paragraph on the docket.

TERMS OF UNION PROPOSAL

It was on Tuesday morning that Assembly surprised even itself by the positiveness of its action in the long-pending subject of organic union. Faith now had its vindication when the all-inclusive plan sponsored by Madison Presbytery of Wisconsin was reported by the bills and overtures committee.

It had not been supposed even by the hopeful promoters themselves that the plan as a whole would be adopted by Assembly as its proposal to other churches; but they had courage to labor most efficiently in bringing the outline to the attention of commissioners so that they might understand what it involved. The proceedings of the previous day had indicated that Assembly was impatient with delay and anxious to challenge the other denominations to meet the issue fairly and squarely. When, therefore, the bills and overtures committee came forward with what was substantially an indorsement of the spirit of the Madison overture, the commissioners felt that there had been put before them a concrete statement that promised progress. On the call for a vote they demonstrated by voice and by standing that they were ready both to declare and to act. The recommendation of the committee, as adopted with great enthusiasm, provides that General Assembly shall

1. Overture the national bodies of our sister communions to hear and prayerfully consider a program for church union.

2. That the General Assembly name a time and place, as early as possible, for an interdenominational council of evangelical churches.

3. That our Assembly state frankly, in this call, that the purpose of the council is to discuss, and if the way be clear to adopt, a definite plan of organic church union.

Your committee, before recommending action, desires to congratulate the General Assembly and through it, the whole church, that those overtures show that there is an earnest desire for church unity growing in power in the hearts of many, and a determined effort put forth to accomplish the same. It is to be noted that our church has long been forward in its expression and effort looking toward the reunion and union of the evangelical churches of America.

We recommend the following action:

1. That we, the commissioners to the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the evangelical churches of America.

2. That this Assembly hereby overtures the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union.

3. That the Assembly's committee on cooperation and union, consisting of W. H. Roberts, D.D., J. Wilbur Chapman, D.D., Reuben H. Hartley, D.D., James H. Snowden, D.D., William McKibbin, D.D., Charles R. Erdman, D.D., Edgar P. Hill, D.D., Robert Mackenzie, D.D., W. H. Black, D.D., W. J. Darby, D.D., Edgar A. Elmore, D.D., J. Ross Stevenson, D.D., George Reynolds, D.D., Charles Little, D.D., John F. Carson, D.D., W. P. Merrill, D.D., H. G. Mendenhall, D.D., General George H. Shields, Judge John A. McIlvaine, Henry W. Jesup, Honorable E. E. Beard, Robert S. Fulton and Professor J. J. McConnell, be authorized and directed to designate the time and place, not later than January 1, 1919, for the above named convention; to prepare a suitable invitation; to fix the ratio of representation and appoint the delegates of our body; to prepare a tentative plan of organic union for presentation, and to attend to all necessary arrangements.

4. That as a beginning the moderator and stated clerk be directed to wire the four national church bodies now in session, asking them whether they will appoint delegates to such a convention on organic union between the evangelical bodies, explaining that we have voted in favor of it.

Dr. George E. Hunt of Madison, Wisconsin, who, with Matthew Allison, originated the Madison overture, was added to the committee, together with Dr. Joseph A. Vance and Moderator Smith.

CORRESPONDENCE

No Time for Fence-Building

Editor THE CHRISTIAN CENTURY:

I want to urge upon Campbell Institute men a very careful and serious consideration of Edgar DeWitt Jones' article, "Anent the Campbell Institute," in The Christian Century of May 23. Fence building within a movement whose chief mission has ever been to tear fences down is not appreciated by many. You will find that fence too high to scale for any leadership the Institute can produce. In Christ there is neither Greek nor barbarian, that is, learned or unlearned. That fence seems to many to be a barbed-wire fence, and they do not feel that it was built by any impulse gotten from the life and teachings of Jesus, though they would not affirm that the impulse was bad. This is no time for any sort of fence building in the church of Jesus Christ.

A. N. GLOVER.

Van Alstyne, Tex.

The Dry Federation

Editor THE CHRISTIAN CENTURY:

I wish to express my views regarding your recent editorial which was antagonistic to the National Dry Federation.

It seems to me very clear that you have expressed your views without knowing the facts as you should know them before taking such an attitude if you desire to maintain a reputation for reliability.

The National Dry Federation is an alliance of more than thirty national and state temperance reform, civic, religious and patriotic organizations for the accomplishment of the following objectives more quickly and economically in union than in separation:

1. To secure the ratification of the National Prohibition Amendment.
2. The winning of state-wide prohibition elections.
3. To secure the establishment of immediate war-time prohibition.
4. To make effective by legislation and administration, state and national prohibition.

Among the constituent bodies represented through their temperance departments or executive heads are the Federal Council of Churches of Christ, the United Society of Christian Endeavor, twelve prominent churches, including the Disciples, the National Temperance Society, the International Reform Bureau, the Inter-Collegiate Prohibition Association, the Catholic Priests' Prohibition League, the Independent Order of Good Templars, the Dry Federation of Minnesota, Indiana, Missouri, Pennsylvania, etc., etc.

The national officers are Hon. William Jennings Bryan (Democrat), president; Rev. Charles Scanlon (Prohibitionist), general secretary, and Governor Arthur Capper (Republican), treasurer.

Among the forty-eight members of the national committee are such men as Governor Carl Milliken of Maine, chairman; Senators Jones and Sherman; Congressmen Webb, Randall and Barkley; Rev. Chas. S. McFarland, Rev. Clarence True Wilson, Rev. Wilbur F. Craft, Rev. Charles Stelzle, Rev. L. E. Sellers, et al.

The Anti-Saloon League was invited to enter the Federation, but it declined to do so either because it thought it was sufficient of itself to conduct the fight against the saloon or the others should accept its leadership and follow its plans.

Unquestionably, the Anti-Saloon League has proven itself a forceful and effective organization, but it is not to be expected that such organizations as the Federal Council, the United Society of Christian Endeavor and other organizations which are much older than the League, and stood for national prohibition when the League was committed against such an undertaking would be willing to take orders from this newer organization which did not declare for national prohibition until the Columbus convention in 1913, five years ago.

The Federation is certainly correct in principle and deserves a fair hearing in a paper that stands opposed to the sectarian

spirit instead of condemnation on what from your editorial seems to be very inadequate and one-sided information.

Let it be understood that I am not an opponent of the Anti-Saloon League. The Ohio state officers here in Columbus and the national officers of the League at Westerville in this county whom I know personally will tell you that I am counted among its friends, but I do believe that the one thing most needed at the present stage of the conflict is mutual consideration and harmonious co-operation, on the part of all the forces new and old which are committed to the abolition of the beverage liquor traffic.

MAXWELL HALL.

Columbus, Ohio.

Corrects Continent Editor on Christian Science Halifax Relief Train

EDITOR THE CHRISTIAN CENTURY:

An item in your Larger Christian World Department in issue of April 11, entitled "Punctures Story of Christian Science Philanthropy" refers to an erroneous article in a recent number of the Continent, and in the interest of fairness and justice, I ask space in your columns to correct the misstatements made.

It is regrettable that a misguided attempt to discredit a humanitarian undertaking to relieve suffering, should obtain credence or favor at the hands of anyone, especially in times like these, when a spirit of co-operation and goodwill should prevail among those Christians who have the welfare of the nation at heart.

The following extract is from a letter dated April 12, 1918, written to a Christian Science representative by Mr. F. A. McCormick, Asst. General Passenger Agent of the Boston and Maine Railroad:

"On Saturday afternoon following the Halifax disaster, you called at this office inquiring as to what arrangements could be made for a special train to Halifax, and in view of the

John R. Ewers as an Interpreter of the Bible

IN a letter written to the editor of the "20th Century Quarterly"—to be published this month for the autumn quarter—one of the most prominent Disciple leaders, the pastor of a great church of 2500 members, said: "*Turn John R. Ewers loose on the lessons. He's the biggest man among us in the field of Scripture interpretation for Bible classes.*"

But—Mr. Ewers' lesson talks form but one feature of the new Quarterly. Herbert L. Willett, Jr., Prof. W. C. Morro and W. D. Ryan are fully as good in their respective fields as Mr. Ewers is in his. See the ad on fourth page of this issue for a statement of their part in the making of the "20th Century Quarterly."

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fact that your Committee would be prepared to leave within a few hours, I made arrangements for attaching here at Boston to the regular train for Bangor, such cars as you might direct. A persistent demand had been made throughout the day for some special service, and therefore it was arranged with you that anyone who wished to make use of this special train could do so. The offices here in Boston were notified of the fact and the offices of the Maine Central Railroad at Portland were advised to hold in readiness at Portland any number of additional cars as there might be a demand for. Meanwhile arrangements were made with the Maine Central, the Canadian Pacific, and the Inter-Colonial railroads so that the train might proceed from Bangor to Halifax, and said train did proceed from Bangor to Halifax as a special train.

Persons that called at the several offices from that time up to the time of the departure of the train were informed of this special train and quite a number were able to avail themselves of it, including a number of nurses and doctors."

It is to be noted, as this R. R. official indicates, that the special relief train was attached to the regular evening train from Boston to Bangor, a distance of 246 miles, and thereafter proceeded alone as a special train from Bangor to Halifax, an additional distance of 484 miles. The special train was not hired "on the last lap of the journey," but at Boston. A possible liability of \$2,000 was assumed, and the actual expense of the special train was finally \$840.47.

Superintendent McLaughlin of the Maine Central Railway, who is reported to have denied that there was such a special train, did not assume his office in Bangor till January 1, and was, therefore, not there on December 9, the day the special train was run. The Halifax Arcadian Recorder of December 11 stated that this was the "first private train to arrive at Halifax." There was plenty of demand for the food and clothing brought by the Christian Scientists who by request co-ordinated their work with the Halifax Citizen's Relief Committee.

The Christian Science Committee brought \$5,000 in cash and \$5,000 in letters of credit, with authority to spend \$5,000 or \$10,000 additional if necessary. Cash was particularly needed as the earlier relief units were not supplied with it. The Treasurer's office of The Mother Church states that the total of contributions for Halifax, from the Christian Science field is \$34,162.61. If space permitted I should like to quote other corroborative letters received from the Asst. Superintendent of the Maine Central Ry., the Boston Health Department, the Western Union Telegraph Co., and William S. Dolan, M. D. Thanking you for the courtesy which permits this statement, I am, sincerely yours,

WALTER H. VAN ZWOLL,
Committee on Publication.

The War

A Weekly Analysis

A GAIN it is the battle of the Marne. We had little thought when the enemy was driven back to the Aisne in September four years ago that he would ever return to the field of his first great defeat. But so it is, and, as I write, he is engaging the French along a ten-mile front between the Chateau Thierry and Dormans, on the north bank of the great river.

Of the outcome of this critical battle I can only write in faith. I have confidence that the Marne will once again prove a valley of humiliation for the arrogant foe. I believe in Foch; I believe in his armies; I believe in victory.

The smashing blow that has driven this wedge to the Marne came on a sector where it was little expected. It was a so-called quiet sector, miles to the east of the active fighting zone, of the perilous Amiens front. In the vicinity of Rheims—between the cathedral city and Berry-au-Bac to the northwest—several British divisions were recuperating after their bitter experiences on the northern end of the line. The spot had been chosen as one of comparative immunity. The rest of the sector, west to Soissons, was lightly held by French divisions—perhaps 100,000 men in all, British and French on forty miles of front.

In the earlier stages of the German attack we supposed it was a feint intended to cover a more serious blow on the Somme or the front of the channel ports. As it developed, it became clear it was more than a feint. We still thought it might be designed to draw reserves from the Somme and so create a weakness at a vital point. But today it seems to be a major operation to which the strength of the German armies is committed. It is doubtful if there is strength left to make a successful attack elsewhere.

But Foch has been wary. He has fed his reserves into this battle slowly and cautiously. He has given ground rather than sacrifice men—as he did before. He is not going to be trapped.

Since we must abandon the idea of a feint, the *raison d'être* for this change in the enemy's plans, this new drive in an unexpected direction, must be sought elsewhere. Several theories have been propounded.

It may be that he feared a counter drive by the allies between Soissons and Rheims that would cut in behind his Amiens wedge and occasion disaster.

It may be that he found the Somme and Flanders fronts too securely held to venture a new attempt on either, and picked this sector as one affording him opportunity for a quick and smashing demonstration of his offensive power. In this event he was trusting to luck to favor him with a bigger success than a mere gain in territory. The line might have broken and fortune might have given him a large part of the allied armies—perhaps Paris.

It may be he has in mind the peace offensive, and seeks to aim this blow at the heart of France in the hope of weakening civilian morale.

Whatever his intention, there remains the fact that he has driven another great pocket into the allied front. He has three pockets now, each one of which involves him in longer lines, spreading his limited offensive force, and creating situations that must become vastly perilous as the allied forces grow with American recruitment.

One of two things only can justify this strategy—either a

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THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

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decisive victory through a broken line, or forced peace by negotiation. If he gets neither he is worse off than ever. If the line holds, and allied civilian morale holds, he has made easier the task of winning that must fall to the lot of America. This is the patch of blue sky in the clouded heavens. Let us cling to our faith in our cause, our faith in our allies and redouble our efforts to make the strength of America count at the earliest possible moment for the supreme triumph that will save the world.

S. J. DUNCAN-CLARK.

The Sunday School

The Cross*

WE face, today, in our study of the life of our Lord, the terrible reality of the cross. And we must not get away from that reality. Only that frightful fact can integrate with the frightful modern facts. The cross is not a gilded symbol on a spire gleaming in the moonlight of sentimentalism. The cross is not a golden figure on a soft leather prayer book held in a lady's soft hand. The cross is not a bit of fashioned metal displayed in a jeweler's window. Nor again is the cross a sign by which some theologian may exploit his favorite theory of the atonement and by which he may seek to conjure his followers and condemn his foes. No, a thousand times NO—the cross is that rude tree on which my Master laid down his life rather than compromise with evil.

Rev. John R. Ewers

It is the sign by which I must not only conquer but by which I must sacrifice my life for society either by a sudden death for a cause or by long-drawn-out and patient service for the same cause. The cross—many a minister knows what it is. The cross—many a Christian parent knows what it is. The cross—many a brave missionary knows what it is. The cross—many a devoted Sunday-school teacher knows what it is. It is that upon which one lays down his life for the world—and it is nothing less than that—nothing less.

INEVITABLE

The cross cannot be left out of a successful life. He who would live without the cross desires not success but ignominious failure. The death of Jesus gave life to his cause. The world has had many apostles of beauty, many teachers of gentle philosophies, many creators of vanishing cults. If Jesus had only come into society and taught a number of beautiful things, his cause would not have survived. No one has influence who does not pay the price. Burning is the price of shining. The oil is consumed that the lamp may burn. The mazda lamp has only so many hours to shine. The reformer risks his life. The leader burns himself out and the moment he ceases to burn he ceases to shine. The preacher presents himself a living sacrifice and he knows that in living he is dying. Men drop all about us from overwork—sacrifices to the causes they consider worth while. Life must be given in generous ways. He who seeks his own ease and comfort defeats his own cause. We say little about vacations in the days of war. Our glorious Red Cross women are not talking about cool lakes and mountains this summer. Business men are slaving to serve the country. Do you not know what the cross is? Then God pity you and also God have mercy on your soul! Jesus gave his life. You must give your life.

THE STRONG CHRIST

It is this fact that brings Jesus so close to the soldier. It is

*This article is based on the International Uniform lesson for June 16, "Jesus on the Cross." Scripture, Mark 15:1-47.

The Diplomatic Background of the War

BY CHARLES SEYMOUR
Professor in Yale University

A remarkably graphic and fascinating story of the maneuvering and manipulating of European politics since 1874. It interprets the essential *motifs* of the several nations with unusual lucidity. No important diplomatic incident is overlooked. The reader feels that he is being piloted through the labyrinth of European political mysteries by a guide who speaks as one acquainted with inside conditions. It is a story worth reading and the narrative grips like the climax of a novel.

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this fact which causes the soldier to feel that in giving his life for his country he is meriting heaven. I do not know what the theologians have to say about this and I don't care. Someway I believe that the Christ who died on a cross to save a good cause will understand peculiarly the soldier who, in love of democracy and decency, lays down his life in battle with the Hun. Be that as it may, I know that the soldiers feel a close affinity for the strong Christ of the cross. Had there been no cross there would be little appeal to the modern soldier of America. Our noble idealism is the direct outgrowth of the philosophy of the cross. Wrought into the very fibre of American life is this idea that it is splendid to give one's life for a great and worthy cause. A new word has entered our vocabulary. It is "SLACKER." The slacker is the one who repudiates the cross. In nation and in church he is equally reprehensible. We glory in the fact that Jesus faced the cross bravely. How will you meet the cross of today? Your soul dies if you refuse it.

JOHN R. EWERS.

Books

THE MIRACLES OF JESUS. By Cosmo Gordon Lang, D. D. The recent visit of the Archbishop of York afforded Americans the opportunity of seeing one of the representative English Church statesmen of the present age. It was natural that the religious public should inquire what place he has in the world of religious literature. The result is the publication of two volumes from his hand, the one here noted and the one mentioned below. These are both reprints of articles contributed by the archbishop to the magazine, *Good Words*. In one regard they are wholly disappointing. They do not allude to the outstanding questions raised in these days regarding the nature of the miracles, or the attitude of mind in which the miraculous narratives of the New Testament should be approached. But as admirable homilies, illustrative of the lessons which may be drawn from these wonder-records of the Gospels they are admirable. (Dutton. \$1.60.)

THE PARABLES OF JESUS. By Cosmo Gordon Lang. This will be a more useful volume than the one just noticed, for the reason that the material dealt with raises none of the scientific and philosophical questions which belong in the field of the miracles. The archbishop shows himself to be a sympathetic student of human life as it appears in the parish. Few of the problems of today are mentioned. Perhaps the work is the better for this. Most people are quite out of the range of the so-called problems of the age in which they live. They are just folks, and they need very commonplace messages. This is to dignify rather than to underestimate work of this kind. Perhaps the adjustment of a helpful message to such people is itself the great problem. (Dutton. \$1.60.)

THE PANGERMAN PLOT UNMASKED. By Andre Cheradame. Less of a book than an encyclopedia of information on one of the most vital themes of our times is this volume. It is easy to give glib and superficial reasons for our participation in the great world war. And these reasons will do for a time. But when the days of real agony come for America, as they have already come for our allies, we shall have to have a deeper furrow ploughed than our commonplace instruments of public information afford. At such a time, and at all times when men want really to know the facts which run back into history and illustrate the tendency of modern Prussianism, such a book as this is a source of invaluable help. In it the designs of Germany upon every one of the involved nations, and many of the neutral peoples, are discussed with clearness. Most of all the danger of an inconclusive peace is pictured with such urgency as to supply real motive for a decisive war, however long it may have to run. (Scribner. \$1.)

ESSENTIALS OF EVANGELISM. By Oscar L. Joseph. That the evangelistic note is needed at all times and in all preaching is a fact which the reader of the New Testament and of Christian

history cannot miss. Yet it is not always made clear that evangelism is not the outburst of a sudden spasm of solicitude regarding people outside of the church, but is the spirit which becomes habitual with men who have rightly apprehended their calling as ministers of Jesus Christ. An admirable discussion of the theme is afforded in this volume. It is as good for ministers as for those who call themselves evangelists. Indeed if the latter could catch the tone of this volume, the church would more quickly regain something of her needed power. (Doran. \$1.25.)

JOAN OF ARC. By C. M. Stevens. Surely the biography of no one of the world's heroic characters could be more suitable for present-day consideration than that of Joan of Arc, the heroine par excellence of the always heroic France. Her story is an enthralling tragedy, but is full of inspiration. This volume contains practically all the definite information concerning her early life and later career and final martyrdom, and it presents it in a form unusually attractive. (Cupples & Leon, New York. \$1.50.)

THE WHITE MORNING. By Gertrude Atherton. It would be a pleasant dream if one could sleep deeply enough to allow the thesis of this attractive story to gain his assent. Mrs. Atherton affects to believe that the women of Germany are actually in revolt against the man-tyranny of that land and the brutal treatment to which its people, particularly the women, are subjected. Her heroine, trained in America, but loyal to her people, is gradually disillusionized, perceiving what many of her people already know, that Germany is beaten in the world war, and is being forced to fight on by her pitiless masters. On a sudden the women rise under her inspiring leadership and control the land. Even if one cannot quite accept the optimistic view of the author, the portraits drawn are vivid, many of the facts convincing, and the story is good reading. (Stokes, \$1.)

COMPLETE POEMS. By Francis Thompson. The tragic story of Thompson's life and death and the slowness with which the world came to appreciate his genius is one of the dark tales of modern literary history. That he is now classed with Shelley indicates the honor to which he has now attained. His "Hound of Heaven" and "Ode to the Setting Sun" are as fine works of poetry as the past three centuries have produced. The volume contains all the extant work of Thompson. (Boni & Liveright, New York. 60 cts.)

GEORGIAN POETRY: 1916-1917. Each year there is published a volume containing the most distinctive poems by British lyric writers during that year. This is the third volume, and contains the poems of such well known poets as Masfield, James Stephens, W. W. Gibson, Ralph Hodgson, John Drinkwater and Walter de la Mare, and also selections from the work of a number of new writers such as Sassoon and Robert Nichols. The volume has much poetic gold within its covers. (G. P. Putnam's Sons, New York. \$2.)

GOLD AND IRON. By Joseph Hergesheimer. This author's early books are already being collected by the literarily curious, who see in the writer something more than a mere entertainer. His stories, as published in the *Saturday Evening Post*, and later in book form, have revealed a sincerity which is unusual among story-writers of the day. Three stories are included in this volume: "Wild Oranges," "Tubal Cain," and "The Dark Fleece," "written around men past the adventurous period of youth and yet each determined not to be absorbed in the featureless oblivion of the commonplace." The story is laid among the early blast furnaces of middle Pennsylvania and on the coast of New England. "The Three Black Pennys," the latest book of the author before the present volume, brought fame to his name. (Alfred A. Knopf, New York. \$1.50 net.)

Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.

News of the Churches

M. L. Pontius Doing More Than His "Bit"

M. L. Pontius, of Central church, Jacksonville, Ill., in addition to giving the month of February to work in Camp Logan, Texas, was speaker on the Liberty Loan train in southern Illinois and eastern Missouri for ten days. Since his return from Camp Logan his audiences have been larger than usual for the time of year, and he has averaged an address per day, including Sunday services. He expects this year to give two more months, including his vacation month, to some army camp as camp pastor. Mr. Pontius is chairman of the Four Minute men in Morgan county, Ill., and county chairman in the Red Cross work.

John R. Ewers Reports Union Spirit at Pittsburg

John R. Ewers, of East End Church, Pittsburg, Pa., writes that, as a practical step toward union, the East End church is cooperating in union services every evening during the summer, the services being held on the new lot of the East End congregation. The Calvary Episcopal church,—the leading church of that communion in the city, with 2,000 members—the Shady Avenue Presbyterian and the Shady Avenue Baptist churches have entered into the union arrangement. A combined chorus furnishes the music. A brass band is also a feature. Mr. Ewers addressed the first congregation on May 26, his topic being "The Conquering Spirit." Patriotism was the key-note of the service and there was a large attendance.

Missionary Conferences in East and West

Secretary S. J. Corey calls the attention of Disciples to the series of conferences of the Missionary Education Movement to be held during the summer. The following are places and dates: Blue Ridge, N. C., June 25-July 4; Silver Bay, N. Y., July 5-July 14; Ocean Park, Me., July 19-July 28; Lake Geneva, Wis., July 26-Aug. 4; Estes Park, Colo., July 12-July 21; Asilomar, Cal., July 16-July 25; Seabeck, Wash., July 30-Aug. 8. The Disciples will be represented at these conferences by missionary leaders. Bert Wilson will be at Lake Geneva; C. M. Yocum at Estes Park; Mrs. Ellie K. Payne at Silver Bay; Dr. and Mrs. Dye at Asilomar; Mr. and Mrs. Madden at Seabeck, and Mrs. Ida Harrison at Blue Ridge. The cost is not great. Reduced railroad fares can be obtained. Registration and program fee, \$5. Hotel rates for the ten days, \$12.50 to \$27, depending on conference chosen, number in room, etc. Registration fee may be sent to any of the three missionary societies at Cincinnati.

Crystal Beach Assembly, a New Disciples Institution

This is the inaugural year of the Crystal Beach Assembly, a training camp for church and Bible school officers and other leaders which will have its habitation at Crystal Beach, Mich., near Frankfort. The date of this year's encampment will be July 15-August 4. The Assembly is under the auspices of the Michigan Christian Missionary Society and the American Society, Bible school department. The national team of the American Society will conduct the school, the

members of the team being Miss Hazel A. Lewis, Miss Cynthia P. Maus and R. M. Hopkins, together with William V. Nelson, Michigan's state Bible school man, and Miss Mary A. Johnson, state C. W. B. M. secretary. International certificates will be awarded to students in the School of Methods reaching the required standard in their work. Besides the American Society secretaries, the following will also serve on the faculty of the Assembly: Dr. Peter Ainslie, Prof. F. E. Lumley, Dean W. C. Morro and the following Michigan leaders: W. V. Nelson, Miss Mary Johnson, J. Frank Green and W. G. Loucks. This being the year of the fiftieth anniversary of the Michigan Society, from July 28 to August 2 will be devoted to a season of celebration. Among others, Secretaries Burnham, Corey, Muckley and Mohorter and President Bates of Hiram will be present. As figured by the officers a season of twenty-one days at the Assembly will cost but \$27. Further information may be secured from J. Frank Green, Owosso, Mich.

Story of An Interesting Community Experiment

J. H. Fuller has just closed a two years' ministry at Mt. Washington church, Kansas City, Mo. The Disciples were the second body to enter the Mt. Washington community fifteen years ago, a lot being purchased there and a modest building being erected. Ten

years ago this building was destroyed by a cyclone. The basement was fitted up as an auditorium, looking toward the rebuilding of the superstructure. The basement was still used as an auditorium when Mr. Fuller's pastorate began two years ago. In the meantime, a new addition had sprung up by the side of Mt. Washington known as Fairmount. Since many of the Disciple families had moved into this new section, and since it was underchurched, a decision was made to sell the Mt. Washington basement and lot and enter the new field. A Catholic friend offered the loan of a lot, if it was desired to erect a tabernacle. The offer was accepted and the old site was abandoned January, 1917. The men of the church met at night in zero weather and snow and erected a commodious tabernacle. The city mission board and the Board of Church Extension both approved of the move and lent their aid. A new lot has since been purchased and the tabernacle moved thereon, and the work prospers. The Bible school has doubled its attendance, the women's work trebled. Mr. Fuller writes that here is an inviting field for a fine community church.

Appreciation for Dean Joseph C. Todd

Dean Joseph C. Todd, of the Indiana School of Religion at Bloomington, Ind., had conferred upon him this year by Missouri Valley College at Marshall, Mo., the degree of doctor of divinity. Dean Todd graduated from this school seventeen years ago, and was invited back this year to deliver the address on

International Convention, 1918

By Edgar DeWitt Jones

I have before me the minutes of the joint meeting of the Administrative Committee of the International Convention of the Disciples of Christ, with representatives of the general societies and colleges, which was held in St. Louis, May 2.

These minutes are peculiarly interesting and informative since they indicate the character of the convention for this year, as reported by a special committee and unanimously adopted by the joint committee. In keeping with the spirit of these soul-testing times, both the character and the environs of the convention this year mark a departure from the order to which we have been accustomed.

First, as to the character of the convention. The special committee appointed, to outline the time and program for the convention this year, consisting of A. E. Cory, H. O. Pritchard, and Mrs. Effie Cunningham, reported as follows:

"First, we recommend that there shall be no banquets, suppers or luncheons during the convention.

"Second, we recommend that there be no booths or displays for commercial purposes.

"Third, that the business and inspirational sessions shall be separate from each other.

"Fourth, that the hours of the sessions shall be from 9:00 to 12:00, 2:00 to 4:30, and 7:30 to 9:30.

"Fifth, that board meetings be held on Wednesday, and that Wednesday night be devoted to the International Convention.

"Sixth, that Thursday be Foreign Mission Day.

"Seventh, that Friday be Home Mission Day, including Church Extension and Bible School.

"Eighth, that Saturday be devoted to Temperance, Benevolence, Ministerial Re-

lief, Education; and Christian Unity at night.

"Ninth, that Sunday be employed as follows: The morning be devoted to Bible School, with life addresses and communion services in several churches. 3:00 p. m. War Messages under the direction of the Men and Millions Movement. 6:00 to 8:00 p. m., Christian Endeavor. 8:00 p. m., War Messages under the Men and Millions Movement."

SESSIONS TO BE HELD IN CHURCHES

Second, as to the environs of the convention. The sessions are to be held this year in a church edifice with seating capacity of 1,500 instead of the usual auditorium or coliseum seating from five to ten thousand. Sessions will be held in the beautiful and commodious auditorium of the Union Avenue Church, and in the auditoriums of the equally commodious and worshipful edifices of a Congregational and a Presbyterian Church, each a block away on either side of the Union Avenue Church. This insures a worshipful, reverent and contemplative convention, one that should bring us into that spirit of prayer and reconsecration so sorely needed in this hour when all the world is a-quiver with commingled fear and hope.

The dates for the convention are October 9 to 13, unless changed to meet local conditions. We are, therefore, within four months of a gathering that ought to be in manifold ways epochal. Thus far the conventions held this year by the other great religious bodies of America have set a new standard in unity, loyalty, and spirit of sacrifice. Assuredly our own Brotherhood will respond nobly to the challenge of the hour.

Bloomington, Illinois.

commencement day—which was also the anniversary of the foundation of the school. Following his address the degree was bestowed upon him, in recognition of the good service he has given to the world. Dr. Todd is at the head of the Indiana School of Religion, which is coming into its own after several years of sacrifice on the part of its friends and especially of Dr. Todd and family. During the first year of the school Dean Todd financed the institution in addition to his labor as pastor of the church at Bloomington, but it was soon evident to the directors that the undivided attention of Dr. Todd would be necessary if the school were to grow into its greatest possibilities. Since November, 1912, he has both conducted and financed the school. A home for the institution was purchased in August, 1914, and soon afterwards burned. The next year the present home for the work was purchased and plans made for a complete permanent college building to be erected on the old site. During the past year the name was changed and larger plans made involving not only more work in Bloomington but possibly also opening schools at other places in the state. Last fall Prof. H. I. Croyle was added as registrar and Old Testament professor. Next year it is hoped work will be opened at Lafayette. Plans are being matured for a school involving \$500,000 of buildings and endowment. Dean Todd has become well known over the state of Indiana for his service to religious education. His friends realize that he is the man who can make of the Indiana School of Religion what it should be. He has had thorough educational training, being a graduate not only of the Missouri College but also of Union Theological Seminary, New York, with an M.A. degree from Columbia University.

Oklahoma's Disciples in Annual Meeting

Ardmore was the place of the annual convention of Oklahoma Disciples this year, the date being May 20-38. Clarence E. Wagner ministers at Ardmore. Judge A. Eddleman was president of the convention. Byron Hester, secretary of the convention, writes that J. Fred Jones, "the inimitable state secretary, has enriched the state with his wonderful experience." Mr. Jones reported this year twice as many contributing churches actively interested in the state work as ever before. As a result of this greatly increased interest, the Oklahoma work will no longer be a dependent of the American Society. An outstanding feature of the program was the stress laid upon district work, its development and proper articulation and correlation with state work. A new Oklahoma leader, Meade E. Dutt, now of Tulsa, seemed to be the favorite of the convention program, with his inspiring early morning lectures. Other leading early morning speakers were: E. S. Muckley, C. M. Yocum, I. N. McCash, John L. Brandt, F. F. Walters, Grant K. Lewis and H. E. Van Horn. The new officers of the state are: A. L. Jones, president; H. E. Stubbs, vice-president; Byron Hester, secretary. The newly elected board member is Meade E. Dutt.

* * *

—Niles, O., church, led by W. H. McLain, recently observed Family day, with twenty-one entire families of the church present at the Sunday morning service.

—Missouri's convention date, June 11-13. Place, First church, St. Joseph, Mo., where C. M. Chilton ministers.

—Henry Pearce Atkins, of First church, Mexico, Mo., led in the donation of a communion set for Camp Funston, Kansas, where Mr. Atkins recently served for a month. The gifts, with one exception, were made by the Mexico church and the communion set was given in its name to the Camp Pastors' Association of Camp Funston.

—S. J. McFarland of Dallas, Tex., was elected president of the 1919 Texas convention, which will be held at Paris. Malcolm H. Reed of Austin is the new vice-president and F. W. O'Malley of Bonham, secretary. The recent 1918 meeting at Sherman was well attended. Outstanding addresses, according to the Texas Christian Courier, were those by Graham Frank, E. M. Waits, F. D. Kershner, P. F. Herndon, Mrs. J. M. Stearns, J. H. Mohorter, C. M. Yocum and J. B. Holmes. H. K. Pendleton presided at the Sherman convention.

—Barton Haggard, son of Dean A. M. Haggard, is now captain of the 324th Field Artillery, which is the headquarters' company at Camp Sherman, Chillicothe, Ohio.

—Fred Kline, for several years Illinois representative of the National Benevolent Association, has gone to Chatham, N. Y., to make his home.

—President Crossfield has appointed J. Leslie Finnell, a Transylvania graduate of 1918, and a young minister, as secretary of the College.

—Transylvania students have pledged themselves to give 1,700 days to farm work during the summer, in view of the agricultural needs of the country in war time.

—W. C. Bower delivered the commencement address at the Eminence, Ky., high school this year.

—A. W. Fortune, of Transylvania, gave an address before the Kentucky State convention of Christian Endeavor, held at Covington, on the theme, "The Price of Citizenship in the Kingdom."

—H. J. Loken of the Liberty, Mo., church, is giving a series of special prayer-meeting talks on "How We Got Our Old Testament." Mr. Loken, who is a Norwegian,

Disciple Ministers on the War

M. L. Pontius, Jacksonville, Ill., Holds That Germany Must Be Completely Crushed

"If this war does not end in absolutely crushing Germany, one of two things will result. Either the rest of the world will submit to be ruled, at least dominated by the German empire, as it now dominates its allies; or else the rest of the world will have to adopt the German military practice in order to save itself. This war must be won by us and our allies. Germany must be completely crushed. The earth is too small for the kaiser and his propagandists and a Christian civilization. They are so antagonistic that one must perish. That one is Germany, the Hun, the vandal and the barbarian of the twentieth century."

J. D. Garrison, Indianapolis, Ind., Says Church Must Prepare for Return of Soldiers

"Standing impotent in the face of the present world crisis is the last full measure of slothfulness that must forever condemn our profession of faith in Christ. Men, women, boys and girls must be enrolled in our churches and Bible schools by the thousands and even millions, as the only adequate preparation for the return of our boys from France, if we are to demonstrate the truth of Messianic prophecy, 'The gates of hell shall not prevail against the church.' By so much as this conflict overshadows all previous human struggles, must the fires of enthusiasm for man's complete liberation from every kind of bondage, make pale the distant gleamings of Pentecost."

J. Boyd Jones, Terre Haute, Ind., Declares War Will Rout Church Slackers

"I predict that when this war is ended and the church gets readjusted, there will be a sloughing off of the slackers and traitors, and under God the church shall become a mighty force to conquer this world for Christ, our King. It will not be enough to have your name on the church book, to be in good standing in church circles, but you will have to be a soldier instead of a slacker. In every age the church has sloughed off the things that were useless, and after ex-

periencing a baptism of blood has come forth chastened but strengthened. Heaven and earth shall pass away, but the church of Christ will endure. It, like its Divine Founder, will live forever."

W. W. Johnson, Orrville, O., Declares Flag Should Not Protect Disloyal Men

"Our rights are more precious than peace. Germany has made unjust attacks on the peaceful world, ravishing women and children, committing deeds that are unconceivable. The time has passed that peace can be maintained under such existing circumstances. We must fight for a peace that is secure and not a dishonorable peace. Men who are unloyal and not willing to support the boys in the trenches and cantonments, and the allied soldiers, ought not to have the right to protection under the American flag."

H. H. Harmon, Lincoln, Neb., Now at Front in France, Lays Bare Average Soldier's Heart

"We should all know that these men are doing a world of thinking. As they face realities they come to despise sham and pretense, and to condemn it in their own lives and in the lives of others. It is marvelous how those who lived pettily at home are reborn in a few months' time and come to face problems with thinking, reasoning minds and to measure institutions with masterly acuteness, and to praise or condemn as these fit or do not fit standards of the ideal. Christianity and the church are upon the lips of these men in constant discussion, and they face these issues with open minds and fair words, and were it not for our strong faith we might well tremble for what their ultimate attitude toward the church and things religious may be. Feeling the very pulse beats of these men and realizing their indomitable energy not only to blot out military autocracy, but to shapen the destinies of the world to be, one asks himself whether they shall return home to find the church and other institutions that stand for human weal still treading beaten paths, whether the old grooves of thinking, doing, living shall be their welcome home. I am thinking better of the dear homeland."

recently gave an illustrated lecture on Norway for the benefit of the local Mission Circle, and more than \$70 was brought into the treasury from receipts.

NEW YORK **CENTRAL CHURCH** 142 West 81st Street Finis S. Idleman, Minister

—R. G. Frank delivered the baccalaureate sermon for the graduating class of Forest Avenue High School, Dallas, Tex., May 26. Miss Evelyn Frank is a member of the class.

—Finis Idleman and family, of Central church, New York, are now on their Vermont farm for the summer.

—Charles Pease, of Belding, Mich., has accepted a call to the work at Bloomingdale, Mich. It is reported that a new leader has been found for the Ann Arbor church, but the name is not mentioned. T. H. Rella has resigned at St. Louis, Mich. C. E. Pickett is now in the pastorate at Cadillac; since his coming the church there has paid off \$100 on its debt.

—C. J. Tanner, recently of Detroit, Mich., is now at Akron, in his new county work.

—Roger T. Nooe, of Frankfort, Ky., First church, will spend six months in war service overseas; his congregation is continuing his salary in full for this period.

—First church, Kansas City, Mo., led by pastor J. E. Davis, recently adopted resolutions of protest against the ordinance to take the regulation of pool halls from the board of public welfare of the city and place it in the hands of the police department.

—The right spirit was revealed when the members of Central church, Indianapolis, Ind., who own automobiles, got together and took up a collection and purchased a new Detroit Electric for their pastor, A. B. Philpott.

—An interesting feature of the late meeting of the churches of Sixth District, Missouri, was "patriotic night," at which wartime messages were given by H. P. Atkins, President J. H. Wood and E. B. Shively. Three flags were unfurled—"Old Glory," the "District Service Flag," with nearly a thousand stars, and the "Christian Conquest Flag," with its twenty-two stars of blue. The contrast between these two service flags hanging side by side brought a deep sense of humiliation to the hearts of all present, it is reported. In less than twelve months nearly one thousand young men have been sent by Northeast Missouri Discipleship in answer to the nation's call, while in one hundred years of history the same group has sent only twenty-two recruits for service in the mission field!

—W. F. Richardson, of Hollywood church, Los Angeles, Cal., reports that in the church there the emergency drive for Men and Millions was made on April 28, and the result was the securing of pledges amounting to \$2,927, which is almost exactly \$10 per member for the entire resident membership of the church. Several thousand dollars had already been pledged in January for the Movement.

MEMORIAL **CHURCH OF CHRIST** (Disciples and Baptists) Chicago Oakwood Blvd. West of Cottage Grove Herbert L. Wilett, Minister

—Aubrey H. Moore, of West Street church, Tipton, Ind., delivered the address this year to the Knight Templars, to the patriotic organizations and to the High School graduates of that city; also the commencement address for the graded graduates at Lynn, Ind. Mr.

Moore has been at Tipton nearly five years, and during this period has added more than 350 members to the congregation. The church in Tipton leads all the churches there in membership and value of property. There are nearly 1,000 members, in a town of 5,000, with nine other churches.

—Byron Hester, Chickasha, Okla., was master of ceremonies at the union memorial service observed by all the orders and churches of his city, on Memorial day. This is the second year that Mr. Hester has been asked to serve in this capacity.

—Meade E. Dutt, the new leader at Tulsa, Okla., First church, writes that the congregation there is meeting in the court house, but that good audiences regularly fill the court room. There are reported nineteen additions to the membership since May 1. There have been forty-five accessions during the first quarter of his first year's ministry—twelve by confession of faith.

—J. J. Castleberry, of Mayfield, Ky., has recently closed a two weeks' meeting with W. E. Ellis and the congregation at Paris, Ky., which resulted in sixty-one additions. The Paris Bible school had an attendance one Sunday during the meeting of 755, which led all the Disciple schools of the state. The Paris church has a membership of more than 1,500.

—C. A. Pearce, after a six years' pastorate at Marion, O., has tendered his resignation there to take effect August 1. His work has been very fruitful in this field. During the six years under his leadership, 300 members have been added to the congregation and an indebtedness of \$7,000 provided for. Before going to Ohio, Mr. Pearce served the West Pullman church, Chicago.

—A new feature at Bethany Park, Ind., this year will be a "Summer Conference for Young People," which will be held August 5-16. State Superintendent Garry L. Cook will be in charge, the conference leaders will be Miss Cynthia P. Maus, Mrs. Kathryn Hodgdon and John D. Zimmerman, and special addresses will be given by such men as Edgar DeWitt Jones, E. L. Powell and others. Further information will be presented in later issues of THE CHRISTIAN CENTURY.

—Edgar DeWitt Jones gave the address at this year's graduation exercises of the nurses at Brokaw Hospital, located at Bloomington, Ill., his topic being "The Bells of Belgium." Dr. Jones got this

title from an item which he found in the newspapers, which read as follows: "It is reported in the London papers that the Germans are now seizing the bells of Belgium and melting them into weapons of war." This is the way the topic is developed by Dr. Jones: I, The Brazen Bells of German Perfidy and Dishonor: Their Din Fills the World. II, The High, Clear Bells of Belgium Sacrifice: Their Notes Resound in the Hearts of Liberty-Loving People Everywhere. III, The Soft and Mellow Tones of the Bells Ringing the Requiem of Edith Cavell. IV, The Bells of Belgium are Calling Us Everyone to the Altar of Service and Sacrifice. Conclusion: The Angelus Bell—a poetic and prophetic setting of the celebrated picture of Millet.

—O. F. Jordan has recently gone out twice with troop trains. He gave an address at the Batavia, Ill., community service on Memorial day, speaking to 1,100 people. On last Sunday he was at Rockford, giving an address at a great Odd Fellows meeting. On the 16th of the month he will speak at a big theater meeting on the South Side, Chicago, for the Odd Fellows, also at Rose Hill Cemetery and at a meeting in his own church—at Evanston, Ill. Last Sunday was observed at this church as Automobile Sunday, with twenty cars out.

—Broadway church, Cleveland, O., is planning for another successful Vacation Bible school this summer. During four years at Broadway there has been an average enrollment of 375 persons, made up of eleven nationalities, 75 per cent being foreign born or of foreign-born parentage, and 40 per cent being of Catholic parentage. The appreciation of one Bohemian boy who had "found" this school is typical, writes F. D. Butchart, pastor at Broadway. Here is the boy's letter, written to his teacher:

"Dear Teacher: I am glad I found that daily vacation Bible school and I am glad I found all of youse, and I'll think all the time about youse all. I wish . . . youse a happy vacation. I hope I'll see youse next year again. Your scholar, Conrad Dusik."

—Union Avenue church, St. Louis, has seventy-five men serving in the colors. Dr. B. A. Abbott has two sons in service.

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Vol. XXXV

June 27, 1918

Number 24

American Manhood In the War

By John R. Mott

Faith in War Time

By Burris A. Jenkins

CHICAGO

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Edited by Thomas Curtis Clark

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Herbert L. Willett, Jr.
Prof. W. C. Morro

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Men and Millions Movement Not to End Now

REPORTS of the great success of the Emergency Drive of the Men and Millions Movement are heartening us all from week to week. Elsewhere in this issue of The Christian Century the secretaries, Doctors Cory and Miller, say that the pledges received in the past four months are over \$1,900,000, and later unofficial information encourages us to believe that the \$2,000,000 goal has been gained. The amount set out to be reached in this climacteric drive was \$2,500,000, which represented the unfinished portion of the original quest for \$6,300,000 plus an additional \$1,000,000 that was taken on last March—\$7,300,000 in all. The present report thus means that the Men and Millions Movement has secured a grand total of \$6,800,000 in pledges, lacking only a half-million dollars of fully gaining their enlarged objective.

This, taken in comparison with past achievements, is stupendous news for all Disciples of Christ. It marks a new day, with new standards of giving and a new scale of missionary, benevolent and educational endeavor. The payment of these pledges is the duty next in line, and every donor should see to it that the Movement is relieved of any burden in the matter of turning his promise into cash. We wish to add a reinforcing word to the call of the secretaries, who now ask pastors and all churchmen who were active in securing the pledges to take equally active steps to facilitate their payment. The needs for which these offerings were pledged are at this time critical. The money paid in now will have an enhanced value compared to that paid later. The emergency in all the benevolent, educational and missionary departments of the church still exists, has, indeed, become more acute since the first con-

fession of its existence was made last Spring. Wherever it is possible for a pledge to be redeemed at once, the donor should be encouraged to redeem it. Most of the \$2,000,000 pledged in the Emergency Drive was to fall due on July 4. That date is full upon us. And it should be signalized by an avalanche of gifts arriving at the Cincinnati office of the Men and Millions Movement.

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The notion has gotten itself pretty generally established that the Men and Millions Movement would come to an end with the attainment of its financial goal. This is a mistake that should be decisively corrected in everybody's mind. The Movement is to go straight on. It has become a permanent piece of the organizational mechanism of the Disciples of Christ. If there was at the beginning of the Movement, four years ago, a subconscious assumption on the part of leaders and the churches that the Movement was to pass with the accomplishment of certain specific tasks, there was, fortunately, in its legal charter, no time limitation either express or implied. We say fortunately, because the Movement in its actual procedure has demonstrated its indispensableness as a permanent function of the churches, and we are glad to hear that positive steps are being taken to project its work for the future on a basis of permanency.

The taking of these steps calls for some interpretation; it involves a re-conceiving of the work of the missionary and benevolent secretaries and of the heads of the colleges. The essential task now committed to the Men and Millions Movement is the *promotional* function of all the

general work of the Disciples of Christ, thus theoretically delimiting the function of the present officials, both secretaries and college presidents, to *administration*. This seems to be the way the labor is to be divided in the future.

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The best way to understand this new phase in the evolution of our organized work is to remind ourselves of the relation which the Men and Millions Movement assumed to the societies and colleges four years ago. It was essentially their promotional instrument for raising the special fund that has now been virtually completed, and for recruiting life volunteers for Christian work. While this special campaign was going on the societies and colleges restricted their independent solicitations so as not to conflict with the solicitations for the Men and Millions fund in which they were all to share. It was felt that the large fund could only be raised by united, non-competitive effort. Now that the special campaign is finished, everybody sees that not only could that particular large fund be raised save by unified effort, but no large and worthy thing can be done in promoting missions, benevolence and education among our people save by permanent unification of the promotional agency. So, while it was doing its own special work, the Men and Millions Movement was forming itself into a tool indispensable to the adequate doing of the regular and permanent work of the churches.

It is, therefore, to continue its existence and activity, no longer in raising a special fund over and above the routine receipts of the societies, but in the development and expansion of these routine receipts to the equivalent of and beyond the total amount reached by the combined special and regular receipts of the past four years. All the regular machinery of the societies and colleges for promotional work will, therefore, be taken over by the Men and Millions Movement, and united in one comprehensive plan for reaching the churches in an adequate way with the imperative appeal of these world-wide duties.

This will explain, for example, the taking over by the Men and Millions Movement of the new missionary magazine into which the present five or six independent society periodicals are to be merged. This monthly magazine, beginning publication in October, is to be an important medium of promotion for all missionary interests. Logically, the Men and Millions Movement should be responsible for its publication and its character, as they are responsible for the whole promotional side of the work. Other changes will appear desirable, no doubt, with the unfolding of the plan to bring these societies organically together in one organization, capable of meeting the brotherhood as one cause instead of as many rival causes.

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The effect of all this will be far-reaching. It will tend to develop specialists in all our enterprises. Our secretaries will now become administrators of the funds secured from the churches and will be relieved of the burden of devising more or less petty ways and means of raising their budget from year to year. Relieved of this sort of anxiety, they will be able to project their work with farther-seeing statesmanship than under the old régime. Our

secretaries should double in stature in our eyes as they go about their new work in the new way.

Especially should our college presidents become more significant figures in our general church life. Henceforth the college president should have his true character revived as an administrator of education, not as a mere solicitor of money. There will be, perhaps, some difficulty in getting the college president to adjust himself to the new order and to trust his institution's future to the share it may have in a great common fund which all college servants will be called upon to help raise. But every institution must make its president see that the day of college dependency is past, that our educational system as a brotherhood, is one, and that the largest blessing to each institution will come from a policy of sharing the common burden of all.

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What is the relation of all this to the General Convention of the Disciples of Christ, the new order of things which the churches have through many years been trying to evolve and have at last succeeded in establishing? The relation is very close, indeed, it is vital. We must not think of the Men and Millions Movement in its new status as in any sense displacing the General Convention. The convention is related to the Men and Millions Movement and to the society administrative boards as form is related to function. While the function has been defining itself in actual practice in the past four years, the form through which it can operate has been in process of creation. Providentially, both are ready at the same time. The task of bringing them together, of fitting this new function into this new form is the biggest piece of business that will come before the churches when their representatives gather at St. Louis next October. The Disciples are making heartening progress. Their faces are toward the light. Having set their faces that way, they will never turn back.

Patriotism and Religion

SUNDAY before the Fourth of July this year has a special significance as a time for patriotic sermons and addresses. The great patriotic anniversaries are being observed once more and the people expect their churches to sound forth the patriotic note.

The frequency of the patriotic service in these war-times will take away from our churches their religious atmosphere unless there comes into patriotism a richer and deeper note. The old spread-eagle oratory of the Fourth of July fifty years ago has come back again, only now the enemy is Germany and the American temptation to brag is occasioned by the presence of our troops in France.

The old patriotism declined because it had no depth of root. "America right or wrong" was its most fundamental utterance. Such a patriotic attitude has no place in our churches. Were no other patriotism possible, we might come to look on patriotism as one of the arch-enemies of religion.

Let the Old Testament be our teacher in combining patriotism and religion. In the prophet of old there was

no dividing line between love of God and love of the nation. The prophet felt no call to defend his nation right or wrong. It was his business to help it be right. Nor did he feel that religion was altogether a mystical and esoteric thing that would lose its quality when brought into contact with every-day life. The religion of the prophet was practical and patriotic; his patriotism was discriminating though ever loyal.

Unless God is indeed a respecter of nations, we have quite the same right to inquire his will for America as did Isaiah to seek his will for Judah. And we can be equally sure that if America submits her will to God, she may claim his blessing in every emergency.

A Metropolitan Headquarters

THE action taken by the three missionary societies—Foreign, American and Woman's—at Kansas City last fall, looking toward their unification in one comprehensive society with three or more departments, has met with general favor among all persons informed as to the statesmanship of missionary administration. In the practical carrying out of the plan it seems that the single consideration yet awaiting decision is the question of a permanent location for the united board. At present the American and Foreign boards are located in Cincinnati, while the Woman's board has headquarters in Indianapolis. Whether to locate the united board in either of these cities or in some other city is the problem under discussion.

It is increasingly clear to those who have given any serious thought to the question that the location of the headquarters of the Disciples' missionary enterprises is a matter of great importance. The opinion has been steadily forming for many years that these enterprises were handicapped by the fact that they were centered in the smaller cities, thus limiting their prestige and cooperation with the boards of other great communions and more or less isolating, if not provincializing, our brotherhood itself.

This growing opinion naturally gravitates to the two metropolitan cities of the country, New York and Chicago, as affording the only adequate locations in which the propagandist work of an ambitious and vigorous people like the Disciples should have its radiating center.

Strong cases are made out for both these cities. For New York it is urged that the presence of a number of other mission boards there would facilitate cooperative policies. Moreover, the fact that all missionaries departing from or arriving in this country on the Atlantic side pass through New York makes it advantageous for the board to be located there.

For Chicago it is urged that all the missionary societies of New York have offices also in Chicago, that the facilities for cooperative endeavor would therefore be virtually as ample as in New York, that Chicago is near the heart of the brotherhood geographically, which fact has both a psychological and a financial bearing on the problem. It is also urged in Chicago's behalf that the city is virgin soil religiously, in a sense not true of any great American city, presenting a unique opportunity to such a people as the Disciples of Christ, and, therefore, that the

Disciples ought to undertake to establish their cause here by an effective propagandist policy in the city and by centering their organized general interests at this point.

What decision will be made does not concern The Christian Century vitally, but we believe the unification of these three societies should be consummated at the earliest practicable moment, and a headquarters established in one of these world-renowned and commanding cities. There is no doubt that all organized work of the Disciples would take on immense increase of power by such a union established in such a metropolis.

Re-Opening the Christian Union Concept

A NOTEWORTHY illustration of the way a strong mind keeps on growing right through the thickening years is afforded by a recent article by Dr. J. H. Garrison. Writing in the *Christian Evangelist*, he asks for a radical re-examination of the whole question of Christian unity and of the historic position which the Disciples of Christ have assumed in reference to it. It seems that an aging body cannot rob Dr. Garrison's mind of its perpetual youth. For none but an essentially youthful mind would either sense the need or have faith to undertake the task of re-opening the conceptions which have given foundation and structure to the Disciples' enterprise for more than a century.

Without implying anything as to what the outcome of such a re-study would be, the bare fact that Dr. Garrison who has given his life-time to the advocacy of a well-defined position on Christian unity now sees the need of a thoroughgoing re-examination of that position, is profoundly significant. It strongly suggests the possibility that the changed conditions of the religious world today, together with the new knowledge of the Bible that has been gained since the times of our fathers, would materially alter the basis of Christian unity which they bequeathed to us.

Dr. Garrison takes the cue for his article from an almost equally significant article by Prof. George W. Brown, of Transylvania College, who, writing in the *Christian Union Quarterly*, declares that such a re-opening of the Disciples historic position on Christian unity implies no disloyalty to the memory of the fathers. Commenting with approval on Dr. Brown's article, Dr. Garrison says:

Yes, let us re-study our position, if we are big enough and free enough to do it without calling in question each other's motives. It takes real Christians to do that. We have already outgrown many of the things which have hindered us, and there are others still to outgrow. True, our religious neighbors have got a lot of growing to do also before they are ready for the union Christ prayed for, but we will do well to give chief attention to our own defects and seek to remedy them. We think the outside public has been greatly influenced by our plea for union, imperfectly as we may have preached it, and lived it. But we do feel, with Professor Brown, that the time has come to ask ourselves some searching questions concerning our plea for union and face them honestly and fearlessly.

Concluding his article Dr. Garrison proposes that the Christian Unity session of the St. Louis convention next fall appoint a commission to consider and report a year

later on the question, "What changes, if any, are required in the substance or method of the plea for Christian unity, in the light of our experience and the better understanding of the Scriptures than was possible a century ago, in order to make it more effective?"

This is the sort of undertaking that, as The Christian Century has always maintained, would do more to justify the existence of our Christian Unity Commission than all the round table conferences that could be held in a generation. After all is said, the great contribution of the Disciples to unity is not going to be made through parliaments, but through our own practice. If we can be brought back to the broad highway on which we started out to practice Christian unity, and from which we were deflected by a strange obsession with respect to church ordinances, we will make a unique and, it is not too much to say, a decisive contribution to the most urgent problem the church today faces.

Liquor and the Medical Aristocracy

OF the fast multiplying blows alcohol is receiving these days none is more significant than the straight-from-the-shoulder stroke given by Dr. Arthur Dean Bevan in his inaugural address as president of the American Medical Association in its convention held in Chicago two weeks since. The unofficial attitude of medical science has long been a supporting ground of confidence to the anti-liquor propaganda, but there has always been a certain timidity on the part of the leadership of the professional organization to identify itself too conspicuously with those pertinacious people who were pushing the cause of Prohibition. From this point of view Dr. Bevan's words on so significant an occasion give, so to speak, the right hand of fellowship to Prohibition on behalf of the very aristocracy of the medical profession. He said:

In the slow evolution of civilization many great wrongs persisted for centuries because people had become so accustomed to them that they were accepted as matters of course. They became so intrenched that it required centuries of education or a revolution to extirpate or right them.

Government by autocratic power and divine right without the consent of the governed has been tolerated. Slavery, with its horrors, was defended. The unequal rights of women went unquestioned.

Among these great wrongs, too long tolerated, none has done more injury to mankind than drink. And science and education should eliminate not only the plagues and epidemics, but also the curse of drink from the world.

I want to plead for the united action of the organized medical profession of this country to secure protection by law against the injury that drink is doing to our people, not as a political measure, but as the most important public health measure that could be secured. In this crisis, when we and our allies are fighting not only for ourselves, but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink.

One cannot help wishing that Neal Dow and Frances Willard might be raised from the dead in these days to hear such words as these and to see what our eyes are seeing, on every hand, of the fruitage of their pioneer labors.

Leadership in the Anti-Booze Fight

THE federal amendment to the constitution providing for the prohibition of the manufacture and sale of liquor traffic has been ratified by three states, at least, which temperance people had not counted on: Massachusetts, New Jersey and Kentucky. Optimistic temperance folks are saying that the victory will come in April of next year. That is by no means certain and between now and then many a hard fight is to be won.

The particular enterprise in hand, the carrying of state legislatures for the dry cause, must be entrusted to the organization which has the experience and the record of success in such an enterprise, the Anti-Saloon League. Many other temperance organizations have rendered equally valuable service in other phases of the work, but the laws on our statute books that help most were put there by the Anti-Saloon League.

Since the biggest fight and the final fight is now just ahead, there should be no question of funds standing in the way of victory. The temperance fight is a real war emergency measure and should be treated as such and given the same consideration as is given to the Red Cross or the Y. M. C. A.

The liquor business uses up enough coal to account for our fuel problem. There would be no such problem if saloons and breweries were closed. It uses up enough cars on the railroads to account for our transportation problem. There would be but little difficulty in transporting goods if the wet goods did not need to be hauled. The liquor business creates a labor problem by lowering efficiency. It stands in the road of victory by wasting grain and sugar which should feed soldiers and the little children at home.

In the last year in which the church has to give money to the Anti-Saloon League, she can afford to be generous. It will surely be the last year, if we are generous enough. The sacred causes of both religion and patriotism demand that we give John Barleycorn his death blow in the next twelve months.

The Illinois Centennial

HAD not the war obscured everything, this would have been a great year in Illinois. The state authorities have been planning several years to make the centennial of the admission of the state to the union an outstanding event. Even though the war demands most of our energies, it is hardly necessary to forget entirely this significant anniversary.

It is astonishing to find how few Illinoisans understand or appreciate their state history. Illinois fits into the scheme of the nation's life in a most interesting way. Early in its history it was settled by idealists who came to this country under the French flag. After Fathers Joliet and Marquette had traveled up and down its rivers, seeking to save the souls of the Indians, its beauty appealed to them and others and near Kaskaskia the first settlement was made. Here the early settlers lived in peace and amity with the Indians, rivalling that of William Penn and his redskin friends.

When Illinois was suddenly thrown open to settlement in a larger way, following the Revolutionary war, the two strains in our national life united in this state, in the north the Pilgrim blood predominating and in the south the men of the cavalier stock of Virginia being most in evidence.

The great battle over slavery was fought in this state in 1834 with such heat that men were killed for their political opinions. The influential politicians were for slavery, but the people repudiated it and the soil was made ready for Lincoln and Grant. The part the state played in the Civil war is known to us all. No state contributed more to victory than did Illinois.

And now this great state is still more diversified. Immigrants have come from every land. Will this great state lose her idealism, her genial humor and her religious loyalty? With wealth greater than most states of the union and a population exceeded only by two, she might make larger offerings to the national life in the future than she ever has in the past.

The Triangle in Fiction

A Parable of Safed the Sage

NOW, I have a friend who spake to me saying,
Thou readest too much Philosophy and Theology and Science. It is not Good for thee. Read no more Heavy Literature for a season, but take a little Fiction for thy Stomach's sake.

And I asked him, What shall I learn in Fiction?

And he said, If thou shalt read the Latest thou shalt learn about the Mystery of the Triangle.

And I said, I know about the Triangle in Geometry, but not in Fiction. And he spake to me a proverb, saying Two are Company, and Three are a Crowd.

So I went to a Book Shop, and I bought one of the Latest. And the title thereof was We Three, and the name of the Writer was Gouverneur Morris.

Now, the Triangle in this book had these three Angles.

They Have Not Died in Vain

Dedicated to the First Fallen at the Front

By Thomas Curtis Clark

THEY have not died in vain—
Those soldier lads who left their tasks and play
At Freedom's call, who smiling marched away
From home and loved, to hold hell's tribes at bay!

They have not died in vain;
Though now they rest beneath the war-swept sod,
A million men shall walk the way they trod
Because they fell—adventurers for God.

They have not died in vain;
Their cold lips speak; the whole world hears their cry,
"To arms! to arms!" The whole world gives reply:
"By these dead heroes Freedom shall not die!"

The Hero was a Bachelor, the Spoiled Only Son of Two Wealthy and Misguided Parents. And the Heroine was a Comely Young Married Woman, the Spoiled Only Wife of a Misguided, Hard Working Business Man. And the third Angle was the Husband of the Heroine, who Toiled hard to get for her Money to spend for things which she did not need, and who did not give her the Spanking which she did need. And all men knew the Hero, that he could not earn his Salt, but lived on the wealth of his Father; and they Despised him. And all Women knew the hero, that he was not a man whom a woman could safely trust, and they all thought him Too Cute for Anything.

And the Hero and the Heroine came to the Husband and said to him, We love each other, and thee we love not. Now, therefore, give us a Writing of Divorcement and let us Marry and be Happy.

And they knew that this was against the Laws of God and Man, yet cared they nothing save for what they called Love.

So they said to him, Give us the freedom that belongeth to our Love, and go thou to the devil Any Old Way that pleaseth thee.

And the Husband was Sore Grieved. For he Loved his Wife with a Great and Unselfish Love which she deserved not.

And the Husband said, In one year I will do even as ye have asked of me if ye still ask it. Only speak not and write not to each other for Twelve Months.

And they promised.

And within the Twelve Months she had time for another Flirtation, with a Yale Student, and then her heart went no more after her lover, but what little was left of it (and there was Mighty Little of it to Start With) returned to her husband.

And within the same Twelve months the Hero had two Love Affairs, one of them Disgraceful, and he forgot the Heroine, and cared no more for her.

And in the last chapter he met a Housemaid, who was going to France to be a Red Cross Nurse, and he married her, and he said, I will even do something with my worthless life; I will go also and work for the Red Cross.

And at the end of the book he Sailed on the Lusitania. And there the book closed.

And when I had read the book I was not so sorry as I had been that the Lusitania went down.

LABOR DIFFICULTIES NOW SETTLED

In recovering from the confusion of the two weeks' strike in the printers' trade in Chicago, it has been necessary for us to pass two issues of The Christian Century, June 13 and 20, but we are enabled to go to press with this enlarged issue, June 27, two days ahead of our usual time. The strike has been definitely settled, and it is our hope that by the time our next issue is ready for the press the confusion incident to the labor difficulty will be fully overcome. We thank our subscribers for the sympathetic understanding with which they have accepted the situation.

THE PUBLISHERS.

The Vision of Daniel

A Study of the Apocalyptic Symbols of the Book of Kingdoms

Fourteenth Article in the Series on the Second Coming of Christ

THE object of the Book of Daniel is not to be mistaken by any attentive reader. A time of bitter trouble had befallen the Jewish nation, and especially the faithful in the city of Jerusalem, in the region of Antiochus Epiphanes the king of Syria. From the Books of Maccabees one learns that this master of Palestine in the seventh decade of the second century before Christ prohibited offerings at the sanctuary, profaned the temple itself by the erection of an altar to Zeus, insisted upon the violation by the Jews of their Sabbath and their feasts, and worst of all, seduced the compliant and attempted to force the faithful to the use of swine's flesh for food and sacrifice, the abandonment of circumcision, and the practice of Hellenic rites. To encourage his countrymen to refuse these offers and defy these threats was the one design of the man who gave this book to the inner circle of Judaism.

The method was simple. He gathered up the narratives of the past relating to the heroism and constancy of Daniel and his companions. These could not fail to effect powerfully the imagination of those who wavered between the desire to remain loyal to the religion of their fathers and the appeal which self-interest made in the direction of apostasy. This uncertainty of temper was further stimulated by the prevalent antagonism between conservatism and liberalism within the ranks of Judaism, and the conflict of sympathies between the pro-Syrian and the pro-Egyptian parties in the capital and its vicinity. To throw all the influence of his dramatic and patriotic message on the side of the ancient faith and against the despot was the urgent effort of this powerful writer. And he used the sacred traditions of the past to the fullest degree.

THE USE OF THE VISION

His most effective weapon, however, was the apocalyptic vision. To put into the mouth of his hero back in the Babylonian age a forecast of events down to the blessed consummation which the author confidently expected as near at hand was to furnish his readers a means of encouragement which could hardly fail of its purpose. Living as he did at the very time when the persecution was most severe, and believing as he did with all the strength of religious passion that the tyrant was very soon to fall, he felt justified in employing any device which would achieve his purpose. Nor must it be forgotten that he put as complete confidence in a supernatural intervention as did the writer of Revelation in a later age. He had but slight use for that national movement which was already taking form in his day, and was destined to free, if only for a few brilliant years, the land of Judah from the oppressive rule of Syria. No more romantic chapter is found in biblical history than that of the Maccabean struggle. Yet our author dismisses it with the half-contemptuous words, "Now when they shall fall, they shall be holpen with a *little help*" (Dan. 11:34.) He no more

imagined that human strength could avail than did John of the Revelation. But in neither case was there a catastrophic solution of the problem. In both instances the divine purpose was accomplished by human means. In the one case by the conversion rather than the destruction of Rome, and in the other by the astonishing successes of Judas the Hammer against the repeated assaults of Syria.

The device of the visions is repeated frequently in the book, and particularly in the second portion. It is like the repeated symbols of the Book of Revelation, which in successive series of sevens—seals, trumpets, bowls and mystic figures—tell the impending destruction of heathen Rome. Here the series are in fours, denoting the successive kingdoms of Babylonia, Media, Persia and Greece. And just as the series in Revelation culminate in the iniquity of Rome and her ruler, and their overthrow by the power of Christ, so in the visions of Daniel the climax is reached in the downfall of the persecutor, Antiochus, and the era of happiness for the holy people to begin at that time. The moment to which all the interests of the book converge is somewhat before the reconsecration of the temple in December 165 B. C. The death of Antiochus occurred a few months later, in the summer of 164 B. C. Neither of these events had taken place when the book appeared, or they would have found an important place in its list of proofs of the power of God. But at the time he closed his message, the author was confident that only a short period intervened before the hoped-for day of victory was to dawn.

THE "SON OF MAN"

Perhaps the most fruitful cause of misconception of the place and purpose of the Book of Daniel is its employment of the title "Son of Man" (7:13) in a manner which in New Testament times became, as has been shown, descriptive of Jesus and his return in the clouds of heaven. The older commentators reasoned that if this passage refers to the coming of Christ, either in his first or second advent, the time-measure of the book must include the first Christian century, and the kingdom with which all its visions culminate must be the Roman rule of the world. To take this view is to misconceive the author's design, and to render hopeless a lucid and satisfactory explanation of his material. The Book of Daniel knows nothing of the Roman empire or of the ministry of Jesus. Its interests are Jewish and not Christian. Its sweep of vision extends to the moment of the fall of Antiochus Epiphanes and the appearance of the purified and liberated Jewish state, which was thenceforth, as the writer believed, to realize the fondest hopes of the seers of the past. The "Son of Man" of the book is not Jesus but the Jewish community, or its mystic angelic representative (7:27). To miss this insistent affirmation of our author is to fail to comprehend his urgent purpose—the encouragement of

those to whom the fall of the tyrant meant deliverance and the coming of the blessed age. That the Book of Daniel was read in the light of a new crisis by the Jews of the first Christian century, including the early Christians, is proof of the strong hold it had gained upon the imagination and the affections of that much harrassed people.

THE GREAT IMAGE

The visions of the book occupy the second section, beginning with chapter 7. But it is clear that chapter 2 has also the value of the same sort of picture of the four successive kingdoms whose story led up to the tragic events of the writer's own age, and was to find its culmination in the approaching punishment of oppression and exaltation of righteousness. Here the Babylonian, Median, Persian and Greek kingdoms are represented by the various metals of a great human image which Nebuchadnezzar saw in his dream. As explained by the seer, the head of gold stood for Babylonia and its able and wealthy king; the breast and arms of silver for Media; the belly and thighs of brass for Persia; and the legs and feet for Greece, the empire of Alexander and his successors. The symbolism was the more appropriate inasmuch as the rival kingdoms of Syria and Egypt, the portions of Alexander's empire whose activities profoundly affected the land of Palestine that lay between them, were admirably represented by the two legs of the image. In a similar manner, and as a significant completion of the figure, the feet of mingled iron and clay betokened the alternations of strong and weak rulers among the Seleucids and Ptolemies who ruled in Antioch and Alexandria. In this vision alone of the entire series no mention is made of Antiochus. But in the days of the kings of whom he was one, denoted by the toes of the image, the God of heaven set up an enduring kingdom, the Jewish people, symbolized by the stone cut from the mountain and gradually filling all the earth.

The church has so long been accustomed to think of these great figures of speech as concerned exclusively with Christian history and the fulfilment of Messianic hopes by Jesus that it often fails to do justice to those intense and luminous expectations cherished by the Jewish people in the late centuries before the coming of our Lord. Yet it is one of the commonplaces of all biblical study that the atmosphere of Judaism was tremulous with the great expectation of coming deliverance and enrichment through the intervention of God himself, or of some divinely empowered human leader who was soon to appear. To anyone who as a student of the events of that age is sensitive to such national expectations, it is obvious that the promises and exhortations of the Book of Daniel must have supplied powerful motives to national loyalty and steadfast faith. One must not permit the more convincing program of our own religious heritage to obscure that earlier and often pathetic aspiration which missed its chief opportunity through its failure to read aright the signs of the times, and persisted in looking for a hero-king or a time of national exaltation rather than a world-wide spiritual awakening through the ministry of the Suffering Servant of God.

THE FOUR BEASTS

The first of the real visions of the second portion of

the book follows closely the lines of the dream already described. The seventh chapter, like the other portions of this dramatic work, is put into the mouth of the ancient prophet. He is supposed to have foreseen in prophetic dream the entire course of history down to the writer's time, and just far enough beyond to confirm the confident hopes cherished by that eager spirit for himself and his people in the dark times of their trouble. In this case the four kingdoms are represented by animal forms, but they are of that composite nature that characterizes no actual beasts, but rather the imaginary creatures of the apocalyptic mind. It is also noticeable that they all arise out of the waste of waters, which in the semitic mythology was the home of the ancient dragon of the abyss.

The first beast was a lion with wings, which were later plucked off, and a man's nature and attitude were given it. This represented Babylonia and its king, as did the head of gold in the first vision. The second beast was like a bear, voracious but not swift, seen in the act of devouring a victim, and bidden to continue its depredations. This was the likeness of Media. The explanation furnished by the writer in the case of this entire vision applies only to the fourth beast. But the scheme of the series requires the identifications here suggested. The third beast was a leopard with four wings, denoting rapidity of movement, and four heads which the author evidently regarded as the symbols of four kings, or of world-wide power watching the four frontiers of the earth. This was the likeness of Persia. The fourth beast was a monster of far more terrible appearance than any of the rest, and more devastating in its behavior. This was the Greek empire of Alexander, although it is apparent that the author thinks less of that particular fabric of world rule which prevailed under the great Macedonian than of the cruel and ruthless powers, Syria and Egypt, into which the sovereignty of Greece was soon absorbed.

Then rose the ten horns, like the ten toes of the image, the symbols of the Antiochian and Alexandrian kings whose wars and rivalries made life a burden for the Jews in Palestine. One there was, however, which came up later, smaller in size but more furious, whose human arrogance and cunning are clearly indicated. Here the author reaches the real purpose of all his figurative language in his description of the character and conduct of Antiochus Epiphanes. In his days the final judgment was to come. The Eternal sat upon his throne. In the presence of innumerable multitudes the judgment was inaugurated, and the books of record opened. In spite of the defiant and boastful words of the would-be world ruler, he and his entire heathen power were destroyed. All the world-empires passed away, although their shadowy forms were still represented by the peoples they once controlled.

JEWISH HOPES

Then followed the glorious consummation. One in the form of a Man came into the presence of the great Judge, and to him was given the power and glory which the beasts had successively enjoyed. But unlike them he was to continue forever as sovereign of the world. It is evident that the entire interest of the author is centered upon the destruction of the beast and the little horn, and

the bestowment of universal rule upon the Son of Man. In the most explicit terms he identifies the latter with the "saints of the Most High" (verses 18, 22, 27), either as their personification, or as their angelic guardian and representative. Here there is of course no suggestion of the coming and ministry of Jesus, but a triple affirmation that the Son of Man is none other than the Jewish community, about to receive at the divine hand vindication and reward. So eager is the author not to be misunderstood in either of these references that he expands the vision in the explanation which occupies the closing verses of the chapter, and even adds several features which do not appear in the vision itself. But all of these, as well as the original presentation in the first part of the narrative, make increasingly clear the reference to Antiochus and his approaching end.

It will be noticed that the time supposed to intervene between the moment at which the writer issues his work and the end of the tyrant's career is the familiar apocalyptic period of three years and a half, "time, times and half a time." Even the most distressed of the saints might well summon their courage to wait for the better days to come.

It need hardly be said that no effort has been made to follow the many details of these visions, such as the various characteristics of the beasts, the three kings uprooted by Antiochus, etc., most of which become clear to the careful student of that age. These details may be identified by the help of any modern commentary on the book, especially such a work as Driver's "The Book of Daniel." It is sufficient to observe the perfect familiarity with which the writer records the events of his time in relation to the outstanding features of the policy of Antiochus. And if students are perplexed by the seeming lack of acquaintance on the part of the author with the order of events in the earlier days in which his hero and mouth-piece is supposed to have lived, they must remember that centuries had passed since those times, and historical records were not as accessible or trustworthy as they are today. We are not called upon to reconcile the historical inaccuracies of the Book of Daniel, nor even to point them out. They are obvious to the practiced student of Babylonian and Persian times. We have only to recall that they represent the author's understanding of times far earlier than his own, and from that point of view they seem trivial when put in the perspective of his great parenetic purpose.

The next study will deal with the visions of the Ram and the Goat, the Seventy Weeks, and the Wars between Syria and Egypt, with the symbolism of the Angel Guardians.

HERBERT L. WILLETT.

WE believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death.

C. F. DOLE.

Selling Stamps and Sticking Sermons

By Murvill C. Hutchinson

"SISTER SUSIE selling stamps to soldiers"—that's me," mused Parson Goodfellow. The Y hut had not been so crowded as usual that evening and the good man had had time to recall his troubles. He thought of the fine spirit of his church in granting him leave of absence that he might, as the *Fultonian Pantagraph* had commented, "devote his unusual talents to preaching to our soldiers." In camp he had been assigned to Y hut number 57 and for two weeks he had been at the desk selling stamps, money orders and lead pencils. Undoubtedly, the parson was "peevish." Two weeks serving the saviours of his country and not a sermon preached.

"Say, friend, can you get this ready to mail," inquired a hopeful Sammie as he held up something tied up in an O. D. shirt.

"Probably so, but what is it? Surely not a prayer book?"

"Oh, no, it's the sky piece of some good Indian. Guess he got lead poison about twenty-five years ago. Anyhow, I found this bullet and these elk teeth along with his slats out in the foot hills. Can't you mark it 'bone dry' and mail it to my girl back in old Mizzu?"

The parson wrapped and mailed the package and thought of poor Yorick.

"Whattilcostto mail this letter to Siam?" asked the next in line. Now, the parson knew the way to, the whereabouts of, and the cost of transportation to heaven, but as for Siam, it was out of his territory. But the letter was mailed to the missionary father in Siam because the parson, though lacking in knowledge of postal rates, had that something which is said to remove mountains.

We surmise there is a growing need for a School of Religion for United States mail clerks.

"Gimme them scissors," demanded a red-faced soldier, who, forthwith began to hack at a photograph of a woman and two little children.

"Why, hold on, man, what are you doing?"

"As I damplease. Say, friend, these here kids is all right, and I want to keep them but she—well, I don't want her."

But—well the story was told. There was a chance that she had not played false. The picture was not cut. The parson was thoughtful.

"Sir, I want several money orders, two for fifty dollars, one for twenty-five, one for fifteen and one for six dollars and eighty cents."

"Yes, Captain, we can accommodate you."

The parson-secretary wished he had studied less Greek and more of the ways of business.

"To whom shall I make out the first fifty?"

"Mrs. D-a-v-i-d-s-o-n? All right. And your name, sir?"

"Captain C. Brown."

"Yes, sir. To whom shall I make the second fifty?"

"The same."

"Yes, another fifty dollars for Mrs. Davidson from Captain C. Brown."

Eyes met.

"You see, sir, this is to support my two lads."

"Two lads. Why Captain, I have two of my own back in the parsonage with their mother."

"You are fortunate. She—their mother—died while I was down on the border. The lads are with her mother. Just came from them. They're great boys."

"Yes, Captain, but how can a man 'buck up' after that?"

"Well, friend, nothing can ever really hurt me again. Here is a list for the other orders."

The parson wrote very thoughtfully.

"Captain, you need this, too. Slip it into your breast pocket and tonight just before taps you read the fourteenth chapter of John. You just must be such a father that the angel mother will be proud of you. Here are your orders. They sum up one hundred forty-six dollars and eighty cents and sixty-six cents more for commissions."

"Thank you, friend."

"You are welcome, Captain, and don't forget tonight—the fourteenth chapter of John."

Eyes met. Hands gripped hard.

"Selling stamps and money orders helps to make sermons stick," mused the parson.

Faith in War Time

A Sermon by Burriss A. Jenkins

"For the foolish, when they took their lamps, took no oil with them." Matt. 25:3.

I THINK it is universally agreed that the five foolish virgins without oil in their vessels for their lamps represent people without faith, without belief or without sufficient faith and belief against the emergencies of life; and this, I take it, was precisely the condition of the world some three and a half or four years ago. The world did not believe strongly enough; it had not sufficient faith. It was not rooted and grounded sufficiently, had not thought things through, but was in a state of intellectual flux and change, a sort of ebb and flow clogged with flotsam and jetsam of the intellectual life.

MUST RELIGION GO?

The cry was raised in Europe and on this continent: "Religion has got to go. Secularism is sweeping all before it." A cry no doubt directly traceable to the luxury and the materialism and the pursuit of commercial ends and aims and individual purposes which characterized the world. Many thought that all religion must go because they had not time for religious meditation; for as Ian MacLaren said, "Meditation is one of the lost arts." And then there were others who had supplanted the old faiths, the old gospel, with some strange, new cults that fitted in with the materialism and the luxury of the time. There were cults of physical healing, mind cures, based upon mere comfort in life, upon bodily welfare. There were strange cults brought in (like noisome streams) from the far East, adaptations of Buddhism and Brahmanism. London was honeycombed with these conceptions, and Boston—the hub of the universe—which somebody has said is not a locality but a state of mind—Boston also was shot through with these strange Oriental views of thought and life. Nor was this condition confined to Boston; it stretched across our country even to the Golden Gate. The foun-

dation upon which we build our social structure, upon which our democracy rests, upon which our hope for the common man is founded, was being shaken from beneath our feet and we were seeking here and there for something to use in its place. We see it now; we did not see it then.

Unsatisfactory, most uneasy was the mental state of the world. It was inevitable that nation must rise against nation; the great conflict was on. The selfish personal view of life which had characterized the five great nations of the world led to this cataclysm, to this terrible catastrophe; and now four years of war it has taken to clear our vision. Not the least of the consolations which come out of such conflicts is that men begin to think more clearly, more unselfishly and more profoundly. That was the direct result of our civil war in this country; moral life was tuned up; a new conception of the mission of man upon earth entered into the minds of our fathers. So today, if we must have war and if we must lose sons and friends and neighbors, there comes to us this consolation at least, that out of the maelstrom, out of the darkness and the clouds comes to us a burst of light of the glory of Heaven, which has not characterized the generations just gone by.

SOME OVERWORKED THEORIES

We have been riding some theories to death. The law of the survival of the fittest has been over-rated and over-done, not only by the German nation, but doubtless by the rest of us as well. The German nation in particular has ridden it to death. None but the fit shall survive, none but the strong shall stand; the weak must get out of the way for the strong; the superman must emerge and the super nation; and the little people and the little man must be trodden under foot and ground into the dust.

We have neglected so long a profounder message—sacrifice for the life of others—the unfit shall survive

through the abnegation and self-sacrifice of the fit. The heart and core and essence of the gospel of Jesus Christ we had forgotten, we had lost sight of; but we see it now. We see it in the blood of the trenches; we see it in the maimed and blinded men who come staggering back from the battle line; we see it in the starvation which stalks across Europe and threatens even our shores. We see it in the tug at the heart strings, and we feel it in the darkness of the night when we yearn for that which is more precious than our own lives, out yonder in the danger zone. We are beginning to understand that here, in these emblems of this broken body and out-poured life, is after all, the solution of the problem.

THE SECOND COMING

Now in these days, as we are trying to settle back into line, as we are seeking to collect our thoughts and to find the philosophy which shall enable us to endure the tremendous strain of the time, it is quite natural, is it not, that the human mind should go off into vagaries, should fly off at tangent, should clutch at straws to save itself? Men question and doubt whether God sits on His throne, in days like these. It is quite natural that they should; and as a result, the pulpit rings out with strange messages about the coming end of the world. Men are writing books and articles about the advent; men are making mathematical calculations, and proclaiming from the public rostrum that this is the end of the age; that the world is about to draw to its end, to melt with fervent heat and the heavens be rolled up as a scroll. I believe that the usual prediction was that the world was to end last February; but it still seems to be jogging along, "rolling down the ringing grooves of change."

I would rather believe that this is not the end of the ages; but that it is the beginning of a grand, new age; for I think that is nearer to the truth. There is nothing in the Bible about this present war, not one single word. There is nothing in the prophecies of Isaiah, Jeremiah, Ezekial or Daniel, not a thing in the book of Revelations about this present time. Those books were written for a time that long since has rolled into the past, and if there is anything to be reasoned from the repetition of history, anything to be reasoned from the story written in the crust of the earth, then the chances are that this old world shall continue for thousands and millions, perhaps, of years to come.

When you and I behind the veil have passed
O, but the long, long time the world shall last!
And of our coming and departure heed,
But as the sea's self should heed a pebble cast.

SIR OLIVER LODGE AND SPIRITISM

Then there are other beliefs, such as spiritism, communion with souls of the loved and lost. It is not to be wondered at, is it, that men like Sir Oliver Lodge, who have lost their precious sons in the conflict, should want to commune with those sons and should imagine that they did commune with them? I do not wonder at it. Perhaps if I were in the same position, I might do the

same thing, but not being thus tested and tried, as yet, I can stand apart and look somewhat coolly, at least, upon the evidence which they claim to have procured for their line of thinking; and I cannot find those evidences sufficient—shot through as they are with the ignorance of mediums who cannot even speak the ordinary English language clearly and plainly and who translate for us the sayings of the dead—most monstrous, most unbelievable. I am compelled to reject all the stories that I have heard of piercing behind that veil. Somehow it seems to me that history will repeat itself and that since none come back from that narrow house, since from the voiceless lips of the unreplying dead, we have heard no sound for all these ages, it is difficult for me to believe that we shall begin to hear them now.

No, the old beliefs, the tested and the tried beliefs, the beliefs that we heard our mothers tell us at their knees, the beliefs in which we were grounded and tutored in our kindergarten days, the beliefs that have been tried by centuries and millenniums, the faith that is woven in the very warp and woof of our social structure and our democratic ideals, these old faiths are the faiths for these dangerous and trying times.

THE ONLY WAY OUT OF THE SHADOWS

I see no way out of the shadows except by that life, by that light that has shone since Jesus walked by Galilee twenty centuries ago.

I know that those faiths are susceptible of different draperies, different statements, with changing ages. I know, indeed, that it is essential to their well-being that they should be re-dressed and re-presented from time to time. There, in my judgment, is where the liberal mind has its advantage in these days of shift and change. The conservative who says thus and thus was it handed down from the fathers, thus and thus must it be believed and interpreted, is at a great disadvantage in these days of trial. It is the nimble mind, the agile intellect, it is the open spirit that can light on its feet, which stands when other men's faiths are reeling and shaking beneath them. I think it a great advantage that men assume and are able to assume that these old faiths must for different times be stated in different terms.

Now let us glance briefly at a few of those old faiths and see whether or not they form the basis for the present day, the structure that we are trying to build upon; whether or not it is true that out of them, injected into the centuries and restudied for a new and glowing age, we shall find the solution of our problems.

"God's in His Heaven." The same God sits yonder behind these war clouds that lower over our heads Who sat there and guided Abraham in his journey across the desert of Mesopotamia. The same God sits yonder, keeping watch above His own, that guarded Savanarola and all the martyrs of the Spanish inquisition. The same God is yonder that led my father and your father across these Western plains, to blaze a trail in the desert, a highway for a coming civilization. The same God is yonder that led you and me as little children,

when our footsteps were tottering and feeble, through the trying days of infancy and youth. The same God is there Who looked down with pitying eye upon us when we laid our mothers, you and I, beneath the sod and under the weeping willows.

IS GOD IN HIS HEAVEN?

People are asking: Is it possible that God can be in the Heavens now when so many fine young lives are being taken out of the earth; when blood darkens the rivers and crimsons the ground; when the nations are thunder riven, are split and broken; when little children are sent wanderers on the face of the earth? Is it possible that God still reigns? Yes, my friends. God is in His heaven!

In the last two weeks, I have been over the length and breadth of these two states, Kansas and Missouri, the most God-blessed country that ever the sun smiles on, the richest and the most beautiful, the most peaceful and the happiest. I have ridden the country roads and looked in through the windows where the firelight was reflected in the faces of contented, happy people. I have seen the little children gather in swarms around the doors of the country school houses. I have seen the farmers tramping or riding through their fields and the great rich loam rolling from their plow-shares and smelling sweet in the spring air. I have seen the dogwood and the red bud decorating the hillsides, and in the valley the violets making a purple carpet under the great trees of the forest. I have seen the apple blossom and the plum and the cherry breaking out in the orchard; and I have listened to the hum of the early bees, beginning their summer of industry.

GOD SPEAKING IN NATURE

Can all this, so beautiful, so fragrant, so rich and so strong, go on as it has gone on for generations, unless He is there in His heaven, keeping watch above His world? If He does not speak to us in these spring days, in this greenery and these flowers that smile in our streets and yards and parks, then are we deaf, deaf indeed, to His message. Over against the roar and the din of conflict comes the quiet of the pastures and the fields and God makes both, sees both, is behind both.

Immortality is springing again from the ground. The life that has been buried through the winter, and those lives that are lost in the battle fields, in the camp and in the hospitals—those lives are not lost at all! Because they disappear from our sight, shall we doubt all, Oh ye of little faith! We foolish ones who have not provided oil for our lamps in the dark days, shall we doubt that those young souls, resplendent in their heroism, have died? They have not died. Life is not measured as to its length by years and by decades. Some of those who go out into the night earliest, have lived longer than Methuseleh, longer than the white hair of fourscore years and ten, for life is to be measured by thoughts, by emotions, by high aspirations and heroisms. That is what makes life long; and if some of these boys must die on the fields of France in their twenties, they will have lived longer than we, their fathers, lived.

They have not passed, nothing that God makes ever goes out of existence. Then if it is true that no atom of his created material universe can ever be cast to the void or to the heap, is it not much more true that an immortal soul, made in the image of His soul, can never die, can never fade, can never be lost?

THE WORLD HAD FORGOTTEN CHRIST

Crowning all, the essence of it all, spirit of it all, is the faith in the Lord Jesus Christ. We had forgotten Him before the war; and we have not hesitated to say so, since—that we forgot Him. We did not talk about Him much, we did not appeal to Him much, we did not think of Him much; but now the White Comrade strides over those trenches in France and Italy. The soldiers' friend is in the huts and the barracks. They do not talk about Him, but they think much about Him. They do not go over the top without appealing to Him and asking His help and His strength. Lying in the hospitals during the long, weary days and nights of pain and weakness, they turn to Him and ask His presence and He answers and He comes.

Jesus Christ never was so much in the world as He is in the world today, at this hour. He is here in the rolling trumpets of the war, in the rumbling of the cannon wheels, and the reverberations of the great artillery. He is here and marching over these fields of ours. With His own increasing purpose He comes. He comes to teach a despot that the age of despots is forever done. He comes to teach the common man that the new age of freedom is come to every man. He comes to teach the warring peoples of the earth that they must be linked together in a United States of the World. He comes to teach that the brotherhood of man, which for two thousand years we have been trying in vain to grasp, is at last dawning in the hearts of men. He is teaching us in the thunder of His footsteps on the foughten fields of France.

The enemy does not appeal to Him. We hear, from the Kaiser and his host, much about Gott, the God of Israel, the God of the Norse. We do not hear the name of Christ invoked by those who worship Thor and Woden, at this hour. It is among the democratic peoples, the free peoples who believe in the dignity and value of the common man, that Jesus Christ's name is spoken often and His spirit prayed for in hours of danger and of need.

THE OLD FAITH MUST SAVE

Carlyle says that no lie can live long in the world; and he is right. He who said, I am the way and the truth and the life, is triumphing at this hour and He is bound to triumph in the hearts and souls of men. So it seems to me that the old, old faiths—studied differently to be sure, with new words and new slogans and new battle cries—but the same old faith in God, in immortality, in Jesus Christ, the value of the human soul and its infinite preciousness in His sight—these old, old faiths are to be the salvation of our time.

It is a dark time; yes, I know. It is a cloudy time; I am aware of that. These war clouds lower over our

hearts and they will become inkier still before we are done; but it is a great time, too. It is an inspiring time to live. If I had had my choice of all history, I would rather live today than in any period whose record has been written. I thank God that I see the dawning of the great day that is to succeed this bloody hour.

It is a time when the old message should be rung to the hearts of men; when the words of him who spoke, by Galilee and in the city squares and streets of Capernaum and Jerusalem, that old, old message, should be spoken to the hearts of men in no uncertain tone. The pulpit should be no reflex of the city papers, no place to record the events and the issues that we can all read for ourselves in the Associated Press. The pulpit should not be the place merely for an exchange, however valuable an aid, to Red Cross, Red Triangle or White Star. The pulpit should be the place—and it never had a finer opportunity—to ring out the message of this old gospel that Jesus died, God's in His Heaven, Christ is walking the earth; that the souls of men are precious in His sight; that none of them will be lost. That is the message for our time and we need it and have it and neither height nor depth nor any other creature can take it from us. It is our precious heritage.

THE FATE OF TRAITORS TO HUMANITY

It is ours to enlist; to enlist in the first line of defense if we can; but if we are inhibited by sex or age or circumstances, and if we cannot go out yonder to the camp, and to the trench, then it is ours to enlist in the home defence army and every one of us engage in the spirit of Christ our Master in this great conflict. Are you enlisted in one or the other of these armies? If you do not belong to the first line and cannot wear the khaki—and it is an inestimable privilege to wear it today—then have you enlisted in the home line of defence that stands behind the boys in olive drab, or are you sitting at ease, closing your ears to the sound of that distant conflict, living delicately, enjoying the blessings of that so prosperous home land and never feeling for an instant the clamor of nerve and heart in answer to the rolling of the gun and the blare of the bugle? If so, then you will hear, as President Bryan of Indiana University has so finely said, an inexorable command some day; that command will come to you enlisting you whether you will or no, conscripting you; and what is worse, you will hear behind it all, the soft tread and the persistent tread of the mothers who are looking for the enemies of their boys.

An artist of the last century painted Napoleon in Hell, surrounded by tens of thousands of mothers whose sons had been slain in his wars. If you are profiteering, capitalist profiteer or labor profiteer, if you are insisting upon your higher wage or your higher returns from investments, while the blood of the boys is being poured in your behalf, capitalist Judas, laborer Judas, selling the lives of your saviors over there in France, for your thirty pieces of miserable silver, if you are at ease and pampering yourselves on forbidden food that our soldiers and our allies need, seeking your own ends and your own aims, you will hear, you will hear one day, the

soft-footed tread of the mothers, seeking inexorably for the enemies of their sons.

In this high faith which is ours, this precious gospel which is ours, it is for us to give, to spend and to be spent, to form the home line which stands like a stone wall behind our lads. Enlist now under the banners of the Lord Jesus Christ, with the blood-clotted cross, and follow His white figure, into whatever danger and sacrifice it may lead.

"Irregular" Communion at a Cantonment

By Robert N. McLean

In The Continent

IT had been noised about that the 161st depot brigade was to be removed from Camp Grant. The news brought joy to the men in the brigade, because they felt that the order meant that they would soon be "over there." But the order brought the keenest regret to the religious workers in the camp. Ever since its arrival, the brigade had been quarantined. Secretary Sellard of the Y. M. C. A. had obtained special permission to organize Bible classes and personal workers' groups in the barracks; and he had brought out from the quarantined district such glowing accounts of the fine quality of the men, and the great opportunities for service that every one was anxious to see the brigade opened to all the regular lines of religious effort.

Then came the word that the brigade was to move. However, a request to hold a very peculiar service was made and granted. This was to be—if one can follow all the adjectives—no less than a quarantined union communion service. The men were to be marched into the auditorium of one of the Y. M. C. A. huts, and there they were to have the opportunity of remembering together the death of their Lord. At the same service any who desired such action were to be received into the church of their choice.

The pastors of Rockford were called together to consider it. It must not be denied that there was a little creaking of ecclesiastical machinery before the thing went through; but the significant fact is that it did go through. One man said: "I don't know what my denominational authorities will think about a plan like this. But I don't care. I am ready to risk something and make history, if necessary, that this thing may be done."

The communion service, a brigade lieutenant said afterward, was the talk of the barracks. Men by the dozens accepted Christ and promised to unite with his church during the proposed service.

Then came the denouement. On the Saturday before the special service three new cases of diphtheria were discovered in the brigade, and permission for the meeting was withdrawn.

Things move rapidly in military circles. During the next two weeks a large part of the brigade was

moved. During these two weeks, also, health conditions were decidedly improved. It was 9:00 o'clock in the evening of a busy Saturday when the telephone rang in Y. M. C. A. headquarters. At the other end of the wire was the colonel of the 161st depot brigade. He was calling to find out if the Y. M. C. A. wished to hold that communion service for the men the next day.

There was no time for the personal work which had been done previously; no time, in fact, except to notify the local pastors and to make announcement of the service in all the mess halls of the brigade. First Presbyterian church of Rockford provided the elements, together with its own handsome communion service. Each denomination was represented by a pastor and two laymen. By 7:00 o'clock in the evening, three hundred splendid young men had gathered in the appointed place. It was the same room that was used for movies and boxing matches; but no dimly-lighted, cushion-pewed church ever witnessed more quiet reverence.

It was no ordinary communion service. First there was a brief address which was evangelistic in its tone and which gave men the invitation to accept Christ as their Lord and Master. Then cards were distributed on

which a man might indicate his wish to do just that, and on which he might state also his desire to unite with some church. In all, nineteen cards were signed and distributed according to the expressed denominational preference.

Then came a solemn moment for the ministers. Why have a half dozen different forms of reception? These men were all accepting the same Master; why emphasize differences? So Dr. William H. Fulton, pastor of First Presbyterian church, was persuaded to act for all the churches represented. In the same single service of question and answer all nineteen soldiers confessed their faith in their common Lord and were received at the same time into a half dozen different churches.

Not regular? Of course it was not regular! That was the very glory of it. Most of the great things in human history, indeed, have been "irregular." But it all means that the church as never before is looking her task squarely in the eye. It means that the church really does not care more for her forms and her ceremonies than she does for her Lord. Such things are the promise of the coming day.

American Manhood in the War

An Address before the National War Work Council of the Y. M. C. A.

By John R. Mott

THE journey from which I have recently returned was the fifth extended journey that I have made to the warring countries since the great struggle began.

I came back from Russia nearly a year ago heavily burdened. I seemed to see then the coming crisis, and I shall never cease to regret that I could not more adequately share my sense of the urgency of that eastern situation. If only a sufficient number of people could have seen what some of us then clearly saw, it is my belief that this great war might easily have been ended this year with the saving of perchance millions of British and French and Italian and Belgian and American lives.

I have come back even more heavily burdened this year, and just a few days before I sailed from Europe homeward, busy though I was, I wrote letters to as many people as I could reach requesting them to help me by invoking the divine cooperation to distribute and locate this sense of responsibility upon the American people.

CHARACTER OF THE AMERICAN ARMY

Before we finish today I trust I will have made clear what I mean, and personally I have little doubt that there will be anyone here who will not rise up and take his measure of this great burden, and do so in time so that perchance a year hence or two years hence we will not be regretting that the burden was not taken up by a sufficient number of American people to meet the most critical phase of this great struggle.

Right here let me pause to say that I support to the full what has been said as to the character of the American army. I know that army. Moreover, since this war began I have seen every other great army on both sides of this struggle and have seen them intimately, with the exception of the Turkish army and certain armies of the Balkan states; and I am free to say that with the possible exception of the Canadian army—and I am not sure I should make that exception—there has gone forth to those European shores, or risen up in those European Islands and on the European continent, no body of men averaging so high, as judged by every test, as this army of American young men—the flower of the manhood and the boyhood of this republic.

I was talking with the Provost Marshal at one of the leading ports before I sailed, and he said, "That last lot of 8,000 American soldiers that landed here and crossed through the city—I gathered only four or five bottles from the whole crowd." I was talking with one of our leading generals at the front one day, and he told me of an interview that he had with one of the Roman Catholic chaplains. He said that this chaplain told him that the week before he had had 2,000 confessions, and only three of those confessing told of having stained their garments.

I was having luncheon two or three days later with General Pershing, and with great eagerness he ventured to say that in his judgment not in the history of mankind has there been a body of men averaging higher in per-

sonality and character going forward on a more important errand and animated by purer motives or higher principles. I wish the whole American people could have looked into his eyes and have heard his vibrating voice as he spoke with such intimate knowledge and conviction.

TRIBUTE TO MOTHERS OF AMERICA

Now, what a colossal trust has been imposed upon the Young Men's Christian Association to help maintain these ideals, these motives and this spirit!

I was talking with General Edwards, one of our generals overseas, and I was asking him to explain why it was that our young soldiers, not acquainted with war, had conducted themselves so splendidly as they had. Just the hour while we were in his office I had heard the report how they had been caught between the barrage of the enemy and our own, through some mistake, and they had been punished for hours without being caused to waver. I said, "General, how do you explain it all?" He reflected a moment and gave this answer, which I shall ever treasure: "Mr. Mott, I trace it to the tradition of the American mother."

What a splendid answer! Who can measure the anchoring, the conserving, the inspiring power of American mothers as now being evidenced under the impossible strain of this war?

Again I say a colossal burden of responsibility rests upon us to be true to these mothers, to perpetuate and carry forward their ministry.

SHIFTING OF INTEREST TO OVERSEAS

Since my fourth journey to the war zone the center of gravity of interest of this work has shifted within a few months from this side of the Atlantic Ocean to the other side of the ocean, and this is going to be increasingly manifested.

If you could have stood with me the other day at one of the ports and have seen our men landing, coming down those crowded gangplanks—if you could have looked into their faces, you would not have recognized a weak line in any of them. Their faces were set toward bringing in the coming day of larger liberty.

The word I cabled back to the Committee the very hour I reached Paris was a true word when I said, "I now stand in front of our greatest single opportunity." This I believe. As some of you know, I have seen open doors. I have been traveling among the nations for thirty years. I sometimes think I have done little but see open doors and try to point them out. If it means anything against that as a background, that over there I saw, as you see, the greatest single opportunity of the American people, then let it take on large content in our thinking and in our acting. We will live many days; some of us will live many years, but we shall never look through a door with larger meaning for all that we most value, all that makes life most worth living, than what we see over there today. Oh, with what intensity American fathers and mothers are gazing in that direction—not only those whose sons have gone overseas, but those who see that it is only a matter of a few weeks or a few months when their sons

are to go there. And so I say, the center of heart interest has shifted across the Atlantic.

TREMENDOUS TASK OF THE Y. M. C. A.

It is a marvelously comprehensive thing we have been asked to do over there. We have been sent over there not to represent the ministry of the Y. M. C. A. as we understand it in this country. That is the smallest part of our task. It would be a great thing to extend that ministry to the men of our own country and of other lands who are now in France, but we have been asked to do more than that—we are to represent to all of those American sons and brothers not only the Y. M. C. A. of America, but we are to represent to them and be to them for the time being the American home, and this is a tremendous responsibility. We are to represent to them the American school and college. We are to represent to them the best phases of American club life and all that is best of the American stage. We are to represent to them the American churches, and what a great responsibility that is! If we do not do it hand-in-glove with the chaplains it will not be done. It is a comprehensive ministry.

It is not to be wondered at that it has at its back the good-will of every thoughtful person in our native land, regardless of political or religious affiliations. The American nation is behind us. That should not only cheer us, however, but should also increase the sense of burden of the responsibility because those who are behind us with

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their good-will will follow us with judgment unless we represent faithfully that with which they have charged us.

RAPID GROWTH OF THE NAVY

The continuity of the ministry of the Y. M. C. A. to the American soldiers, and increasingly also to the American sailors, should impress us. It must, I think, even at long range. You have noticed the closeness and extent of that continuity here at home, where an effort is being made to keep in touch with the boys at every possible point, picking the men up on the troop trains that bear them to the cantonments, seeking to touch them at every possible point, following them to the ports of embarkation, and there massing our forces so that the very last impressions they receive of our country will be impressions of cheer and hope and good-will. But there most of us have lost sight of this intimate ministry.

And here let me pause to say that we perhaps have not realized the increasing importance of the Navy. This was borne in on me as I came back as a guest of the Navy. Our splendid Admiral Wilson over there got hold of me and said, "Why is it that all your men wear the army uniform? Have you forgotten that there is an American navy? It may be well to remind you that our navy, which numbered 70,000 at the beginning of the war, now numbers at least 400,000." He reminded me that whereas at the beginning of the war there were only about 200 naval vessels, we now have 1,450 in commission, and we will have 1,900 before the end of the year.

You and I hear a great deal about the danger zones of the front line of the army, but I would remind you that every man in the navy overseas is in the front line trenches all the time. Let us not forget them in our prayers, and let us not forget them in the ministry of the Y. M. C. A.

We are allowed to place two Y. M. C. A. secretaries on each transport. Previously the men on the transports did not have writing paper or magazines or cinemas, and on most of the boats they did not have religious services because the number of chaplains has been too small. Now you find all these facilities and all these agencies placed with a prodigal hand at the disposal of the sailors.

SCOPE OF THE WORK IN FRANCE

On reaching the ports of France and England the men are welcomed and helped by the Association. There were 606 Association buildings in France up to the night I left Paris—cafes, hotels, dugouts—under American workers, where we are ministering to American soldiers and sailors. There were 550 foyers du soldat that are being financed entirely by our American Associations and their friends, and which are rendering a similar service to the French army that we are rendering to the American army. I have been so busy since my return that I have not had time to see the papers, and on reading them today this is what I found: Within the last five or six days the Germans have captured, I estimate, one-fourth of these 550 foyers. You share my emotions. I was all through that region a few weeks

ago, visiting all of these centers of comfort and practical helpfulness.

I was in England in a very solemn hour. I left this side the day after the great offensive began. I started the 22nd of March. I have been in England every year for the last thirty years, save two or three, but I never found the British people actually suffering as I found them on this occasion. I found them serious in the days of the Boer War. I found them serious on my previous visits during this war. I landed there once a day or two after the great battle in the North Sea, and after the drowning of Kitchener. I landed there again the day after the death of Lord Roberts. I have been there at serious moments, but never before have I found my dear friends in the British Isles actually suffering. They were not discouraged, they were not talking, they were not weeping, they were not more unsettled in purpose, but they were suffering. I learned incidentally that they lost 89 of their huts and dugouts in the great offensive in Flanders and Picardy.

MEETING A CRITICAL NEED

I found it would cost half a million dollars to replace them. I did not have time to cable and get a reply before going to France, but I said: "I know the National War Work Council and the International Committee; I know the American people. I know they will hold me blameworthy if I do not enter into fellowship with the suffering of our British brothers. I know my committee so well that I know they will want to replace these huts."

At the first meeting of the War Work Council Executive the other day when I told them this, they had only one criticism to make and that was that they were sorry I had not promised one million dollars instead of half a million dollars.

That is the kind of committee in which we believe and for which we are willing to lay down our lives.

In one of the typical ports where I was the other day I saw the network of helpful Association agencies surrounding the navy as the men came in from these dangerous cruises and from the ceaseless vigil carried on by the destroyers.

Then you may still further observe the continuity of this ministry when you come into the base section where large numbers of the men are being trained further, or up into the advance section into the actual zone of combat. You will find sometimes huts and buildings. In more places you will find they have had to use poorly designed existing buildings for this purpose. Then you come right up within the range of the shells. There you will find they have gone into the dugouts to avoid undue exposure.

IN THE FRONT-LINE TRENCHES

The other night I was in those front-line trenches. I may say I was in them at different points. On this last journey I went along large sections of the front between the English Channel to the Vosges, as well as of the southern front from the Adriatic to the Trentino.

I can see right now that little dugout under a wine

cellar which I went to the other evening—a little semi-circular roofed cellar. I found it packed to suffocation with our men—in that place where there could be no ventilation—and there our secretary told me he had given out free that day one thousand cups of chocolate. He also sent out into the trenches and into the neighboring village, where shells had fallen that very day, free pails of chocolate or cocoa to men on sentry or other duty.

I went the same night to another of these dugouts, picking my way with two or three of my colleagues. The secretary there said his dugout or cellar had been shelled at both ends, and that the commanding officer told him he did not want more than twelve men in there at once.

It is not to be wondered at that those men are breaking under the strain.

AT THE REST CAMPS

The Y. M. C. A. follows the men to the rest camps. We have one at Aix les Bains. And when the new budget is made up we must not forget these rest camps. We should have five more of them.

A man is given seven days' leave at the end of every four months. I understand this time is not allowed to accumulate. So these men will not be allowed to get home for their vacations. What a godsend it is that the Y. M. C. A., in co-operation with the Government, is placing at their disposal for those days everything that is best in American life—everything in the way of recreation and inspiration, and everything in the way of nerving the men for the great ordeal to which they return!

I followed the men into the hospitals, where we join hands with the Red Cross, with whom we count it an honor always to join hands. If there are any two organizations that have everything in common and that wish to strengthen each other it is the Red Cross and the Red Triangle. There they say: "We must have the help of the Y. M. C. A. to place at our disposal cheer and wholesome activities." They realize quite clearly that we have specialized for seventy years on recreational sports and popular education and on the social development of men and on their religious activities, and they say, "We want you to supplement what we are doing for the wounded and the dying and the sick with your practical ministry." This we must do increasingly, being careful to avoid all possible duplication.

IN THE PRISON CAMPS

By the way, we follow the men further than that. We follow them into the prison camps. In all my other visits I have been able to give much time to the prisoners. It was a pain for me not to be able to do so this time because I well know that their lot is more severe than it was a year ago. God knows it is going to be terrible.

I remind you again that there are from five to six million prisoners—the number is not as large since Russia has crumpled—it will pass six million again shortly. I well know what their lot is. We will have to do our work for them indirectly. I think we will have to do it through the Danish, the Dutch and the Swiss Red Cross.

Practically 45,000 men of the Allies have been taken prisoners within the last five or six days. Among them are doubtless a goodly number of Americans, and the number

of American prisoners will increase. It is inevitable. Thank God we have representatives among those trusty neutrals who are going to represent us there!

GODMOTHERS FOR AMERICAN DEAD

In one place where I was in France the leading secretary said, "You have seen everything now?" I said, "Yes. We have covered the field." Then he said, "There is one place I want you to go." And he took me out to a cemetery where there were scores already of American graves. I was glad he took me there. By the way, this man had served as chaplain to Protestants and Roman Catholics until a chaplain could be placed there. He did another very beautiful thing. He conceived the idea of getting French mothers to serve as godmothers for our boys who had died over there in France. One French mother who lost her son would take one of the graves and keep it fresh with flowers. Some would take two or three.

So I say our men are following them and there is a continuity about this service from the day the boy leaves his home town until that day when he is coming home to the home town. I hope this work will be without any hiatus and that we may enter into the heritage prepared by this tremendous momentum of unselfish service.

The Harvest in Flanders

IN Flanders fields the crosses stand—
Strange harvest for a fertile land!
Where once the wheat and barley grew,
With scarlet poppies running through.
This year the poppies bloom to greet
Not oats, nor barley nor white wheat,
But only crosses, row by row,
Where stalwart reapers used to go.

In Flanders fields no women sing,
As once they sang, at harvesting;
No men now come with scythes to mow
The little crosses, row by row.
The poppies wonder why the men
And women do not come again!

In Flanders at the wind's footfall
The crosses do not bend at all,
As wheat and barley used to do
Whenever wind went running through.
The poppies wonder when they see
The crosses stand so rigidly!

O God, to whom all men must bring
What they have done for reckoning,
At harvest time what byre or bin
Have you to put these crosses in?
What word for men who marched to sow
Not wheat, but crosses, row by row.

Alas! Our tears can never bring
The men who came here harvesting
And come no more! We do not know
What way the singing women go.
Their songs all still! But crosses stand
Row after row in Flanders land!

—LOUISE DRISCOLL.

Shall We Hooverize Booze Out of Existence?

Food Administrator Hoover's Challenge

IT is quite the custom now to ask for the President's judgment before pushing legislation through Congress. It is a laudable desire to do nothing that will embarrass the prosecution of war plans, and as the war plans must find unity in the administrative head of the war machine, loyal, non-partisan congressmen seek assurance that their bills do not cross the wires by consulting the White House.

So when the House prohibitionists had made a demonstration of their strength on the war-time prohibition issue by passing a clause to the food conservation appropriation specifying that it should be available only after the administration had used its powers to stop the manufacture of beer, they then asked the President's judgment on the matter of pushing the bill through. The President "passed the buck" to Hoover, asking him to state whether or not food conservation demanded it. Mr. Hoover seems to think he can still get the sober folk to save enough to feed our armies and Allies and the mash tubs also. He does not attack the question at issue by stating that brewers are not destroying food, and that is the only question prohibitionists are interested in. Neither does he indulge in any soporifics, such as Sir James Crichton Browne of England does, by saying that a little drinking keeps from over-indulgence in eating. He rather inclines to join Lloyd-George in emphasizing what has been done through curtailing beer output, lowering the percentage of alcohol in it and limiting the foods that may be used to those least in demand. So far very good, but what apology for still allowing such great waste as beer making entails?

But Mr. Hoover did have a reasonable opposition to the bill proposed. He reminds Congress that they have given the administration power to stop manufacture but not the sale of liquor. Therefore he predicts an orgy of drunkenness if the making of beer is stopped and the sale of the whisky on tap allowed to go on. His challenge is to proceed with a clear-cut war-time prohibition bill if anything at all is to be done.

* * *

Answering the Challenge

Representative Barkley of Kentucky answers the challenge by introducing a clear-cut bone-dry war-time prohibition bill. He states its purpose thus:

"To provide further for the national security and defense and to sustain the army and navy during the war by preventing the waste of food, fuel and man-power by the beverage liquor traffic."

The special War Commissions of the Protestant churches have joined in a petition asking war-time prohibition and 6,000,000 women have signed a petition asking for it. Numerous industrial managers have gone on record on the matter and there is no doubt that a large majority of the American people are for it. The Administration has made both army and navy bone-dry and logic demands that they also make the ranks of those who fight in the wheat fields and factories and mines just as dry. If it is a means of efficiency for the fighting ranks it is quite as much so for those whose efficiency must be raised to the highest to support the men at the front. Last winter a group of one thousand coal operators met in Pittsburgh and asked that the same regulations be applied to the mining districts as to the cantonments because the production of coal was greatly lowered by drinking. Our answer was heatless days, closed days for factories and thousands of freight cars to transport booze.

Now is the time to strike. There is no opposition from the White House and the temerity that has lodged there should be ignored. The dry wave is sweeping the land and

there is no necessity for waiting until the constitutional amendment can be ratified and executed two years hence. Indeed, the quickest and surest way to insure ratification is to secure war-time prohibition now; nothing argues for prohibition like prohibition, as is evidenced by the testimony coming from cities like Omaha, Denver, Seattle and from all the dry states, given often by men who opposed prohibition before it was enacted. Give us war-time prohibition and there will never be another wet day in America. The churches can put it over if they act expeditiously, emphatically and unitedly.

* * *

Why War-Time Prohibition?

Besides the above tactical reason there are many specific war-time reasons for immediate nation-wide prohibition by act of Congress. It would make enforcement of army and naval regulations easier—and they are proving difficult in many wet communities because surrounding territory is under local police power. It would furnish leadership for our Allies, whose problem is greater than ours because of the drinking traditions and customs that hold sway in the older lands and the lack of prohibition experience. Sir Frederick Smith said that he did not believe prohibition possible before he came to America, but he was now quite convinced of its possibility and feasibility. It would encourage the army in France to keep Pershing's rules without a murmur if they knew the whole nation had adopted a bone-dry law and were living up to it. It would furnish a vital test for our moral convictions and our ability to rise to any emergency with all the power at our command. And it would put the final grip into our saving campaign and the plea for conservation.

Mr. Garfield tells us we will be 20,000,000 tons short on coal the coming winter. The brewers will use 3,000,000 tons. While we keep a heatless room to save a ton here and there let us also save this three million. Then the anthracite operators tell us that drink lessens production by 11 per cent. at the mines. Cut this estimate in two and the same dry conditions about mines that we demand for the cantonments will add more than 30,000,000 tons to production. In 1914 the Interstate Commerce Commission said the liquor trade used 500,000 freight cars. With all the curtailment the "trade" must have used more than 200,000 cars last year and will ask for a like number the coming year. Last winter when thousands of cars were tied up on sidings the liquor trade was getting its full share of those that were movable. With three million able-bodied men in army and navy next year and with the tremendous additional demands war makes for productive labor, there will be great need for the 300,000 men who are now working for the liquor traffic.

Even the most ardent labor agitator has no stone left to stand upon in his plea for a man's job. We have already put 1,500,000 men at munition and shipping work and will need thousands more. Prof. Irving Fisher says a beer a day lowers working efficiency from 2 to 4 per cent. We can buy sugar only in small packages and must have special permits to get it for preserving and canning, and France is living on a fraction of what we are using. Yet the brewers will use 64,000,000 pounds of good grape sugar next year if we do not stop them. Grape sugar may not be good for the table but it can be used as a substitute and table sugar released. The brewers will use up 68,000,000 bushels of grain next year unless we prohibit it. It will be mostly barley, but barley makes excellent bread and is one of our largest means of supply for wheat substitutes. Mr. Hoover says:

"The rediscovery of barley as a food comes as a God-send. The food-value of high grade barley is very similar to that of wheat. Ask for barley flour." With this testimony,

no one can argue that making beer is not using food. France has long eaten barley loaves and is asking for them now. Americans are finding it a very palatable substitute and will need that 68,000,000 bushels—it will make us 8,000,000 loaves for every day next year.

* * *

Prohibition as a War Slogan

Liberty loans, Red Cross and Y. M. C. A., recruiting and saving have become national passions. We gladly "buy", "give", "join" and "save" to "win the war". Now let us just as ardently "prohibit" to "win the war." There is an old English saw that we have adopted somewhat to our detriment; it is that "you cannot make men sober by an act of Parliament." Gladstone said the function of law was to make it as easy as possible to do right and as difficult as possible to do wrong. Prohibition does both and thus does make men sober by an act of Parliament. Lloyd George says drink has destroyed more food than have the submarines. The "Subs" have sunk 6,000,000 bushels of grain since the war began. The brewers of England and America have wasted tens of millions of bushels. The British Premier adds that drink has destroyed more lives than have the submarines since the war began. And he might have added the Zeppelins and spies and air-planes and still had to use a multiplier to get a balance.

The brewer has stopped more work than the I. W. W. a thousand times over and the liquor maker has been one of the greatest of the profiteers. Lloyd George said England could not afford a drink bill of \$800,000,000 per year in war times; so he cut brewing to one-third and stopped distilling altogether, but last year England's drink bill was \$1,300,000,000. British liquor dividends increased as much as 900 per cent. in some cases. Uncle Sam stopped whisky making but left tens of thousands of barrels in the cellars, and now with whisky at \$3.05 per gallon it is making as many millionaires as steel. And our Uncle could have taken it all for war purposes; it is much better used for high explosives for the enemy than for slow death to Americans. We spent \$2,000,000,000 for liquor last year and if France's bill were put on Britain's and our own there would be a tidy sum of not less than \$4,000,000,000 to save, about one-tenth the cost of Allied warfare for the year.

And we have said little of poverty, crime, lessened efficiency and moral wastage.

ALVA W. TAYLOR.

Books

MASHI AND OTHER STORIES. By Rabindranath Tagore. Those on whom something of the spell of the eminent Indian teacher and poet has fallen will find these stories charming and revealing. They have all to do with the human experience of love, the love of man and woman. There are mornings and evenings by Indian rivers, the hot stifling quiet of the summer noon, the drenching downpour of the rainy season, and the long placid magic of the unclouded moonlight. And always love is the theme. Also it is love with the pathos which is known alone in the land of child marriage and child widowhood, as well as the charm of noble domestic affection and comradeship. (Macmillan. \$1.50.)

JESUS IS COMING. By W. E. B. In this volume, into whose circulation far and wide very large sums of money have been put, Mr. Blackstone sets forth the familiar arguments for pre-millennarianism at their worst, and with astonishing misuse of Scripture. (Revell.)

THE CHURCHES OF CHRIST IN AMERICA AND FRANCE. A few months ago two French officers, Chaplain Victor Monod and Chaplain Georges Lauga, visited America to bring to the Protestant Churches the message and appeal of French Protestantism.

This little volume contains the addresses made by them and by representatives of the Federal Council of the Churches of Christ in America at the beginning of their remarkable tour through the country. It is an inspiring presentation of the cause of a great sister group of the people of God. (Revell. 50 cts.)

MORMONISM UNDER THE SEARCHLIGHT. By W. E. Biederwolf. A brief statement regarding the history, pretensions, and baneful influence of this cult. (Glad Tidings Pub. Co. 15 cts.)

IRISH FAIRY AND FOLK TALES. By William Butler Yeats. Any one who wishes to see straight into the heart of the Irish people need but to read these tales of fairies, ghosts, witches and giants. Here are the witchery, mysticism and music of the soul of Ireland. For the Irish "have steeped everything in the heart; for them everything is a symbol." This little volume, beautifully bound in croft leather, is a mine of imaginative wealth. (Boni & Liveright, New York. 60 cts.)

PLAYS. By Henrik Ibsen. Includes "A Doll's House," "Ghosts" and "An Enemy of the People." "Ibsen put on the stage men, women, subjects, problems that had never been there before. He made the modern drama." That estimate is sufficient to point the value of this recent collection of the three best known dramatic works of the "Norwegian giant." (Modern Library. Boni & Liveright, New York. 60 cts.)

The War

A Weekly Analysis

THE great enemy offensive is failing. Doubtless it will flare again on the west front in another big effort to snatch decision from circumstances that become increasingly adverse, but there are many evidences that it has passed the point where success was possible.

The drive toward Paris met check in ample time to prevent it developing into a serious menace to the French capital, and its subsequent auxiliary drives, both west and east of the main advance, have given clear proof that the allied resistance is getting stronger. The attempt to reach Compiègne and seize the Oise valley route to Paris was halted after it had gone but six miles, and the effort to take Reims never got beyond the first line fire of the French.

The Austrian offensive—still in progress as this is written—has been marked by the greatest failure that has ever attended a big and carefully prepared undertaking in its early stages. At no point has the enemy been able to break through the defensive zone of the Italians and their allies, and where the zone has been penetrated, counter attacks have regained much of the lost ground and are now in progress with growing success.

The Austrian offensive must be regarded, of course, as part of the German effort for decision. It was designed, not merely to defeat Italy and force her out of the war, but chiefly to weaken the allies in France by compelling them to send more troops to Italy's aid. It has done neither of these things. Instead it is more and more tending to multiply the obligations and embarrassments of Berlin.

The serious condition of Austria's internal affairs is certain to be much accentuated by the defeat of her armies in Italy. The drive was heralded as a "food offensive." The soldiers and the people at home were told that abundance of food and rich plunder awaited the victory of Karl's armies. It still awaits a victory that will never be won, and the people of Austria are starving, as the reported food riots in Vienna and elsewhere throughout the empire clearly show. The army itself may be suffering soon from lack of food, and such a situation may lead to mutiny and revolt as it did in Russia.

From the Supreme War Council that met recently at Versailles, comes the cheering news that there is no danger

of the allied reserves suffering exhaustion before those of the enemy. Victory for the enemy cannot be won by wearing out the available man-power behind General Foch. This happy assurance is the result of America's mighty effort at transporting her troops to France. Among the great achievements of history will be the work of these last three or four months, in which the stream of American soldiers has gone over-seas without cessation and in ever increasing volume.

We are now officially informed that by July 1 we will have 1,000,000 men in France. Before the year ends the number will be doubled. These facts spell the doom of the enemy—and he knows it.

But we should bear in mind that what we are doing now is proving on the field of battle that Germany cannot win the war by a military decision. When that has been amply demonstrated—as it will be in the next few weeks—we have yet to prove that we can win it by a military decision. Germany may be unable to launch another offensive, when this ends, but she will not be unable to maintain a long and effective defensive, and we cannot assume that our task is going to be easy.

We must bear in mind, further, that Germany is exerting every effort to extend and consolidate her victories in eastern Europe, in the hope that she will be able to retain what she has there acquired after the war in the west ends. That means the foundation for another war, and the certainty of it, if it is not prevented.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

World to Last a Long Time

Editor THE CHRISTIAN CENTURY:

There is a very simple way of getting past the perplexities of the second coming lunacy by taking the Bible as we do other literature. To make opposites agree, is no easier in the Bible than out of it, and men do not try anywhere else. What did Jesus mean when he told the twelve sent out to preach to Jews only, that before they had made this circuit, the Son of Man would have come? What Son of Man; not himself, being already here. Among all the many uncertainties of the sayings and teaching of Jesus, this is one that is better attested than almost any other as all the disciples believed it; Paul believed it; the early church believed it; Peter remarked that they were being reminded by the profane that the fathers were mostly dead, and this thing had not yet come to pass. That sane men in this age should be perplexed or concerned about the end of the world, is beyond comprehension, and any one who entertains any such idiotic notions has no reason to criticize Pastor Russell for any of his vagaries which are quite as believable as any. I had the honor to be well acquainted with him, and can testify that he was a most saintly, honest man, believing in his theory completely, and criticism comes with ill grace from those who hold theories of God and the Bible quite as absurd as his. No, this good, old world that has lasted probably some millions of years, bids fair to last another million; yes, a million after all these insane ideas of a second coming have been consigned to the limbo of the ancient Gods.

J. A. COOPER.

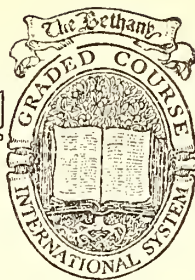
Youngstown, Ohio.

Not a Union Project

Editor THE CHRISTIAN CENTURY:

I want to take this opportunity, as a Disciple of Indiana, to protest against the impression that has gone out and found its way into some of our papers, that the Disciples and Congregationalists are about to unite their forces as religious bodies in this state. It is a misrepresentation, and an injustice to both bodies, since there is no foundation to the report. It was only

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suggested at state conventions that both bodies hold their conventions at the same time for fraternal purposes and that the night sessions be a combination of both bodies, which, no doubt, will bring good results. But, in all justice to our Congregationalist brothers, the real facts should be presented and the truth made clear.

Tipton, Ind.

AUBREY MOORE.

Editor THE CHRISTIAN CENTURY:

I also take this opportunity of renewing for my CENTURY, which is one of our war time necessities. All luxuries are omitted.

Portland, Ore.

J. J. HANDSAKER,

Editor THE CHRISTIAN CENTURY:

I take pleasure in handing you my check for renewal of my subscription to the CENTURY. You are giving us a great paper. These are days when the Church is being severely tested, but what a muddle the Christian mind appears to be in! Voices are clamoring for the right of way. I look for great changes to follow the war. It may be the Church will find itself then.

Baltimore, Md.

PETER AINSLIE,

Editor THE CHRISTIAN CENTURY:

May I take this opportunity to tell you how much I like the CENTURY. I am not a "Disciple," but I have found no paper which is so intellectually satisfying in its treatment of religion, and at the same time so warmly devotional. Your way of presenting religion appeals to the college man. I speak not only for myself, but for others to whom I have shown it.

A. W. ROUNTREE,

Bowdoin College, Brunswick, Me.

Editor THE CHRISTIAN CENTURY:

Please permit me to congratulate you on the character of your publication. I question if there is a more satisfactory religious journal published by any people anywhere.

North Tonawanda, N. Y.

Kelly O'Neill.

The Secret of Dr. Jowett's Power

[Editorial in Chicago Evening Post]

THE approaching return of Dr. Jowett to England after several years' occupancy of the pulpit of the Fifth Avenue Presbyterian church, New York, invites consideration of the elements that have contributed to the success of his ministry as a preacher.

Dr. Jowett is the very opposite of a sensationalist. He is said to fall short of oratorical achievement such as characterized men like Beecher. He is not even a publicist, as most conspicuous preachers are today. One rarely hears of him speaking from any other rostrum than that of his pulpit, and one searches in vain for "timely topics" or texts startlingly twisted to fit contemporary events.

And yet Dr. Jowett's church has been filled from Sunday to Sunday by congregations that heard him with interest. Wherein lies his power? Assuredly, his secret of gaining and holding attention is not the same as that which Billy Sunday employs so successfully. Types could not be in stronger contrast; on the one hand, the scholar, quiet, elegant in speech, profound in thought; on the other, the man of the curb vocabulary, of gymnastic fervor, of elementary emotional appeal.

People listen in crowds to both men. It must be for different reasons.

That they listen to Dr. Jowett encourages us in the belief that the day of power in the pulpit, derived from scholarship, from cultured thought and language, from appeal that is profoundly intellectual as well as emotional, has not gone by.

Perhaps the real secret of Dr. Jowett's power is that he, too,

believes this and goes to his pulpit with the conviction that men will listen gladly to a message that is born of faith and knowledge wedded, matured in meditation and clothed in beauty of phrase. For Dr. Jowett's sermons are of the kind that deal with life's spiritual values, that cast the light of eternal truth upon things transitory, that employ the resources of learning in order to illuminate the mysteries that every man finds locked within his bosom. He is conservative only in his effort to conserve the strength and dignity of the pulpit as a means of education in those things that pertain to the culture of the soul. His mind is open to all the many avenues of light that an age of research has discovered.

There is much to be learned from Dr. Jowett's ministry to those who wish to give the church its true place as a powerful formative influence upon the thought and character of its time.

The Sunday School

"Eternal Life"*

IF there is one clear word which the church must sound forth in these days of death it is that of "Eternal Life".

John R. Mott said that the thing that impressed him at the front was graves, graves, graves. A college president, addressing the union ministerial association of our city (500 ministers), told us of the graves of French and Huns which he had seen at the Marne. Today he might see many more, thousands more, hundreds of thousands more. The church which has been so slow with her messages; the church of which we may say with Lloyd George, as he spoke of the Allies, "We have always been too late": the church must ring out a clear note now about eternal life. Here is our great opportunity. Let us not miss it. Had we been true to our



Rev. John R. Ewers

trust through the ages, we might have averted this war. Had we been as missionary as we should, we might have established the brotherly spirit of Jesus in the earth. But we preferred debates on baptism to brotherliness; we preferred building up our own little church to establishing the Kingdom of God in the earth. No, Christ has not failed—but—but the church has. And no adroit and clever side-stepping will ever make me believe that the church has not. Unless the church can, in humiliation and tears, undergo a new birth of freedom and consecration, the church, as an institution, is doomed. I do not believe it is doomed because I believe it will be reborn. A great love, a yearning love, will bring it to new life. The desperate needs of a broken world will demand its awakened devotion, its awakened love.

Now, one of the great demands of this broken world is for a certain word as to the future of all these who die in battle, who have gone forth for a cause and yielded up their lives. Has the church a word for them, for their families? What have you to say when you go to call upon the father and mother whose boy is killed in France? When you sew the gold star on the service flag what convictions speak from your tongue? Will you falter? Will you qualify? Will you stammer? Will you side-step? Will you ring in your orthodox requirements or else consign the boy to perdition? Come, now, you must face the real issue, and you must face it with a big heart and a big brain. Are you certain? Have you any comfort—if not, you had better stay away from that stricken home. And remember this: *What did you do to train that boy in the*

*This article is based on the International Sunday school lesson for June 23, "Jesus Triumphant in Death." Scripture, Mark 16: 1-20.

right way before he left your church? What kind of sermons did he hear you preach or teach? Did you fit that boy to die in the faith? Did you implant in his soul the elements of fidelity and high confidence in God Almighty? You—the potter—what of your vessel?

The Russians have many good traits. They have some wonderful composers of music. I can almost pronounce the names of two of them—but I would not dare to try to spell them for you now, and I haven't time to look them up, nor call up some of my musical friends; but I remember hearing the Russian orchestra play one huge composition that will stand out in my memory always. At first it was weird and sweet, but it gradually developed in volume until the big brasses fairly ripped the air and in thunderous majesty the number reached its sublime climax in glorious, overwhelming harmonies. That is the note which the church must use to preach eternal life now. There must be no uncertain sound. Jesus lives! Whatever happened at the resurrection, He lives now. Jesus is a living personality. Jesus is a living spirit. He is not dead; He lives. Because He lives, you may live also. Eternal is a quality. Leaving the old house of the flesh, we mount up into the next realm of life—the spiritual. Many wise men seem to think that there are spiritual bodies. Anyway, we shall be ourselves and know each other. Old Theodore Cuyler, aged and white-haired, climbed again his pulpit stairs and in his last message said: "I shall be myself; you shall be yourselves; we shall know each other." "I believe in the resurrection of the dead and in the life everlasting." Amen.

* * *

The Life of Christ

Review Lesson—June 30

FOR six months, in the gospel of Mark, we have been studying that greatest of all subjects, the life of our Lord. The story in Mark is straightforward, free from doubts and full of power. As a result of this study Jesus should stand forth in clearer light. Tall and radiant, He should attract us all. Divine and human, He should meet all of our needs. In the Camp I found that the soldiers were particularly attracted by the "Great White Man", by the hero of the Cross, by the brave man who died for a cause. They were impressed by His devotion, His purity, His tenderness, His hardihood, His service, His sacrifice. Someway the boy taken from civilian life, and trained to go overseas and fight in this great righteous crusade, feels that he has a peculiar kinship to the Christ of the cross.

This is as it should be. We are not interested in studying a very remarkable biography of a very good man who lived and died some centuries ago; we are intensely interested in finding how the Living Lord may fit into the present war so far as our boys from America are concerned. Certain it is, as a friend of mine just back from France expressed it last night, that, from the ports of entry up to the front line trenches, there is a progressive intensity to religious conviction. Is religion then born of fear, as some would like us to believe? There is some truth in that, but it is far from the whole truth. You cannot carry the ocean in a pint cup, and you cannot develop religion from fear alone. I have little sympathy with intellectual professors, sitting snug and smug thousands of miles from danger, sleepily dogmatizing on religion in this way. It is silly. It is disgusting. It hurts the cause of truth. This we know, when we are slam-bang up against reality, religion functions! In the hour of direst need, religion does not break down. Religion, which is quite as much emotion as intellection, does the job. Going over the top, the soldier prays. Dying, as the blood ebbs away, he rests in the Everlasting Arms. Religion, for him, is very simple; it is God the Father and Jesus, the Crucified Saviour and Companion. After the war the church that comes the nearest to these two simple items and which lives them out the strongest will stand the best chance of winning and holding these soldier lads. In need, we pray to the Great Spirit Beyond Ourselves. There is a

Power, not ourselves, that can and will help. I do not believe that fear alone produces this God. I do not believe that God is the noblest work of man. I do not believe with Ingersoll that "An honest God is the noblest work of Man". Here is another side of religion. The great aspiration which you feel when you read the life of Jesus—and in a degree when you study any good life; the feeling of aspiration that you feel in flower gardens and by the rolling sea; the gothic spirit that possesses you when you stretch up hands toward the stars; the great upward pull to which you yield as you look at the mountains—there is absolutely no fear in all of this, it is pure aspiration; it is the fine, high and beautiful elements in one's soul reaching out and up for communion. The soldier's admiration of heroism is of the same type. He prays to be able to be worthy of his ideals. He got these ideals from his parents and, let us not forget, from his Sunday-school. Many a Sunday school teacher will find the fruits of his or her labors of love in the heroism and nobility of the boys, who, such a short time ago, were in the Junior and Intermediate departments.

Jesus, the soldier's friend and inspiration, is the result that should greet us at the close of this study. As I look back upon Him I seem to see him possessed of a sublime steadiness; there is no hysteria; there is no doubt. I see in Him steadiness, service, sacrifice—things which I need today.

Dr. Jowett's Tribute to the Cross

Significant is the brief word of valedictory of Dr. J. H. Jowett, just before his leaving his New York pastorate to undertake his new task at Westminster Chapel, London, England. It is as follows:

I want to bear this testimony before the ministers of the United States as the time draws near for me to leave this pulpit. I know no diction, no ethics; I know nothing that radiates moral energy like the preaching of the cross of Christ. The cross unveils the holiness of God, the sacrificial love of God and the dynamic energy of God.

My heart is sad as I think of the condition of the world. I'm weary waiting for the reformation of mankind, but I confess before you that I know of no other place where we can find hope save in the dynamic, reforming energy of the cross.

Meditate at the cross until it becomes meaningful to you. Preach the cross until it becomes meaningful to others. It is the dynamic of God unto salvation to everyone that believeth.

The Stay

I SEE Him when the breaking dawn
Recalls the laggard soul from rest;
I hear Him in the starry night,
When Silence comes to be my guest.

His voice breathes low in early spring,
When frost chains break and March winds fail,
When larkspurs and anemones
Awake to life in every vale.

When sorrow calls to lonely paths,
When Heaven lures our loved away,
His voice still speaks—how quietly!
And utters words no tongue can say.

With Him my Stay, I cannot fall:
In spirit stress and battle shock
I still shall trust Him, Lord of Life,
Amid the tides a mighty Rock!

—THOMAS CURTIS CLARK.

The Larger Christian World

A Department of Interdenominational Acquaintance

War Activities of Chicago Churches

The mobilization of the Christian forces of Chicago for the war is proceeding with most satisfactory efficiency. The Inter-Church War Work Committee arranged for patriotic addresses in fifteen different churches on Sunday evenings during May. A total attendance of sixty thousand people at these services indicates their popularity. The outstanding accomplishment of this committee in recent weeks has been the holding of the Third Patriotic Congress at the Congress Hotel. The room secured for this event will seat more than a thousand people and it was crowded to the limit with delegates from the churches of Chicago, on a basis which restricted the representation to three from a church of ordinary size. Mrs. Catherine Waugh McCulloch spoke on the moral perils of the war. Dr. Lynn Harold Hough and Sir George Adam Smith spoke of the political and military aspects of the great struggle. Sir George Adam Smith paid considerable attention to religious pacifists and declared they were trying to make the "gospel stand on its head." He insisted upon a Christian casuistry which would give proper assessment to the different Christian virtues.

A Supervising Chaplain

Since the appointment of Bishop Brent as the head of the army chaplains, there follows the announcement of the appointment of Rev. Paul D. Moody as an assistant to Bishop Brent. He is the second son of Dwight L. Moody and was trained for the ministry in Scotland. He was engaged in literary work in New York for a time but recently he has held a successful pastorate in St. Johnsbury, Vt., where he was pastor of the Congregational church.

Conference of Camp Pastors

There was recently held in Hotel Sherman, Chicago, a conference of camp pastors of the middle west. There were fifty delegates to the conference representing eleven denominations. The nature of the task of these men was made plain in the conference and it was especially emphasized that the men in this service were most appreciative of the work of the Y. M. C. A.

C. E. Executive Back From France

Mr. Daniel A. Poling, associate president of the United Society of Christian Endeavor, is back from three months of service in France and England. He announces that the first French War Cross was given to a Christian Endeavorer from Huntington, Ind., Mr. Robert C. Patterson. He declares that the morals of the soldiers are better protected in France than are the morals of civilians in this country.

Hold Sunday School for Jackies

A significant Christian service is being rendered at the Great Lakes Naval Training station. Sunday School classes are being held in barracks. The report on a recent Sunday showed that there were 104 classes with an enrollment of 4,867. The teachers for these classes are Christian laymen who go at their own charges from Chicago and adjoining suburbs.

Conference on Christian Needs of Russia

A call has been issued for a conference on the Christian needs of Russia to be held at the Moody Tabernacle, Chicago, June 24 to 28. A choir of fifty students from the Russian Bible Institute of Philadelphia is expected to be present and

sing Russian hymns. Among the evangelical leaders who have signed the call for this meeting are Rev. J. Wilbur Chapman, recently moderator of the Presbyterian Assembly, Rev. W. H. Griffith-Thomas, Rev. C. I. Scofield, Rev. Francis E. Clark and Rev. Cortland Myers. It is asserted in the call for the conference that the revolution opens Russia to the gospel but at the same time exposes the country to dangers from materialism and atheism which threaten the spiritual life of the Russian people.

Sir George Adam Smith Visits Chicago

Sir George Adam Smith, the famous Old Testament scholar, known for his monumental work, "The Geography of the Holy Land," visited Chicago recently on his trip across the continent. He was accompanied to the city by Rev. Nehemiah Boynton of New York, a chaplain in the United States army. Sir George Adam Smith is a chaplain in the British army and before the war was principal of the great university at Aberdeen, Scotland. His sons are serving their country at the front and he is touring this country to deepen the understanding between Great Britain and America.

Unitarians Hold Institute for Religious Education

The Tenth Annual Institute for Religious Education will be held under the auspices of the Meadville Theological school and the Department of Religious Education of the American Unitarian Association at Hull Memorial Chapel near the campus of the University of Chicago, July 9 to 20. Courses of lectures will be given by Professor Soares, Professor Christie, Professor Anna Spencer and Florence Buck, Associate Secretary of the Department of Religious Education. The sessions are especially designed for those of the Unitarian faith, though no credal test is imposed upon the membership of the institute. Unitarians are being urged to take up the study of religious education in the University of Chicago.

School for Federation Secretaries

In recent years a new profession has come into being, that of church federation secretary for a city. So many cities in recent years have organized for full-time leadership that a training school will be conducted this summer at Lake Geneva, June 26 to July 7, at which time federation methods will be given a fresh study and prospective secretaries will be given a start toward preparing for their work. The school will be under the direction of Rev. Roy B. Guild of New York.

Bishops Refuse Joint Ordination

There recently went out to the Christian world an overture which had been prepared by Dr. Newman Smyth and signed by leading ministers in the various denominations, a request that the various religious organizations sending chaplains across the seas should grant to these chaplains a joint ordination, making them valid ministers in all the great religious bodies of the country. This kind of Christian unity was evidently not to the liking of the Bishops of the Protestant Episcopal church, for in their recent meeting they made short shrift of the proposal. A similar matter was the proposal of the Presbyterian Reformed and Episcopalian churches in New Brunswick, N. J., that each denomination confer membership upon the people of the other denomination and thus the three congregations in New Brunswick would be one people though in separate congregations. The rite of confirmation is so interpreted in the Episcopalian church that this procedure was dismissed by the bishops as being impossible.

ORVIS F. JORDAN.

News of the Churches

Commencement at Eureka College, Illinois

Commencement exercises at Eureka College this year were held from May 23rd to 26th inclusive. The May festival was combined with the exercises. In the festival, the Eureka chorus of 250 voices, assisted by the orchestra of the University of Illinois, and with soloists of Chicago, rendered the Messiah before large audiences. The baccalaureate sermon was preached by President Pritchard. The commencement address was given by Charles T. Paul, of the College of Missions, his topic being "The New Age and the New Leadership." He also delivered an address at an afternoon patriotic service on the subject, "America's Crusade." Eleven persons received diplomas this year in the Preparatory department, three received certificates and diplomas from the Department of Music, and seventeen had conferred upon them either the degree of Bachelor of Arts, or Bachelor of Science. Eureka has carried off an unusual number of honors during the year in the field of inter-collegiate relationships. The school stood high in athletics, and carried off the usual number of honors in the annual Tri-angular debate, taking third place in the state oratorical contest. In the matter of attendance, there was a gain of one student over the number enrolled in college and preparatory work of the previous year. However, had not the war been on, there would have been a gain of 15 or 20 per cent in student attendance. Eureka was one of the few colleges in Illinois which held up in attendance this year.

H. C. Armstrong Begins New Work For Christian Union

H. C. Armstrong, recently pastor at Harlem Avenue church, Baltimore, Md., was installed as secretary of the Association for the Promotion of Christian Unity on June 2. The service was held at the Christian Temple, Baltimore, where Peter Ainslie ministers, and where Mr. Armstrong will assist while carrying on his promotion work. There were representatives present from practically all other communions of the city, and the Disciples churches were well represented. A letter from Cardinal Gibbons was read in which the great Roman Catholic leader commended the work of the association into the service of which Mr. Armstrong has come. Mr. Armstrong preached a sermon on the topic "Why Christian Unity Is Urgent."

Disciple Ministers at Training School for Chaplains

The second session of the Training School for Army Chaplains opened at Camp Zachary Taylor, Ky., April 20 and closed May 30. Among the candidates from all denominations were three Disciple ministers from Illinois and one who was already a Lieutenant Chaplain from Texas. All three candidates were graduated from the school and were commissioned Lieutenant Chaplains. Not one of these men was returned as inapt or unsuited to the service of chaplain under military conditions. Chaplain James A. Crain, from Camp Bowie, Ft. Worth, Texas, returned to his regiment at the close of the school. Ernest H. Reed, Pontiac, Ill.; Charles Williams, Illiopolis, Ill.; and Gifford

Ernest, Eldorado, Ill., were the three approved candidates who were commissioned. They will report June 12 at an Atlantic port of embarkation to be transported to France where they are ordered to report to the Commander of the American Expeditionary Forces for assignment to duty abroad.

College of Missions in Annual Commencement

A feature of the commencement program this year at the College of Missions, in Indianapolis, was a series of missionary tableaux, staged on the campus. Realistic pictures were given of Dr. Mary McGavran's hospital at Damoh, India, a kindergarten in Japan, and a Chinese tea house—with President Charles T. Paul representing Dr. W. E. Macklin, eminent physician and educator. Before the address of the morning President Paul spoke of the Service flag, with its four stars and three triangles. The stars are for Frank Walton, engineer, and Guy Mantle, chaplain, now in France, and for Dr. Maude Hall and Dr. H. C. Hurd, both former members of the faculty, now with the Red Cross Expedition to Palestine. The triangles are for Lynn Tripp in Fort Crook, Nebraska, and Mr. and Mrs. Earl N. Griggs, temporarily released from their appointments to Argentina, to do Y. M. C. A. work among the Porto Rican troops. R. H. Miller, of the Men and Millions Movement, delivered the commencement address. Professor McGavran, assisted by leading ministers and members of the faculty, had charge of the dedicatory service. The members of the class knelt while Dr. Jabez Hall prayed for the dedication of their lives to the missionary enterprise.

S. Guy Inman Visits Chicago Disciples

On last Thursday S. Guy Inman, secretary of the interdenominational committee on cooperation in Latin America, paid a visit to Chicago Disciples, and was honored at a number of meetings during the day. In the morning he gave an address at the Moody Bible Institute, and in the afternoon spoke at the University of Chicago under the auspices of the Divinity House. In the evening a dinner was given in his honor at the

City Club, under the auspices of the Disciples Social Union and the City Union of the C. W. B. M. Mrs. S. J. Russell, president of the local C. W. B. M. organization, presided at the evening meeting.

New York's Convention Makes Good Record

Secretary John P. Sala, of New York, reports an attendance of 218 persons outside of the convention town at this year's state meet held at Gloversville, N. Y., late in May. Some changes of officers were made at this session. Edgar W. Allen, of the Auburn church, will serve this year as state Sunday school superintendent, and Kelly O'Neal, of North Tonawanda, as Christian Endeavor Superintendent. It was reported that there were yet needed 24 pledges of \$100 to complete the Forward movement fund of 100 pledges of \$100 each. Professor Athearn, of Boston, was a favorite on the convention program. Among the interested and co-operating attendants were Mr. and Mrs. E. M. Bowman of Chicago and New York. Reports on the Emergency drive indicated that the state had raised \$33,000.

Home-Coming Day at Richmond Street Church, Cincinnati

Joseph Keevil writes that June 9th was observed as Home-coming day at Richmond Street church, Cincinnati, O., with G. W. Thompson, a former pastor, as the principal speaker. There were large audiences, composed for the most part of former and present members of the church. There was a fellowship meeting in the afternoon, with talks by visiting ministers, and special music by Miss Ida Hanna and J. H. Fillmore.

F. A. Higgins Closes Remarkable Work in the Northeast

J. P. Sala, New York's state secretary, writes that F. A. Higgins, "the leading citizen of Tonawanda, N. Y.," has resigned from the First Church pastorate there. Mr. Sala says this work of Mr. Higgins is so remarkable that it deserves special notice. Mr. Higgins has led First Church for eight years, and during that period has seen over 500 persons added to the membership and the church become easily the leading one in the city. Two small community houses have been built on the church lot to accommodate the growing social life of the

TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE

Transylvania has just closed a record year. Largest attendance of college students in her history of one hundred and twenty years. Large group preparing for ministry, mission field and public Christian service.

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- 2.—Satisfactory elective courses leading to A.B., B.S., M.A., P.Th.B. and B.D. degrees.
- 3.—Adequate equipment in buildings, grounds, libraries, laboratories, gymnasium and athletic field, representing \$700,000.
- 4.—Situated in the midst of the world-famed Blue Grass region.
- 5.—Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students.
- 6.—Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., \$60. Furnished room for men (Ewing Hall), \$40 for session; for women (Lyons Hall), \$60. Reservation fee of \$2 should be sent at once.
- 7.—Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.
Write for catalogues and attractive booklets.

Lexington, Ky.

R. H. CROSSFIELD, President

congregation. An old \$5,000 mortgage was burned last year and \$1,000 was left in the fund after the mortgage had been paid. The missionary budget of the church has grown from \$200 to \$1,500. Aside from his fruitful work with his church, Mr. Higgins has been a most effective promoter of Liberty loans and Red Cross funds. The Tonawanda congregation is loath to let this leader go, but he feels that his call to Danbury, Conn., offers great opportunities for service among the Disciples of New England.

Commencement at William Woods, Fulton, Mo.

This year's commencement season at William Woods measured up to the best of other years, writes President J. A. Serena. Many visitors were present and the various fetes, plays and operettas reflected much credit upon the training given in the special departments. President Serena preached the baccalaureate sermon and Harvey B. Smith, of Marshall, delivered the address to the undergraduates. George A. Campbell, of St. Louis, delivered the commencement address to a class of thirty-eight. The senior class presented a Liberty bond as its parting gift to the Endowment fund. The past year was one of the most successful in the history of the college. Every roof, including the new senior dormitory, was filled and so heavy are the reservations for next fall that the trustees ordered an enlargement of the new senior hall.

Homer W. Carpenter Begins Work at Richmond, Ky.

First church, Richmond, Ky., is taking on new life under the leadership of Homer W. Carpenter, who has just assumed this work, which was without a minister for six months following the resignation of E. B. Barnes. This is one of the great churches of Kentucky, having recently erected one of the best plants in the blue grass state and is the leading church in the city and county. The Kentucky state convention will meet in Richmond in September. In recent years the Richmond church has been led by Hugh McLellan and E. B. Barnes, both of whom did a notable work. Mr. Carpenter accepted the call to Richmond several months ago after a period of acceptable service as Chancellor of Transylvania and the College of the Bible. Previous to that he had served the church at Shelbyville for seven years in a pastorate of far-reaching influence.

New Church Extension Loans for June

At the June meeting of the Church Extension Board the following churches were promised loans to assist in the completion of their buildings: Creston, Wash., First church, \$3,000; Vancouver, Wash., First, \$10,000; Guymon, Okla., Shields church, \$500; Marshall, Ark., First, \$700; Texhoma, Okla., First, \$1,750; Florence, Colo., First, \$3,500; El Centro, Calif., State St. church, \$4,000; Fairview (near Miami, Okla.), \$1,000; Halls Cross Roads (near Davisboro, Ga.), \$600; Savannah, Ga., Second, \$4,000; Aubrey, Tex., \$2,000, and Coldwater, Mich., \$3,500.

Texas Christian University's Most Prosperous Year

There have been eight hundred students gathered at Texas Christian University, Fort Worth, Tex., during the

past year, the second year of the administration of President E. M. Waits. Ninety-three students received diplomas in the various departments. Six received the degree of Master of Arts, twenty-six that of Bachelor of Arts. Ten persons graduated from the College of Medicine. Texas Christian University is about the only educational institution of the Disciples, writes Educational Secretary Clifford S. Weaver, which has not faced a real financial crisis this year. The churches of the state contributed nearly \$18,000 to Christian education during the year. The baccalaureate sermon this year was preached by V. W. Wallace, of the McKinney church, and Burris A. Jenkins, of Kansas City, delivered the commencement address. Plans are being promoted with a view of having a hundred men in the Bible College of the University the coming year. Military training will be given under government supervision.

Disciple Students Take University Degrees

At the Quarterly Convocation of the University of Illinois, held on June 11, the following Disciples took higher degrees in the Divinity School: Wilfred Ernest Gordon of India took the Master of Arts degree with a thesis on "The Moral Education of the Hindu Boy"; Ralph Warren Hoffman, the same degree with a thesis on "The Value of the Prophetic Writings as Sources of Historical Information"; Seth Warren Slaughter, the same with a thesis on "The Function of Baptism in the Early Church"; Mary McClary Stubbs, the same with a thesis on "Sex Education for Girls and Its Religious Significance," and Frank Herbert Swanson, with a thesis on "Tertullian's Conception of the Atonement." The Bachelor of Divinity degree was received by John Festus Stubbs, with a thesis on "Christian Polemic Against Judaism During the First Three Centuries."

Walter M. White, of Memphis, Leaves for France

Walter M. White, who leads at Linden Avenue church, Memphis, Tenn., left New York last week for overseas work under the Y. M. C. A. During his absence his pulpit will be occupied by Prof. Austin Finley, one of the newly elected teachers at the Normal at Memphis. Professor Finley had his earlier college work at Transylvania, and received advanced degrees at Harvard and Clark University. He taught for five years at Bethany College.

Bethany Park Young People's Conference

The Bethany Park training school and conference for young people will be held at Bethany Park, Ind., twenty-two miles southwest of Indianapolis, August 5-16. The aim of this conference is to bring together representative young people from the organized classes and young people's societies of the church; to awaken an increased interest in the work of young people; to inspire to definite forms of Christian service; to develop leadership; to aid young people in their vocational and life work choices; and to promote a consecration of self in service in the home, church, community and world. The conference limit is 100. One young person, aged 15-25, inclusive, will be received from each Sunday school class, and one representative from each Christian Endeavor society until the conference limit is

reached. Expenses at the park for the eleven days of the conference need not exceed \$18. Letters of inquiry and applications should be mailed to Garry L. Cook, 821 Occidental Building, Indianapolis, Ind.

A. C. Smither Accepts Pastorate at First Church, St. Louis

Since his resignation as manager of the Christian Board of Publication, St. Louis, A. C. Smither has served as manager of the Grafeman Dairy Company of that city, and for several weeks has preached from the First church pulpit. A call having been extended to him to become pastor of this church, Mr. Smither has resigned his business position and will devote his time to building up the old Mother church of St. Louis, which is located in a difficult down-town part of the city. John L. Brandt, former minister at First, has definitely decided to remain in Muskogee, Okla., where he has been serving as pastor for a number of months.

Fulton, Mo., Leader Resigns Work for Y. M. C. A. War Service

Early in the year Murvill C. Hutchinson, pastor at Fulton, Mo., was given a leave of absence by his congregation that he might take up Y. M. C. A. service in Camp Doniphan, Oklahoma. His work has proved so successful that he has decided that his duty is in this field for the present rather than with the church; so he has tendered his resignation to the Fulton congregation. He has been in transport service for several months, and will continue in this branch, with New York as his headquarters. His family will remove to New York soon. Mr. Hutchinson will probably take some work in Columbia University while in the East.

Dr. Jenkins to Return to War Service in France

Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., will return to France about July 15 for special reporting service. He will remain for about two months. Prof. Arthur Braden of the Bible Chair in the University at Lawrence, Kan., will occupy Dr. Jenkins' pulpit during this period. While in Fort Worth, Tex., recently, Dr. Jenkins was visited by his soldier-son, Burris A. Jenkins, Jr., who made an aerial flight from Ellington Field, near Houston, to Fort Worth.

New Developments at Drury College

At the May meeting of the Third district, Missouri, churches, held at Monett, the new Board for the School of the Bible at Drury College was elected. The following persons constitute the Board: W. R. Self, J. H. Jones, A. C. Hayward, E. F. Leake, C. V. Dunn, F. L. Davis, all of Springfield, Mo.; W. R. Crowthers, of Golden City, Mo., and D. W. Moore, of Webb City, Mo. The Board is composed of three sections, to serve one, two and three years, respectively. At the call of the former vice-president the Board met and selected the following officers: D. W. Moore, president; W. R. Self, vice-president; H. T. West, secretary; A. C. Hayward, treasurer. Professor W. J. Lhamon, dean of the school, was elected to serve for the eighth term. After some general discussion the Board adjourned to meet at Springfield, Mo., June 22, 1918. On May 22 the entire membership of the Board met at the Y. M. C. A., at Springfield, and after dining together, proceeded to transact much

business of importance. A movement was launched to organize a Drury Association, composed of at least fifty members, to foster the general interests of the school among the churches, and to make secure financial obligations by becoming surety for \$20 each, per annum, until the work is sufficiently endowed. The membership of this association is to be distributed in the thirty-one counties comprising the Third district. Thirty thousand members are enrolled in these churches. Dean W. J. Lhamon will soon be relieved of preaching for support, that he may devote his entire attention to this important educational work.

* * *

—Charles H. Winders, of Hannibal, preached the baccalaureate sermon for

the local High School and also for the Palmyra High School.

—B. F. Hagelbarger has closed two and one-half years' service at Kent, O., and will preach at Kipton while he pursues a course in Oberlin Graduate School of Theology. During Mr. Hagelbarger's ministry at Kent, the offerings to benevolence were trebled, the Bible school was reorganized and the congregation purchased one of the finest lots in the town. There were 107 persons added to the membership during the year. In the emergency drive over \$2,100 was raised.

—The experience of George L. Snively at First church, Paris, Tex., in raising a big indebtedness on the work

there, is good evidence that it is not wise for churches to wait till after the war to clear off obligations. Mr. Snively writes that he has never known the churches to give so generously as now. At Paris, the people gave \$52,000, although the indebtedness was but \$45,000. The balance of over \$5,000 will be used in paying for an organ which has been contracted for. There were many discouraging circumstances in Paris which would apparently make it unwise to make such an effort as this at this time—no minister, a recent large fire in the city, war obligations; but there was no difficulty in winning success in this financial drive.

—Garry L. Cook, state superintendent of religious education in Indiana, has

Disciple Ministers on War Topics

Austin Hunter, Chicago, Says Soldiers Will Demand That Church Shibboleths Go

"The only religion the soldier boy honors is a religion which disdains pretension, one which is sincere and genuine. He judges religion entirely by its fruits and the good it enables its possessor to do. When our boys come back our old shibboleths will have to go. Religion will have to be preached as a vital power, not as a system of forms. We will have to abandon the discussion of inconsequential matters and stress the great helpful realities of our faith."

J. N. Jessup, Los Angeles, Cal., Says Women Will Win the Victory

"Women have been placed in the position of supreme sacrifice in the war. Did you ever know women to fail or quail in the face of sacrifices for God and home and native land? Never. History does not record it. The Spartan mother was typical of all. Handing her son his shield as he was departing for war, she said, 'Return with it or on it.' Here she faces the supreme sacrifice and does it unflinchingly with brave face and tearless eyes. How many mothers have said, 'It breaks my heart to see him go, but I would be ashamed of him if he did not want to go.'"

C. C. Carpenter, Princeton, Ill., Declares That Germany Has Already Lost

"Germany has been discovered and the world is wise to her plans. This is her greatest defeat, and though she would win by force, she is still beaten for the mask has been stripped from her face and she stands exposed in all her Godless plans. She has lost in the commercial subjugation of the world as well. The war has forced America to invent and discover processes to make many things that we could only get from Germany. The world has learned to do without her. She is no longer necessary to any nation."

Elmore Sinclair, Kansas City, Mo., Says, "Keep Home Fires Burning"

"The church must help to keep up the country's spirit during the time the news is bad. The men at the front, in every sort of war service, do their best when they know their homes are safe from evil. The church is the one thing that can keep the home fires burning."

George A. Campbell, of St. Louis, Says a New Version of Christ's Atonement Is Being Taught Today

"We stand between two worlds, the one dead and the other being born, with all the nations as witnesses. If ever a people stood in the presence of a new epoch we do this day. It is quoted, 'When the guns speak, all other voices are silent.' There is no voice this day but the voice of war. Those men who are making the supreme gift of their lives that we may live beyond this year are going to come back, some of them to teach us new lessons. They will teach us a new version of the atonement of Christ and show us a new passion for the cross. Those men are learning something of the pain of Gethsemane. We must do something for them. The church that has no ministers with the boys at the front cannot preach to them after the war."

Irreligion a Cause of the War, Declares Orvis F. Jordan, of Evanston, Ill.

"The war has brought into clear contrast the difference between religion and irreligion. Religion has to do with the social ideals of life. Were we all like God, there would be no war, no selfishness, no organized murder in the world. Irreligion denies the universal brotherhood of man. The spirit of irreligion is an organized denial of the rights of

those not within the closed circle. This irreligion in recent years has cursed many a business deal and poisoned reform at its source and sometimes invaded our churches. The religion of Jesus was talked by its founder in social terms. Its baptism was connected with an ideal society, and its dream was a regenerated world."

J. W. Leonard, of Petoskey, Mich., Says God Has the Last Word in This War

"One of the greatest missions of the church is to hold the nation true to its ideals. All who have read history know that ultimately truth and right have prevailed. It shall not be otherwise in this war. God has the last word and the nation which is on God's side will win."

"Twenty Republics Against the War Kings," Says R. W. Wallace, Of Winder, Ga.

"In the last analysis, this is a war against war. 'The world must be safe for democracy,' says the President. There are more than twenty republics in the world today, and they include 1,100,000,000 people, and they control nine-tenths of the land on the globe. These people do not believe in war, they do not want war. The question is, shall they have their righteous way, or shall Germany impose her unholy will upon the rest of the world?"

WILLIAM WOODS COLLEGE FULTON, MO.

THE LEADING SCHOOL FOR YOUNG WOMEN IN THE WEST. TAKES STUDENTS READY FOR HIGH SCHOOL AND CONDUCTS THEM TO THEIR JUNIOR YEAR OF COLLEGE. EXCELLENT SPECIAL DEPARTMENTS OF ART, COMMERCE, EXPRESSION AND MUSIC. SPECIAL ATTENTION TO PHYSICAL DEVELOPMENT, GYMNASTICS, SWIMMING, BOATING, HOCKEY, TENNIS AND SKATING. WITH AN ADEQUATE ENDOWMENT MANY UNUSUAL ADVANTAGES ARE ACCORDED STUDENTS.

CATALOG AND PICTURE BOOK ON REQUEST

JOS. A. SERENA, Pres.

been in this field for nine years. Since his coming there has been a remarkable development in the churches and schools of the state in the field of religious education. Ideas as to methods of work and policies have been radically changed. For some time Mr. Cook has carried not only the Bible school work of the state, but also the Christian Endeavor secretaryship. Because of the increase in his responsibilities as Bible school leader, he has asked to be relieved of the Endeavor leadership, and Miss Ruth Day, daughter of E. L. Day, of the First church, Marion, Ind., has been appointed to this task. Mr. Cook says, "She will make good."

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idleman, Minister

—On the afternoon of Sunday, May 19, Mr. and Mrs. Herbert Swanson, who are about to sail for their new work as missionaries at Vigan in the Philippines, were ordained to the ministry of preaching and missionary work at the Hyde Park Church, Herbert L. Willett, Edward S. Ames, Perry J. Rice and Charles Clayton Morrison participating in the service.

—Gifford Ernest has resigned from the Eldorado, Ill., pastorate, for war work. During the period of Mr. Ernest's absence at the training school for chaplains at Louisville, his wife occupied the pulpit to the satisfaction of all.

—A. L. Cole, having resigned at Brookfield, Mo., has received instructions to report in New York City July 1 for overseas Y. M. C. A. work. He will be gone at least a year. There have been 80 additions to the Brookfield membership during the nineteen months' ministry of Mr. Cole. He delivered the baccalaureate sermon to the local high school this year. There were 1,500 persons present at the service.

—George H. Brown, who has led at North Tonawanda, N. Y., for about four years, is among the ministers going overseas for Y. M. C. A. service.

—Lewis S. Cost has resigned at Columbia Avenue, Buffalo, N. Y.

—Herbert Yeuell, who has been holding evangelistic services in Hutchinson, Kan., gave his lectures on "Somewhere in France," "In the Times of Nero," "The Passion Play" and "The Kaiser" to large audiences.

—Guy W. Sarvis, now in Nankin, China, expects to sail for this country on July 8. He may go to France in war work, but no definite decision has yet been reached by him.

—Errett Gates, of Chicago, has entered the legal department of Armour & Company in this city, at their stockyards office. He is now in charge of welfare work, insurance, investigation of housing conditions, etc.

—James Small, of Hyde Park church, Kansas City, Mo., has arrived in France. He is with the 110th Sanitary Train and may be addressed in care of the American Expeditionary Forces.

—During May Secretary G. W. Muckley, of the Church Extension Board, was in the Northwest aiding in the Emergency drive in Washington, Oregon and Idaho. Mr. Booth is working in this district during June.

—B. S. M. Edwards has resigned at Clayton, Ill., after a pastorate of six years.

—The offering for Church Extension this year is especially important because of the fact that this offering must provide one-third of the \$75,000 which is needed for the completion of the new Community house for work among the Russians of New York City. The Kansas City convention recommended \$50,000 for this purpose.

—Franklin R. Payne has resigned from the work at Newton Falls, O., to accept the pastorate at Kensington Avenue, Buffalo, N. Y. He will begin his new service September 1.

—Dr. Paul Wakefield and family, who have been enjoying a furlough in this country for several months, will return to missionary service in China in the autumn.

—Burriss A. Jenkins, of Kansas City, addressed the graduating class at Texas Christian University, at Ft. Worth, on June 7. While in Texas, Dr. Jenkins was invited to Dallas, where he addressed the Kewanis club on war subjects.

—C. M. Smail, acting pastor of the Borough Park church, Brooklyn, N. Y., received his master's degree from Columbia University this month, majoring in the philosophy of education. Mr. Smail is now under an appointment of the Y. M. C. A. for war service overseas and will sail the last week of the month.

—John R. Ewers writes that four churches are now cooperating in the outdoor union services which are being held on the new East End, Pittsburgh, church lot. On the first evening there were 500 persons present, on the second 750 and on the third about 1,000. "The fellowship is delightful," Mr. Ewers writes.

—The death is reported of Mrs. Charles B. Newman, widow of the late Disciples leader, who ministered at Detroit, Mich., for a number of years. Mrs. Newman's death occurred May 29, at Detroit.

—The Sunday schools of Sixth District, Missouri, will observe a patriotic Sunday on June 30. Included in the programs suggested for the schools by District Secretary J. H. Jones is the poem "For Me," recently published in THE CHRISTIAN CENTURY.

—N. O. Rogers, of the Osawatimie, Kan., church, has been given a leave of absence by his congregation, and is now at the training school for chaplains located at Camp Taylor, Louisville, Ky. He will be there about five weeks.

—Harry L. Ice, of the Beaver Falls, Pa., church, was elected president of the Beaver County Bible School Association at its annual meeting, held at Woodlawn, Pa., June 11 and 12. John R. Ewers, of Pittsburg, addressed this convention on the subject, "The Conquering Spirit." Mr. Ice writes that his address was the climax of the convention.

ST. LOUIS **UNION AVENUE**
CHRISTIAN CHURCH
Union and Von Versen Aves.
George A. Campbell, Minister

—John Hewitson, pastor at Kidder, Mo., delivered the Mothers' day sermon at East Broadway church, Sedalia, Mo.; the Memorial day sermon at Humboldt, Neb., and an Oddfellows memorial sermon at Kidder, Mo.

—W. H. Book, of Columbus, Ind., recently received a call to West Side church, Springfield, Ill., but his present congregation will not let him go. Mr.

Book has served at Columbus for more than thirteen years.

—W. A. Ross began his service as pastor at Fort Madison, Ia., on June 9.

—C. M. Chilton, of First church, St. Joseph, Mo., has been elected president of the St. Joseph Ministerial Alliance.

—A. R. Liverett, now of Central church, Spokane, Wash., delivered the baccalaureate message to the graduating class of Spokane University this year, his theme being "Despise Not the Day of Small Things."

MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Irl R. Sidwell, of the Hurst, Ill., church, has been in a meeting, with J. W. Seniff assisting in the music. Seventy-five accessions were reported for the first three weeks.

—R. H. Robertson, Illinois District evangelist, writes that he has just returned from a visit with his son, J. Barbee Robertson, who ministers at Owenton, Ky., after graduating from Transylvania College of the Bible. "Heresy has not hurt him," the elder Robertson writes of his son.

—Herbert Smith, of the Congo, reports that a conference of all the mission stations of Congo met at Luebo, in the Kasai, from Feb. 21 to March 4. There were seventy-three missionaries present. Five of the Foreign Society missionaries were in attendance. Luebo is a station of the Southern Presbyterian church.

—R. H. Tanksley, recently of the Hughesville, Mo., church, is now serving First church, Moberly, Mo., having preached his first sermon there the first Sunday of this month.

—Plans have been completed for the construction of a new church building at Independence, Mo., to replace the one that burned last February. The new structure will cost \$100,000, and will be similar to the former one. Work will begin immediately. J. E. Wolfe, the new leader at Independence, is meeting with marked success in his work there.

—Prof. W. S. Athearn gave an address at the International Sunday School convention, which is being held at Buffalo, June 19-25. W. C. Pearce also gave addresses.

—B. F. Stallings has resigned the pastorate at Seymour, Tex., to accept the work at Holyoke, Colo.

—Jasper T. Moses, who has been teaching and preaching in Pueblo, Colo., for a number of years, is soon to leave for duty overseas, possibly with the Portuguese troops.

—P. A. Sherman, missionary in India, has been serving with the Y. M. C. A. in Mesopotamia and India. Mrs. Sherman, who is now in Michigan, will soon join Mr. Sherman, and they will remain in Y. M. C. A. work until the end of the war. Mr. Sherman expects to go to East Africa for a time.

—Kelly O'Neill, minister at Payne Avenue church, North Tonawanda, N. Y., writes that the Children's Day offering in the Sunday school there made a record in per capita giving. With a membership of only about 195, \$578.35 was raised on Children's day, although the aim for the day was but \$400. This giving came just after a pledge of \$1,200 had been made for the Emergency drive.

—Ward E. Hall, of the Great Lakes Naval Station, Chicago, will preach at Waukegan, Ill., during the summer. A Waukegan paper reports that Mr. Slaughter, of the University of Chicago, has been called to this work, to begin service August 1.

THE EMERGENCY CAMPAIGN

The Emergency Campaign of the Men and Millions Movement secured \$1,900,000 in pledges. The larger part of these pledges are payable on or before July 4, 1918. The money was pledged by earnest people who were aroused over the critical situation in the enterprises of the Brotherhood for missions, education and benevolence, which was created by the war. The situation can only be met by money. All of the societies and institutions are in need of immediate funds. The big word now is collection. Enough money has been pledged to relieve the great needs of the hour. Every state officer, every district and county committee, and every local church should give itself unreservedly to the collection of the pledges. We must not fail at this point. The same organization, the same enthusiasm, the same determination used to secure the vast sum in pledges, must be used now until every dollar is collected and applied to the relief of the Emergency.

All checks should be made payable to the Men and Millions Movement and all remittances sent to the offices of the Movement, 222 West Fourth St., Cincinnati, Ohio.

TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE

Mr. Carl Fortune, the 18-year-old son of Prof. A. W. Fortune of the College of the Bible, not only took first honors in the graduating class of the Lexington High School, but made the best record ever attained by any student in that institution. He also received the prize of \$25 in gold from James Lane Allen for the best essay on "Pioneer History of Kentucky."

Courses in mechanical drawing have been introduced into Transylvania to meet the demands growing out of the world war conditions.

Prof. T. A. Hendricks and family have taken up their home in Hamilton College, the junior college of Transylvania. Prof. Hendricks was elected to the presidency of this institution recently, succeeding Prof. E. W. McDiarmid.

President R. H. Crossfield has completed more than a score of high school commencement addresses, speaking in Kentucky, Tennessee and Illinois. His last address was given before the graduating class of the Lexington High School.

Librarian Mrs. Chas. F. Norton has returned to Chicago University for the summer quarter, where she will receive her degree at the end of the summer.

Mr. James Lane Allen, an alumnus and former instructor in the college, has signified his purpose of presenting an autograph set of his works to the library. Mr. Allen is a warm friend of the institution.

President Crossfield has accepted an invitation to give an address at the Michigan State Convention, to be held at Crystal Lake. He will also give addresses before a number of teachers' institutes in Kentucky, and is one of the state speakers of the War Stamp Campaign.

Prof. W. C. Bower is attending the International Sunday School Convention held at Buffalo. He is a member of the International Lesson Committee, and is the chairman of the Lesson Committee of the Disciples of Christ.

The following curators of Transylvania were elected to serve five years: S. D. Goff, Winchester; Joab H. Banton, New York City; W. W. Estill, Lexington; John T. Hinton, Paris; Jos. Botts, Lexington; Matt S. Walton, Lexington; Nathan Elliott, Lexington; Homer W. Carpenter, Richmond. The following trustees were elected to serve six years: Jos. W. Hagin, Covington; W. J. Thomas, Shelbyville; B. R. Jouett, Winchester. W. Hume Logan of Louisville was elected chairman of the Board of Curators of Transylvania and J. H. MacNeill, of Winchester, chairman of the Board of Trustees of the College of the Bible.

W. G. Eldred, after an absence from college of fourteen years, and for the past six years minister at Eminence, Ky., returned to the College of the Bible last September, and received the degree of P. Th. B. at the last commencement. He also won a prize of ten dollars in gold for the best oration.

Professor R. E. Monroe has been granted a leave of absence for next year in order to engage in war work.

MISSOURI CONVENTION AT ST. JOSEPH

This year's convention of the Missouri churches was held in the new building of First church, St. Joseph, June 10-13. In 1888 this congregation entertained the convention. M. M. Goode, J. C. Creel and J. W. Boulton were the only ministers present in 1888 who were also present in 1918.

The Ministerial Association, the successor to the Missouri Christian Lectureship, had its sessions Monday evening and Tuesday morning. George A. Campbell presided, and Dr. W. R. Dobyns, presbyterian leader of St. Joseph, gave the evening address. "Over the Top" was applied to the opportunity and duty of the church.

Tuesday morning offered the following program: "The War as Affecting Our View of God," Henry P. Atkins, Mexico; "The War as Affecting Our View of Vicarious Suffering," George L. Bush, Carrollton; "The War as Affecting Our View of Salvation," Baxter Waters, Lexington; "The War as Affecting Our View of Church Union," B. G. Reavis, Mexico; "The War as Affecting Our View of Immortality," John P. Jesse, Excelsior Springs; "The War as Affecting Our Church Program," C. H. Winders, Hannibal.

Tuesday afternoon and evening is always given over to the C. W. B. M. This year some new and advanced plans were proposed to the women, these being in harmony with their slogan, "Missouri women leading the way." Mrs. Josephine M. Stearns gave a strong message at the evening hour.

The two days' sessions of the Missouri Missionary Society were largely devoted to the business of this organization. What is known as the "Missouri Plan" makes the annual gathering a meeting for the transaction of business. It is a serious effort to care for all the churches through an organization that reaches out to the last church and to every member of the church. The corresponding secretary, R. B. Briney, presented the report of the state board, covering the work of the whole state by districts. It was

the greatest report in the history of this society. The treasurer, J. S. Donaldson, reported all bills paid and some \$1,300 balance in the treasury. This financial feat was fittingly recognized by unanimously voting \$500 to buy government bonds and place them to the credit of the permanent fund.

J. E. Davis called attention to the evidences of progress in the report, strikingly contrasting this report with those made a few years ago. W. G. Johnston directed attention to the statesmanship manifest in the program and the results attained. R. W. Lilly presented the challenge of the report. The beloved A. W. Kokendoffer's presidential address was a fitting climax to this remarkable session.

The afternoon was assigned to the Bible school and Christian Endeavor, Richard Heilbron speaking for the former and Frank Lowe for the latter. Dr. H. L. Willett spoke on "The Reunion of Christendom" at the evening hour.

Thursday was mostly devoted to business and the adoption of plans for the new year. M. M. Goode gave a unique address on "The Permanent Endowment of the Missouri Work." L. W. McCreary, fresh from service in one of the great army cantonnments, reported this work in one of the best speeches of the convention. "The Church and the Great War" was handled in a masterly way by Dr. H. L. Willett. Burris A. Jenkins delivered a closing patriotic address before a great audience.

The devotional periods of the convention were all centered about the theme, "The Call of the Church." The following leaders participated in this feature of the program: B. L. Smith, J. B. Hundley, J. W. Kilborn, Arthur Stout, C. H. Swift and Hon. R. F. Lozier.

The next convention goes to Carthage. C. C. Garrigues is the new president. C. M. Chilton, assisted by the other ministers in St. Joseph, earned only words of praise for the way they entertained the convention. Missouri hospitality was at its best in St. Joseph.

G. L. BUSH.

For Sale—A complete set of "The Great Texts of the Bible," 20 volumes, cloth, in good condition, edited by Dr. James Hastings. First cost, \$45. Make me an offer.
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